





Book Five - Sundara Kanda

Caveat 1: In this UTF version of sundara kANDa perfect proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in **pratipadArtha** and **tAtparya** sections will appear in **RED** colour, which has **NO** special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

All sargas are posted with verses in UTF pending perfect proofing

1 : Hanuma's Flight over Ocean	sarga/chapter
2 : The city of Lanka	sarga/chapter
3 : Hanuma conquers Lanka	sarga/chapter
4 : Hanuma enters the city of Lanka	sarga/chapter
5 : Ravana's palace	sarga/chapter
6 : Inside the palace	sarga/chapter
7 : Hanuma sees Pushpaka in Ravana's inner city	sarga/chapter
8 : Description of the Pushpaka	sarga/chapter
9 : The inner buildings of Ravana's house	sarga/chapter
10 : Hanuma enters Ravana's house	sarga/chapter
11 : Hanuma continues search for Seetha	sarga/chapter
12 : Hanuma's depression	sarga/chapter
13 : Hanuma starts to search in Ashoka garden	sarga/chapter
14 : Hanuma enters the Ashoka garden	sarga/chapter
15 : Hanuma sees Seetha	sarga/chapter

16 : Hanuma's grief at the plight of Seetha	sarga/chapter
17 : Hanuma sees Seetha with ogresses	sarga/chapter
18 : Ravana comes to Seetha	sarga/chapter
19 : Seetha in Ashoka garden	sarga/chapter
20 : Ravana talks to Seetha	sarga/chapter
21 : Seetha's reply	sarga/chapter
22 : Ravana gives deadline	sarga/chapter
23 : Ogres frighten Seetha	sarga/chapter
24 : Seetha's reply to Ogres	sarga/chapter
25 : Seetha bursts into a wail	sarga/chapter
26 : Seetha decides to give up life	sarga/chapter
27 : Trijata's dream	sarga/chapter
28 : Seetha recollects the time limit	sarga/chapter
29 : Seetha experiences some good omens	sarga/chapter
30 : Hanuma falls in dilemma	sarga/chapter
31 : Hanuma began to narrate story of to Seetha	sarga/chapter
32 : Seetha is shocked to see Hanuma	sarga/chapter
33 : Seetha antecedents to Hanuma	sarga/chapter
34 : Hanuma reveals himself to be a messenger of	sarga/chapter
35 : Seetha asks Hanuma to describe the characteristics	sarga/chapter
36 : Hanuma gives Seetha, the signet ring sent by	sarga/chapter
37 : Seetha was both delighted and depressed	sarga/chapter
38 : Hanuma asks Seetha to give him a token of remembrance	sarga/chapter
39 : To urge and Lakshmana	sarga/chapter
40 : Hanuma consoles Seetha and travels northward	sarga/chapter
41 : Hanuma thinks to meet Ravana	sarga/chapter
42 : Female-demons enquires Seetha about Hanuma	sarga/chapter
43 : Hanuma thinks of destroying a sacred sanctuary of demons	sarga/chapter
44 : Ravana sends Jambumali	sarga/chapter
45 : Hanuma kills Prahasta's seven sons	sarga/chapter
46 : Ravana sends five army-generals	sarga/chapter

47 : Ravana sends his son Aksha	sarga/chapter
48 : Ravana sends his son Indrajit	sarga/chapter
49 : Hanuma sees well-adorned Ravana	sarga/chapter
50 : Hanuma declares himself to be a messenger of	sarga/chapter
51 : Hanuma narrates the story of	sarga/chapter
52 : Ravana orders Hanuma to be killed	sarga/chapter
53 : Later Ravana orders to set fire to his tail	sarga/chapter
54 : Hanuma makes up his mind to set fire the city of Lanka	sarga/chapter
55 : Hanuma doubts whether Seetha dies in the fire	sarga/chapter
56 : Hanuma again visits Ashoka garden and sees Seetha	sarga/chapter
57 : Hanuma leaps from Lanka and touches Mount Mainaka	sarga/chapter
58 : Jambavan requests Hanuma to narrate clearly the happenings	sarga/chapter
59 : Hanuma describes the plight of Seetha to his fellow monkeys	sarga/chapter
60: Jambavan's wise guidelines	sarga/chapter
61 : Monkeys took halt at Madhuvana	sarga/chapter
62 : Dadhimukha departs to Kishkindha	sarga/chapter
63 : Dadhimukha reports Madhuvana destruction to Sugreeva	sarga/chapter
64 : Hanuma apprises of the discovery of Seetha	sarga/chapter
65 : Hanuma conveys Seetha's message to .	sarga/chapter
66 : urges Hanuma, to repeat the words spoken by Seetha.	sarga/chapter
67 : Hanuma narrates an incident connected with a crow	sarga/chapter
68 : Seetha expressed her grave doubt	sarga/chapter

Thus concludes the fifth book Sundara Kanda, in Valmiki Ramayana.
It is customary to read [Sri Pattabhishekam](#) Sarga after completing Sundara Kanda **pArAyaNa**.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 1 Verses converted to UTF-8, Nov 09

Introduction

This first chapter of Sundara Kanda describes Hanuma's preparations to cross the ocean in search of Seetha. Mighty Hanuma's flight over the ocean is described in a glorious detail. Hanuma's encountering of Mainaka, Surasa and Simhika form important phases of His flight.

[Verse Locator](#)

ततो रावणनीतायाः सीतायाः शत्रुकर्शनः ।
इयेष पदमन्वेष्टुं चारणाचरिते पथि ॥५-१-१

1. **tataH** = after that; **shatrukarshanaH** = the destroyer of foes (Hanuma); **iyeshha** = desired to (travel in); **pathi** = the path; **chaaraNaa charite** = tread by chaaranas; **anveshhTum** = to search for; **siithayaaH padam** = Seetha's place; **raavaNa niitaayaaH** = taken away by Ravana.

After that, Hanuma, the destroyer of foes, desired to travel in the sky where celestials like chaaranas tread, to search for Seetha, who was taken away by Ravana.

[Verse Locator](#)

दुष्करं निष्प्रतिद्वन्द्वं चिकीर्षन् कर्म वानरः ।
समुदग्रशिरोग्रीवो गवांपतिरिवाबभौ ॥ ५-१-२

2. **vaanaraH** = The monkey (Hanuma); **chikiirshhan** = who desired to perform; **karma** = a deed; **dushhkaram** = (which is) impossible to do; **babhau** = shone; **gavaam pati iva** = like a bull; **nishhpratidvandvam** = without any obstacles; **samudagrashirogriivaH** = with a raised head and neck.

Hanuma who desired to perform a deed done by no one else, shone like a bull without any obstacles, with his stretched neck and raised head.

[Verse Locator](#)

अथ वैदूर्यवर्णेषु शाद्वलेषु महाबलः ।
धीरः सलिलकल्पेषु विच्चार यथासुखम् ॥५-१-३

3. **atha** = after that; **mahaabalaH** = the mighty one; **dhiiraH** = the courageous one; **vichachaara** = roamed about; **yathaa sukham** = at ease; **shaadvaleshu** = on the lawns; **vaiDuura varNeshhu** = with the hue of an emerald; **salilakalpeshhu** = and same as (still) water (from a distance).

After that, the mighty and courageous Hanuma roamed at ease on the lawns with the hue of an emerald, which looked like still water from a distance.

[Verse Locator](#)

द्विजान् वित्रासयन् धीमानुरसा पादपान् हरन् ।
मृगांश्च सुबाहुन्निघ्नन् प्रवृद्ध इव केसरी॥ ५-१-४

4. **dhiimaan** = the thoughtful (Hanuma); **pravR^iddhaH kesarii iva** = (trod) like a rampant lion; **dvijaan vitraasayan** = making birds to fear; **haran** = destroying; **paadapaan** = trees; **urasaa** = by his breast; **nighnan** = killing; **subahuun** = many; **mR^igaaMshcha** = animals also.

The thoughtful Hanuma tread like a rampant lion, making birds fear, uprooting trees by his breast and also killing many animals.

[Verse Locator](#)

नीललोहितमाज्जिष्ठपत्रवर्णैः सितासितैः ।
स्वभावविहितैश्चित्रैर्धातुभिः समलंकृतम् ॥५-१-५
कामरूपिभिराविष्टमभीक्षणं सपरिच्छिदैः ।
यक्षकिन्नरगन्धर्वैर्देवक्ल्पैश्च पन्नगैः ॥५-१-६
स तस्य गिरिवर्यस्य तले नागवरायुते ।
तिष्ठन् कपिवरस्तत्र हृदे नाग इवाबभौ ॥५-१-७

5;6;7. **saH** = that; **kapivaraH** = great monkey; **babhau** = shone; **naagaH iva** = like an elephant; **hrade** = in a lake; **tishhThan** = being located; **tasya girivarasya** = on that great mountain's; **tale** = foot; **naagavaraayute** = which had best of elephants; **tatra** = there; **samalaMkR^itam** = was decorated by; **svabhaavavihitaiH** = naturally formed; **dhaatubhiH** = mineral rocks; **chitraiH** = of varied hues; **sitaasitaiH** = (like) black and white; **niilalohitamaaJNjishhThapatravarNaiH** = blue; red; yellow; leaf color (green); **abhiikshNam aavishhTam** = surrounded to a great extent by; **yakshakinnaragandharvaiH** = Yakshas- Kinnaras-Gandharvas; **kaamaruupibhiH** = who could assume desired form; **saparichchhadaiH** = together with their families; **cha deva kalpaiH pannagaiH** = and godly serpents.

That great monkey Hanuma shone like an elephant in a lake, standing on the foot of that great mountain by the name of Mahendra, where many elephants of good breed resided, which was beautifully decorated with many naturally formed mineral rocks of varied hue like black, white, red, blue, yellow and green and which was surrounded by godly serpents and Yakshas, Kinnaras, Gandharvas who were capable of assuming desired form, together with their families.

[Verse Locator](#)

स सूर्याय महेन्द्राय पवनाय स्वयंभुवे ।
भूतेभ्यश्चाज्जलिं कृत्वा चकार गमने मतिम् ॥ ५-१-८

8. **saH** = He; **kR^itvaa** = performed; **aJNjaliM** = salutation with joined palms; **suuryaaya** = to Sun-God; **mahendraaya** = to Lord Indra; **pavanaaya** = to the God of Wind; **svayaMbhuve** = to Lord Brahma; **cha bhuutebhyaH** = and to Bhutas; **matim chakaara** = (and) set his mind; **gamane** = to leave.

He saluted with joined palms to the Sun-God, Lord Indra, God of Wind, Lord Brahma and Bhutas and decided to leave.

[Verse Locator](#)

अञ्जलिं प्राङ्मुखः कृत्वा पवनायात्मयोऽनयो ।
ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम् ॥ ५-१-९

9. praaN^mukhaH = (Hanuma) facing east; kR^itvaa = offered; aJNjalim = salutation; pavanaaya = Lord of Wind; aatma yonaye = responsible for his own birth; tataH = and then; vavR^idhe hi = increased (his body); gantuM = to go; dakshiNaam dishaM = the southern direction.

Hanuma turned towards east, saluted his father, the Lord of Wind and increased his body to go towards southern direction.

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प्लवङ्गप्रवरैर्दृष्टः प्लवने कृतनिश्चयः ।
ववृधे रामवृद्ध्यर्थम् समुद्र इव पर्वसु ॥ ५-१-१०

10. dR^ishhTaH = being seen; plavaN^gapravaraiH = by best of Vaanaras; kR^ita nishchayaH = with a strong resolve; plavane = to fly; vavR^idhe = grew; raama vR^iddhyarthaM = for Rama's success; samudraH iva = like the ocean; parvasu = on full moon days.

With all the Vaanaras seeing, Hanuma decided to fly and like an ocean swelling on full moon days, grew for Rama's success.

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निष्प्रमाणशरीरः सन् लिलङ्घयिषुरर्णवम् ।
बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम् ॥ ५-१-११

11. lilaN^ghayishhuH = Desiring to leap; arNavam = the ocean; nishhpramaaNa shariiraH = with an immeasurable body; piiDayaamaasa = pressed; parvatam = the mountain; baahubhyaam = with hands; cha charaNaabhyaam = and feet.

With a desire to cross the ocean, Hanuma grew his body immeasurably and pressed the mountain with his feet and hands.

[Verse Locator](#)

स चचालाचलश्चापि मुहूर्तं कपिपीडितः ।
तरूणां पुष्पिताग्राणां सर्वं पुष्पमशातयत् ॥ ५-१-१२

12. kapipiiDitaH = tormented by Hanuma; saH achalaH api = even that mountain; chachaala = shook; muhuurtam = for an instant; ashaatayat = (and) showered; sarvam = all; pushhpam = flowers; taruuNaam = of trees; pushhpitaagraaNaam = with flowered ends.

Thus tormented by Hanuma, that mountain shook for an instant and showered all flowers of trees on it.

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तेन पादपमुक्तेन पुष्पौघेन सुगन्धिना ।
सर्वतः संवृतः शैलो बभौ पुष्पमयो यथा ॥ ५-१-१३

13. saMvR^itaH = covered; sarvataH = all through; sugandhinaa pushhpaughena = by groups of fragrant flowers; tena paadapamuktena = left by those trees; shailaH = (that) mountain; babhau = shone; yathaa = like; pushhpamayo = being made of flowers.

Covered all through by those fragrant flowers which fell down from the trees, that mountain shone like a mountain made of flowers.

[Verse Locator](#)

तेन चोत्तमवीर्येण पीड्यमानः स पर्वतः ।

सलिलं संप्रसुस्राव मदं मत्त इव द्विपः ॥५-१-१४

14. saH parvataH = that mountain; saMprasusraava = shed; salilam = water; madam iva = like rut juice; mathaH dvipaH = (from) an elephant in rut; piiDyamaanaH = being pressed; tena uttama viiryeNa = by that powerful Hanuma.

That mountain shed water like an elephant in rut emitting rut juice, after being pressed by the mighty Hanuma.

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पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः ।

रीतीर्निर्वर्तयामास काञ्चनाञ्जनराजतीः ॥५-१-१५

15. piiDyamaanaH = tormented; tena balinaa = by that mighty Hanuma; riitiiH = lines; kaaJNchanaaJNjana raajatiiH = gold; silver and black kind; nirvartayaamaasa = were made to form; mahendraH parvataH = (on) the mountain of Mahendra.

Pressed by that mighty Hanuma, streaks of gold silver and antimony color appeared on the Mahendra mountain.

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मुमोच च शिलाः शैलो विशालाः समनःशिलाः ।

मध्यमेनार्चिषा जुष्टो धूमराजीरिवानलः ॥५-१-१६

16. shailaH = mountain; mumocha cha = also emitted; vishaalaaH = vast; shilaaH = boulders; samanaH shilaaH = with rocks of Sulfur; dhumaraajiiriva = like columns of smoke; analaH = (from a) fire; jushhTaH = with; madhyamena archishhaa = with a medium flame.

Huge Rocks of Sulfur were also shot forth from that mountain, just as a fire burning with a medium flame would emit columns of smoke.

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गिरिणा पीड्यमानेन पीड्यमानानि सर्वशः ।

गुहाविष्टानि भूतानि विनेदुर्विकृतैः स्वरैः ॥५-१-१७

17. piiDyamaanaani = being pressed; sarvashaH = on all sides; giriNaa = by the mountain; piiDyamaanena = which was being tormented (by Hanuma); bhuutaani = creatures; guhaavishhTaani = living in caves; vineduH = shrieked; vikR^itaiH = in horrifying; svaraiH = tones.

Being pressed on all sides by the mountain which itself was being pressed by Hanuma, creatures living in the caves of that mountain shrieked in horrifying tones.

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स महासत्त्वसंनादः शैलपीडानिमित्तजः ।

पृथिवीं पूरयामास दिशश्चोपवनानि च ॥५-१-१८

18. saH = that; mahaasattvasaMnaadaH = loud noise from creatures; shailapiiDaanimittajaH = formed because of the stress to the mountain; puurayaamaasa = filled; pR^ithiviim = the earth; cha dishaH = all the directions; cha upavanaani = and forests (near that mountain).

That loud noise from creatures which emanated because of stress caused to the mountain, filled the earth and all four directions and forests near that mountain.

[Verse Locator](#)

शिरोभिः पृथुभिः सर्पा व्यक्तस्वस्तिकलक्षणैः ।

वमन्तः पावकं घोरं ददंशुर्दशनैः शिलाः ॥५-१-१९

19. sarpaaH = Snakes; vyakta svastika lakshaNaiH = with clear swastika signs (on the hoods); vamantaH = spewed out; ghoram paavakam = frightening flame; pR^ithubhiH shirobhiH = with (their) great heads; dadaMshuH = (and) bit; shilaaH = rocks; dashanaiH = with (their) teeth.

Great snakes with clear swastika signs on their hoods, spewed out frightening flames with their great heads and bit the rocks with their teeth.

[Verse Locator](#)

तास्तदा सविषैर्दष्टाः कुपितैस्तैर्महाशिलाः।

जज्ज्वलुः पावकोद्दीप्ता बिभिदुश्च सहस्रधा ॥५-१-२०

20. tadaa = then; taaH mahaashilaaH = those great rocks; dashhTaaH = bit; taiH = by those (snakes); kupitaiH = with anger; savishhaiH = (and) with venom; jajvaluH = burned; paavakoddiiptaaH = encouraged by the flame; bibhidushcha = and split; sahasrathaa = into thousand pieces.

Then those great rocks bit by those snakes with anger and venom, burned due to the flame and split into thousand pieces.

[Verse Locator](#)

यानि चौषधजालानि तस्मिन् जातानि पर्वते ।

विषघ्नान्यपि नागानां न शेकुः शमितुं विषम्॥ ५-१-२१

21. yaani aushhadhajaalaani = whatever medicinal herbs; jaataani = born; tasmin parvate = on that mountain; vishhaghnaanyapi = although destroyers of poison; na shekuH = (were) not capable; shamitum = of neutralizing; vishham = poison; naagaanaam = of the snakes.

Medicinal herbs from that mountain, although capable of destroying ordinary poisons, could not neutralize the poison from those snakes.

[Verse Locator](#)

भिद्यतेऽयं गिरिर्भूतैरिति मत्त्वा तपस्विनः ।

त्रस्ता विद्याधरास्तस्मादुत्पेतुः स्त्रीगणैः सह॥ ५-१-२२

पानभूमिगतं हित्वा हैममासवभाजनम् ।

पात्रणि च महार्हाणि करकांश्च हिरण्मयान् ॥५-१-२३

लेह्यानुच्चावचान् भक्ष्यान् मांसानि विविधानि च ।

आर्षभाणि च चर्माणि खड्गांश्च कनकत्सरून् ॥ ५-१-२४

22; 23; 24. **tapasvinaH** = ascetics; **mattvaa** = thought; **iti** = that; **ayam** = this **giriH** = mountain; **bhidyate** = is being shattered; **bhuutaiH** = by bhutas; **utpetuH** = (and) flew away; **vidhyaadharaaH** = Vidhyaadharaas; **trastaaH** = who became afraid; **hitvaa** = left; **haimam** = golden; **aasavabhajanam** = jugs of wine; **paanabhoomigatam** = in the liquor house; **mahaarhaaNi** = golden hued; **karakaaMshcha** = vases; **uchchaavachaan** = lot of; **lehyaan** = sauces to be licked; **bhakshyaan** = eatables; **vividhaani** = various; **maaMsaani** = meats; **charmaaNi** = skins; **aarshhabhaaNi** = of oxen; **khaDgaamshcha** = and swords; **kanakatsaruun** = with gold hilts; **utpetuH** = (and) flew; **strii ganaiH saha** = along with their women folk.

Ascetics residing on that mountain flew away from there thinking that some demons were destroying it. Vidhyadharas who lived there, became afraid and flew away with their women folk, leaving behind them golden jugs of wine in the liquor house, gold vases, a varieties of sauces that can be licked, eatables, various meats, skins of oxen and swords with golden hilts.

[Verse Locator](#)

कृतक्ण्ठगुणाः क्षीबा र्क्तमाल्यानुलेपनाः ।

र्त्तक्षाः पुष्कराक्षाश्च गगनं प्रतिपेदिरे ॥ ५-१-२५

25. **kshiiibaaH** = the intoxicated (Vidhyadharas); **kR^ita kanTha guNaaH** = with garlands around neck; **rakta maalyaanulepanaaH** = with red flower garlands and smeared with sandal paste; **raktaakshaaH** = with reddened eyes; **pushhparaakshaashcha** = and with lotus like eyes; **pratipedire** = obtained; **gaganam** = the sky.

The intoxicated Vidyadharas with garlands around their neck decked with red flower garlands and smeared with sandal paste, with reddened eyes, and with lotus shaped eyes, obtained the sky.

[Verse Locator](#)

हारनूपुरकेयूरपारिहार्यधराः स्त्रियः ।

विस्मिताः सस्मितास्तस्थुराकाशे रमणैः सह ॥ ५-१-२६

26. **striiyaH** = Women; **haara nuupura keyuura paarihaarya dharaaH** = wearing necklaces; anklets; armlets and bangles; **tastuH** = stood; **aakaashe** = in the sky; **vishmitaaH** = with surprise; **sasmitaaH** = (and) with smiles; **ramaNaiH saH** = along with their loved ones.

Vidyadhara women wearing necklaces, anklets, armlets and bangles stood in the sky with surprise and with smiles along with their loved ones.

[Verse Locator](#)

दर्शयन्तो महाविद्यां विद्याधरमहर्षयः ।

सहितास्तस्थुराकाशे वीक्षाञ्चक्रुश्च पर्वतम् ॥ ५-१-२७

27. **vidyaadhara maharshhayaH** = Vidyadharas and great sages; **tastuH** = stood; **aakaashe** = in the sky; **sahitaaH** = in a group; **darshayantaH** = showing; **mahaavidyaam** = great prowess; **viikshaaJNchakrushcha** = and viewed; **parvatam** = the mountain.

Vidyadharas and great sages stood in the sky in a group, showing their great prowess and viewed the mountain.

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शुश्रुवुश्चतदा शब्दमृषीणां भावितात्मनाम्।
चारणानां च सिद्धानां स्थितानां विमलेऽम्बरे॥ ५-१-२८

28. tadaa = then; shushruvuH = (they) heard; shabdam = words; charaNaanaam = of Charanas; siddhaanaam = Siddhas; cha R^ishhiNaam = and Rishis; bhaavitaatmaanaam = with pure hearts; sthitaanaam = located; vimale ambare = in (that) clear sky.

Then they heard words of Charanas, Siddhas and pure hearted Rishis who were located in that clear sky.

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एष पर्वतसंकाशो हनूमान् मारुतात्मजः ।
तितीर्षति महावेगः समुद्रं मकरालयम् ॥५-१-२९

29. eshaH = this; hanumaan = Hanuma; parvatasaMkaashaH = who is equal to a mountain; maarutaatmajaH = who is the son of Vayu; mahaavegaH = with great speed; titiirshhati = wants to cross; samudram = the ocean; makaraalayam = which is abode to crocodiles.

"This Hanuma, who is equal to a mountain, who is the son of Vayu, and who has great speed, wants to cross the ocean which is abode to crocodiles."

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रामार्थं वानरार्थं च चिकीर्षन् कर्मदुष्करम् ।
समुद्रस्य परं पारं दुष्प्रापं प्राप्तुमिच्छति॥ ५-१-३०

30. ichchhati = (He) wants; praaptum = to obtain; samudrasya param paaram = the other side of ocean; dushhpraapam = which is hard to obtain; chikiirshhan = (and) has decided to perform; dushhkaram = (this) impossible; karma = task; raamaartham = for Rama; vaanaraartham = and for Vanaras.

"Hanuma has decided to perform an impossible task for the sake of Rama and Vanaras and wants to obtain the other side of ocean which is hard to obtain."

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इति विद्याधराः श्रुत्वा वचस्तेषां महात्मनाम् ।
तमप्रमेयं ददृशुः पर्वते वानरर्षभम् ॥५-१-३१

31. vidyadharaaH = Vidyadharas; shrutvaa = listened; vachaH = words; teshhaam mahaatmaanaam = of those great people; iti = thus; dadR^ishuH = (and) looked; tam vaanarashhabhaH = (at) that best of Vanaras; aprameyam = who is incomparable; parvate = (standing) on the mountain.

Vidyadharas thus listened to the words of those great people and looked at the incomparable Hanuma, best among Vanaras, standing on the mountain.

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दुधुवे च स रोमाणि चकम्पे चाचलोपमः ।
ननाद सुमहानादं सुमहानिव तोयदः ॥ ५-१-३२

32. saH = He; achalopamaH = equal to a mountain; dudhuve cha = shook; romaani = hair; chakampe cha = quivered (his body); nanaada = (and) sounded; sumahaanaadam = a great roar; iva sumahaan toyadaH = like a vast cloud.

He, who is equal to a mountain, shook his hair, quivered his body and let out a great roar like from a vast cloud.

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आनुपूर्व्येण वृत्तं च लाङ्गूलं लोमभिश्चितम् ।
उत्पतिष्यन् विचिक्षेप पक्षिराज इवोरगम् ॥५-१-३३

33. utpatishhyan = About to fly; vichikshepa = (Hanuma) jolted; laaN^guulaM = tail; aanupuurvyena vR^ittam = (rolled) in a circle from top to bottom; chitam = covered; lomabhiH = with hair; yathaa = like; pakshi raajaH = the king of birds (Garuda); uragam = (jolts) a snake.

About to fly, Hanuma jolted his tail, which was rolled into a circle from top to bottom, and which was covered with hair, just as Garuda, the king of birds would jolt a snake.

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तस्य लाङ्गूलमाविद्धमात्तवेगस्य पृष्ठतः ।
ददृशे गरुडेनेव ह्रियमाणो महोरगः ॥ ५-१-३४

34. tasya aattavegasya = receiving his vigor; laaN^guulam = tail; aaviddham = curled; pR^ishhThataH = (at) his back; dadR^ishe = was seen; mahoragaH iva = like a great serpent; hriyamaaNah = being stolen; garudena = by Garuda.

Receiving his vigor, the tail curled at his back was seen like a great serpent being stolen by Garuda.

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बाहू संस्तंभयामास महापरिघसंनिभौ ।
ससाद च कपिः कट्यां चरणौ संचुकोच च ॥५-१-३५

35. kapiH = Hanuma (lit. monkey); saMstambhayaamaasa = supported;; baahuu = his arms; mahaa parigha sannibhau = which resembled huge iron clubs; sasaada = crouched; kaTyaam = the waist; cha saMchukocha = and contracted; charaNau = feet.

Hanuma firmly supported his arms (on the mountain surface) which resembled huge iron clubs, crouched the waist and contracted his feet.

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संहृत्य च भुजौ श्रीमांस्तथैव च शिरोधराम् ।
तेजः स्त्वं तथा वीर्यमाविवेश स वीर्यवान् ॥५-१-३६

36. saMhR^itya = bending; bhujau cha = shoulders; tathaiva cha = and also; shirodharaam = neck; saH = that (Hanuma); shrimaan = (who is) glorious; viiryavaan = mighty; aavivesha = increased; tejaH = energy; sattvam = strength; tathaa = and; viiryam = courage.

Bending shoulders and neck, that mighty and glorious Hanuma, increased his energy, strength and courage.

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मार्गमालोकयन्दूरादूर्ध्वं प्रणिहितेक्षणः ।
रुरोध हृदये प्राणानाकाशमवलोकयन् ॥ ५-१-३७

37. uurdhvam praNihitekshaNaH = With eyes raised up; aalokayan = seeing; maargam = the way; dooraat = from a distance; avalokayan = viewing; aakaasham = the sky; rurodha = (he) held; praaNaan = breath; hR^idaye = in heart.

With his eyes raised up, seeing the way from a distance, viewing the sky, he held his breath in his heart.

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पद्भ्यां दृढमवस्थानं कृत्वा स कपिकुञ्जरः ।
निकुञ्च्य कर्णौ हनुमानुत्पतिष्यन् महाबलः ।
वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् ॥ ५-१-३८

38. saH hanumaan = that Hanuma; kapikuJNjaraH = who is equal to an elephant among monkeys; mahaabalaH = the mighty one; vaanarashreshhThaH = the best among Vaanaraas; kR^itvaa = performed; avasthaanam = standing; dR^iDham = firmly; padbhyaam = with his feet; nikuJNchya = bending; karNau = ears; utpatishhyan = before flying; abraviit = spoke; idam vachanam = these words; vaanaraan = to Vaanaraas.

That mighty Hanuma, equal to an elephant among monkeys and the best among Vaanaraas, stood firmly with his legs, bent his ears and before flying spoke these words to the Vaanaraas.

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यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।
गच्चेत्तद्वद्गमिष्यामि लङ्कां रावणपालिताम् ॥ ५-१-३९
न हि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजाम् ।
अनेनैव हि वेगेन गमिष्यामि सुरालयम् ॥ ५-१-४०
यदि वा त्रिदिवे सीतां न द्रक्ष्याम्यकृतश्रमः ।
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम् ॥ ५-१-४१
सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ।
आनयिष्यामि वा लङ्कां समुत्पाद्य सारावणाम् ॥ ५-१-४२

39-42. gamishhyaami = I will go; laN^kaaM = to Lanka; raavaNapaalitaam = ruled by Ravana; yathaa = as; sharaH = an arrow; raaghava nirmuktaH = released by Rama; gachchhet = will go; tadvat = like that; shvasana vikramaH = with wind-like speed; yadi = if; na hi drakshyaami = I do not see; taam janakaatmajaam = that daughter of Janaka; laN^kaayaam = in Lanka; anena vegenaina hi = with the same speed; gamishhyaami = I will go; suraalayam = to the abode of gods; yadi = if; na drakshyaami vaa = I do not see; siitaam = Seetha; tridive = in heaven; aanayishhyaami = I will get; raavaNam = Ravana; raakshasaraajaanam = the king of raakshasaas; baddhvaa = tied up (in chains); akR^ita shramaH = without effort; aham eshhyami = I will return; sarvathaa = in all events; kR^itakaaryaH = successfully; siitayaa saha = along with Seetha; vaa = or; aanayishhyaami = I will get; laN^kaaM = Lanka; saraavaNaam = along with Ravana; samutpaaTya = (after) uprooting (it).

"I will go to the city of Lanka, ruled by Ravana just like an arrow released by Rama will go, with wind-like speed. If I do not see the daughter of Janaka there, I will go with the same speed to the abode of gods. If I do not see Seetha there in heaven, I will get Ravana the king of raakshasaas tied up in chains without any effort. I will, in all events, return successfully along with Seetha or I will get Lanka along with Ravana after uprooting it."

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एवमुक्त्वा तु हनुमान्वानरान्वानरोत्तमः ॥ ५-१-४३

उत्पपाताथ वेगेन वेगवानविचारयन् ।

सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥ ५-१-४४

43-44. **vaanarottamaH** = the best among Vaanaraas; **hanumaan** = Hanuma; **uktvaa tu** = spoke; **evam** = this; **vaanaraan** = to Vaanaraas; **atha** = (and) after that; **avichaarayan** = without thinking (anything else); **utpapaata** = flew up; **vegena** = with speed; **mahaa vegavaan** = (being) with lot of vigor; **saH kapikuNjaraH** = that great monkey; **mene cha** = also thought; **aatmaanam** = himself; **suparNamiva** = as being equal to Garuda.

The best among Vaanaraas, Hanuma, spoke in this way to Vaanaraas and then without thinking about anything else, flew up with lot of vigor. That great monkey also thought himself equal to Garuda, the king of birds.

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समुत्पतति तस्मिंस्तु वेगात्ते नगरोहिणः ।

संहृत्य विटपान् सर्वान् समुत्पेतुः समन्ततः ॥ ५-१-४५

45. **tasmin samutpatati** = while he was rising up; **vegaat** = due to the force; **te nagarohiNaH** = trees on that mountain; **samutpetuH** = flew away; **samantataH** = in all directions; **saMhR^itya** = drawing together; **sarvaan viTapaan** = all branches.

While he was flying up, due to that force, all trees on that mountain flew away in all directions, drawing together all their branches.

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स मत्तकोयष्टिभकान् पादपान् पुष्पशालिनः ।

उद्धहन्तूरुवेगेन जगाम विमलेऽम्बरे ॥ ५-१-४६

46. **saH** = He; **ambare jagaama** = went in the sky; **udvahan** = taking aloft (with him); **uuruvegena** = with the force of his thighs; **paadapaan** = trees; **pushhpashaalinaH** = shining with flowers; **matta koyashhTi bhakaan** = (and) with fattened lapwing birds.

While flying in the sky, he took along with him, because of the force of his thighs, trees shining with flowers and with fattened lapwing birds.

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ऊरुवेगोन्मथिता वृक्षा मुहूर्तं कपिमन्वयुः ।

प्रस्थितं दीर्घमध्वानं स्वबन्धमिव बान्धवाः ॥ ५-१-४७

47. **vR^ikshaaH** = the trees; **uuruvegotthitaaH** = held aloft by the force of thighs; **anvayuH** = followed; **kapim** = Hanuma; **muhuurtam** = for some time; **baandhavaaH** = like relatives; **svabandhum** = (following) a relative; **prasthitam** = embarking; **diirgham maargam** = on a long distance.

The trees thus being held aloft by the speed of Hanuma's thighs, followed him for a while just as relatives would follow their loved ones embarking on a long journey.

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तमूरुवेगोन्मथिताःसालाश्चन्ये नगोत्तमाः।

अनुजगमुर्हनूमन्तं सैन्या इव महीपतिम् ॥ ५-१-४८

48. uuruvegonmathitaaH = uprooted by the force of (Hanuma's) thighs; saalaashcha = Sal and; anye nagottamaaH = other excellent trees; anujagmuH = followed; hanuumantam = Hanuma; sainyaH mahiipatim iva = like soldiers (following their) king.

Uprooted by the force of Hanuma's thighs, Sal and other excellent trees followed Hanuma like soldiers following their king.

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सुपुष्पिताग्रैर्बहुभिः पादपैरन्वितः कपिः ।

हनुमान् पर्वताकारो बभूवाद्भुतदर्शनः ॥ ५-१-४९

49. hanumaan = Hanuma; kapiH = the monkey; babhuuva = became; adbhuta darshanaH = a wonderful sight; parvataakaaraH = with a mountain-like appearance; anvitaH = together with; paadapaiH = trees; supushhpitaagraiH = with well flowered ends.

Hanuma the great monkey presented a wonderful sight, with his mountain-like appearance together with the well flowered trees.

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सारवन्तोऽथ ये वृक्षा न्यमज्जन् लवणाम्भसि ।

भयादिव महेन्द्रस्य पर्वता वरुणालये ॥ ५-१-५०

50. atha = after that; ye = whatever; vR^ikshhaaH = trees; saaravantaH = (which were) powerful; nyamajjan = sank; lavaNaambhasi = in the salt ocean; iva = like; parvataaH = mountains; varuNaalaye = in ocean; bhayaat = due to fear; mahendrasya = of Mahendra.

After that, powerful trees sank into the salt ocean like mountains sinking into ocean due to fear of Mahendra.

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स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः ।

शुशुभे मेघसंकाशः खद्योतैरिव पर्वतः ॥ ५-१-५१

51. saH kapiH = that Hanuma; meghasaMkaashaH = equal to a cloud; kiirNaH = covered; saaN^kurakorakaiH = shoots and buds; naanaakusumaiH = (and) flowers of various kinds; shushubhe = shone; iva = like; paravataH = a mountain; khadyotaiH = with fireflies.

That Hanuma who was equal to a cloud, covered with flowers of various kinds, shoots and buds, shone like a mountain with fireflies.

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विमुक्तास्तस्य वेगेन मुक्त्वा पुष्पाणि ते द्रुमाः ।

अवशीर्यन्त सलिले निवृत्ताः सुहृदो यथा ॥ ५-१-५२

52. te drumaaH = those trees; vimuktaaH = released; tasya vegena = by His (Hanuma's) speed; muktvaa = dropped; pushhpaaNi = flowers; avashiiryanta = (and) fell down; salile = in water; yathaa = like; suhR^ido = friends; nivR^ittaaH = going back.

Those trees which were released by Hanuma's speed, dropped flowers and fell down in the water like friends going back after bidding farewell to their dear one.

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लघुत्वेनोपपन्नं तद्विचित्रं सागरेऽपतत् ।

द्रुमाणां विविधं पुष्पं कपिवायुसमीरितम् ॥ ५-१-५३

ताराचितमिवाकाशं प्रबभौ च महार्णवः ।

53. **kapi vaayu samiiritam** = set in motion by the wind (from the movement) of Hanuma; **tat** = that; **vividham** = variety of; **pushhpaam** = blossom; **drumaaNaam** = of the trees; **vichitram** = with different hues; **apatat** = fell down; **saagare** = in sea; **mahaarNavaH** = (That) great ocean; **prababhau cha** = also shone; **aakaashamiva** = like the sky; **taaraachitam** = filled with stars.

Set in motion by the wind from the movement of Hanuma, that variety of blossom, with various hues, from the trees fell down into the sea. That great ocean shone like the sky filled with stars.

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पुष्पौघेनानुबद्धेन नानावर्णेन वानरः ।

बभौ मेघ इवाकाशे विद्युद्गणविभूषितः ॥ ५-१-५४

54. **vaanaraH** = Hanuma; **babhau** = shone; **meghaH iva** = like a cloud; **aakaashe** = in the sky; **vidyudgaNavibhuushhitaH** = decorated by lightening; **naanaavarNena pushhpaughena** = by flowers of various hues; **anubaddhena** = attached (to his body).

Hanuma shone like a cloud in the sky decorated by lightening, with flowers of various hues sticking to his body.

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तस्य वेगसमाधूतैः पुष्पैस्तोयमदृश्यत ॥ ५-१-५५

ताराभिरभिरामाभिरुदिताभिरिवाम्बरम् ।

55. **toyam** = (sea) water; **adR^ishyata** = looked; **ambaramiva** = like the sky; **abhiraamaabhiH taaraabhiH** = with delightful stars; **uditaabhiH** = rising up; **pushhpaH** = with the flowers; **tasya vega samaadhuutaiH** = being flown up by His (Hanuma's) speed.

That sea water looked like the sky with delightful stars rising up, with flowers flown up by Hanuma's speed.

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तस्याम्बरगतौ बाहू ददृशाते प्रसारितौ ॥ ५-१-५६

पर्वताग्राद्विनिष्क्रान्तौ पञ्चास्याविव पन्नगौ ।

56. **tasya ambaragatau** = That sky-borne Hanuma's; **baahuu** = arms; **prasaaritau** = which were spread out; **dadR^ishaate** = were seen; **panchasyau pannagau iva** = like five-headed serpents; **vinishhkraantau** = coming out of; **parvataagraat** = a mountain's peak.

That sky-borne Hanuma's arms which were spread out, were seen like five-headed serpents coming out of a mountain's peak.

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पिबन्निव बभौ चापि सोओर्मिमालं महार्णवम् ॥ ५-१-५७

पिपासुरिव चाकाशं ददृशे स महाकपिः ।

57. **saH mahaakapiH** = that great monkey Hanuma; **babhau** = shone; **pibanniva** = like one who is drinking; **mahaarNavam** = the great sea; **sormimaalam** = together with

waves; **dadR^ishe** = (He also) looked; **pipaasuriva** = like one who desires to drink; **aakaasham** = the sky.

That great monkey shone like one who is drinking the great sea together with its waves. He also seemed like one who desires to drink the whole of sky.

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तस्य विद्युत्प्रभाकारे वायुमार्गानुसारिणः ॥५-१-५८
नयने विप्रकाशेते पर्वतस्थाविवानलौ ।

58. **nayane** = The eyes; **tasya vaayumaarganusaariNaH** = of that Hanuma who was following the path of sky; **vidyutprabhaakaare** = with a brilliance equal to that of lightening; **viprakaashete** = were shining; **parvatasthau analau iva** = like two fires on a mountain.

The eyes of that Hanuma, who was following the path of sky, which had a brilliance equal to that of lightening, were shining like two fires on a mountain.

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पिङ्गे पिङ्गाक्षमुख्यस्य बृहती परिमण्डले ॥ ५-१-५९
चक्षुषी संप्रकाशेते चन्द्रसूर्याविवोदितौ ।

59. **chakshhushhii** = eyes; **piN^gaaksha mukshasya** = of the best among the reddish brown eyed monkeys; **piN^ge** = were reddish brown; **bR^ihatii** = wide; **parimaNDale** = round; **saMprakaashete** = shone; **uditau chandra suuryaaviva** = like fully risen sun and moon.

The round, wide, reddish brown eyes of Hanuma, the best among the monkeys shone like fully risen sun and moon.

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मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ ॥ ५-१-६०
सन्ध्यया समभिस्पृष्टं यथा तत्सूर्यमण्डलम् ।

60. **taamram mukham** = ruddy face; **tasya** = of Hanuma; **taamrayaa naasikayaa** = with reddish nose; **aababhau** = shone; **suurya manDalam yathaa** = like the Sun; **samabhispr^ishhTam** = touched; **sandhyayaa** = by twilight.

The ruddy face of Hanuma, with His reddish face shone like the Sun touched by twilight.

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लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते ॥५-१-६१
अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितः ।

61. **laaNguulam** = tail; **vaayuputrasya** = of the son of Vayu; **plavamaanasya** = floating; **ambare** = in sky; **samaaviddham** = which was risen up; **shobhate** = was shining; **shakra dhvajaH iva** = like the pillar of Indra; **ucchritaH** = standing straight.

The tail of Hanuma, the son of Vayu floating in the sky, being risen up looked like the pillar erected in honour of Indra.

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लाङ्गूलचक्रेण महान् शुक्लदंष्ट्रोऽनिलात्मजः ॥ ५-१-६२
व्यरोचत महाप्राज्ञः परिवेषीव भास्करः ।

62. **anilaatmajaH** = Son of Vayu (Hanuma); **mahaan** = with his great body; **shukla daMshhTraH** = with white teeth; **mahaapraajNaH** = with great intellect; **vyarochata** = shone; **bhaaskaraH iva** = like the Sun; **pariveshhii** = surrounded by; **laaJNuula chakreNa** = by his circle shaped tail.

The great intellectual Hanuma, with his great body, and with white teeth, shone like the Sun, being surrounded by his circular tail.

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स्फिग्देशेनाभिताम्रेण रराज स महाकपिः ॥ ५-१-६३

महता दारितेनेव गिरिर्गैरिकधातुना ।

63. **saH mahaa kapiH** = that great monkey Hanuma; **abhitaamreNa sphigdesheNa** = with his red colored buttocks; **raraaja** = shone; **daaritena giriH iva** = like a mountain; **mahataa gairika dhaatunaa** = with great 'gairika' herb; **daaritena** = broken apart.

That great monkey Hanuma, with his red colored buttocks, shone like a mountain with a large deposit of red Gairika herb broken into pieces.

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तस्य वानरसिंहस्य प्लवमानस्य सागरम् ॥ ५-१-६४

कक्षान्तरगतो वायुर्जीमूत इव गर्जति ।

64. **vaayuH** = Air; **tasya vaanara siMhasya kakshaantaragataH** = passing through the lion among monkeys Hanuma's armpits; **plavamaanasya** = who was crossing; **saagaram** = the ocean; **garjati** = is roaring; **jiimuutaH iva** = like a cloud (during lightening)

Air passing through the lion among monkeys Hanuma's arm pits sounded like a thundering cloud.

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खे यथा निपतन्त्युल्का ह्युत्तरान्ताद्विनिःसृता ॥ ५-१-६५

दृश्यते सानुबन्धा च तथा स कपिकुञ्जरः ।

65. **yathaa** = how; **ulkaa** = meteor; **saanubandhaa cha** = which is darting; **viniHsR^itaa** = with great speed; **khe** = in the sky; **uttaraantaat** = from the northern direction; **dR^ishyate** = will be seen; **saH kapikuJNjaraH** = that best among monkeys Hanuma; **tathaa** = (was seen) just like that.

The best among monkeys Hanuma flying thus in the sky, looked like a meteor darting away with great speed in the sky from northern direction.

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पतत्पतङ्गसंकाशो व्यायतः शुशुभे कपिः ॥ ५-१-६६

प्रवृद्ध इव मातङ्गः कक्षया बध्यमानया ।

66. **patatpataN^gasaMkaashaH** = With a fast pace equal to that of Sun god; **vyaayataH** = the tall one; **kapiH** = Hanuma; **shushubhe** = shone; **maataN^gaH iva** = like an elephant; **pravR^iddhaH** = increased in size; **badhyamaanayaa** = (when) being festered; **kakshyaa** = by a rope.

With a fast pace equaling that of Sun god, the tall Hanuma shone like an elephant which increases its size when being festered by a rope.

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उपरिष्ठाच्छरीरेण छायाया चावगाढया ।

सागरे मारुताविष्टा नौरिवासीत्तदा कपिः ॥ ५-१-६७

67. tadaa = then; kapiH = Hanuma; uparishhTaata shariireNa = with His body on the above; cha saagare avagaaDhayaa chaayayaa = and with his shadow immersed in the sea below; aasiit nauriva = like a boat; maarutaavishhTaa = driven by wind.

Then Hanuma who was flying above the ocean with his body above the ocean and his shadow being immersed in the sea below, looked like a boat being driven by wind.

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यं यं देशं समुद्रस्य जगाम स महाकपिः ।

स स तस्योरुवेगेन सोन्माद इव लक्ष्यते । ५-१-६८

68. yam yam desham = whatever place; samudrasya = of the ocean; saH mahaakapiH = that great monkey; jagaama = went; saH saH = that place; lakshyate = was seen; sonmaadaH = to be in agitation; tasya uuruvegena = by the force of His thighs.

Whatever place Hanuma went towards on the ocean, that place became agitated due to the force of thighs.

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सागरस्योओर्मिजालानामुरसा शैलवर्ष्णाम् ।

अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः । ५-१-६९

69. saH mahaavegaH mahaakapiH = that great monkey with great speed; pupluve = flew; abiGhnan = striking; urasaa = with his chest; urmijaalaanaam = series of waves; saagarasya = of the sea; shailavarshhmaNaam = with a body like that of mountains.

That great monkey with great speed flew in the sky striking with his chest series of waves which had a great body like that of mountains.

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कपिवातश्च बलवान् मेघवातश्च निःसृतः ।

सागरं भीमनिर्घोषं कम्पयामासतुर्भृशम् ॥ ५-१-७०

70. balavaan kapivaataashcha = wind from the mighty Hanuma; meghavaashcha niHsR^itaH = wind released from the clouds; kaMpayaamaasatuH = caused to shake; bhR^isham = a lot; saagaram = the ocean; bhiima nirGhoshham = with a fearful sound.

Wind from the mighty Hanuma and the wind released from the clouds caused the ocean with a fearful sound to shake a lot.

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विकर्षन्मूर्मिजालानि बृहन्ति लवणाम्भसि ।

पुप्लुवे कपिशार्दूलो विकिरन्निव रोदसी ॥ ५-१-७१

71. kapishaarduulaH = Hanuma; pupluve = flew; vikarshhan = dragging; bR^ihanti urmijaalaani = big waves; lavaNaamBhasi = in the ocean; vikiranniva = as though sprinkling (them); rodasii = in the sky.

Hanuma flew in the sky dragging along with him big waves from the ocean as though he were sprinkling them in the sky.

मेरुमन्दरसंकाशानुद्धतान् स महार्णवे ।

अत्यक्रामन्महावेगस्तरङ्गान् गणयन्निव ॥ ५-१-७२

72. mahaavegaH = Hanuma with great speed; atyakraamat = crossed; taraN^gaan = waves; merumandarasaMkaashaan = equal in height to the mountains Meru and Mandara; uddhataan = (that had) risen up; mahaarNave = in the ocean; gaNayanniva = as if counting them.

Hanuma with great speed crossed waves which were equal to Mount Meru and Mount Mandara, that had risen up in the sea, as if counting them.

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तस्य वेगसमुद्धूतं जलं सजलदं तदा ।

अम्बस्थं विबभ्राज शारदाभ्रमिवाततम् ॥ ५-१-७३

73. tadaa = then; jalam sajaladam = water together with clouds; samuddhuutam = which was driven up; tasya vegam = by Hanuma's speed; ambarastham = being in the sky; vibabhraaja = shone; shaaradaabhramiva = like autumnal cloud; atatam = stretched out.

Then the water together with clouds which was driven up by the force of Hanuma, shone like a stretched autumnal cloud in the sky.

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तिमिनक्रझषाः कूर्मा दृश्यन्ते विवृतास्तदा ।

वस्त्रापकर्षणेनेव शरीराणि शरीरिणाम् ॥ ५-१-७४

74. tadaa = then; timinakrajhushhaaH = whales; crocodiles; fish and turtles; vivR^itaaH dR^ishyante = were being seen; shariiraaNiiva = like the bodies; shariiriNaam = of humans; vastraapakarshheNa = due to removal of clothes.

Then various whales, fishes, turtles and crocodiles were being seen clearly in the sea just as bodies of humans would be seen when clothes are removed.

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प्लवमानं समीक्ष्यथ भुजङ्गाः सागरालयाः ।

व्योम्नि तं कपिशार्दूलं सुपर्ण इति मेनिरे ॥ ५-१-७५

75. atha = after that; bhujaN^gaaH = serpents; saagaraalayaaH = living in the sea; samiikshya = saw; tam kapishaarduulam = the best among monkeys Hanuma; plavamaanam = flying; vyomni = in the sky; menire = (and) thought; suparNaH iti = that it was Garuda; the king of birds.

Serpents living in the sea saw Hanuma flying in the sky and thought that it was Garuda, the king of birds.

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दशयोजनविस्तीर्णा त्रिंशद्योजनमायता ।

छाया वानरसिंहस्य जले चारुतराभवत् ॥ ५-१-७६

76. chaayaa = shadow; vaanara siMhasya = of Hanuma; dasha yojana vistirNaa = which was ten yojanas wide; trimshat yojanam aayataa = (and) thirty yojanas long; abhavat = appeared; chaarutaraa = very beautiful; jale = on water.

Hanuma's shadow which was ten yojanas wide and thirty yojanas long appeared very beautiful on water.

Comment : "Yojana" is a measure of length in ancient India like the modern mile. However its value does not seem to be a standard even within India. Some consider it as six miles, some as eight miles and some as two and half miles. Hence it is difficult to have an accurate conversion from yojanas to miles.

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श्वेताभ्रघनराजीव वायुपुत्रानुगामिनी ।
तस्य सा शुशुभे छाया वितता लवणाम्भसि ॥ ५-१-७७

77. **saa chaayaa** = that shadow; **tasya** = of His; **vaayuputraanugaaminii** = which was following the son of Vayu - Hanuma; **vitataa** = spread; **lavaNaaMbhasi** = on the sea; **shushubhe** = shone; **shvetaabhraghana raajiiva** = like a series of dense white clouds.

That shadow which was following Hanuma and spread on the ocean, shone like a series of dense white clouds.

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शुशुभे स महातेजा महाकायो महाकपिः ।
वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ॥ ५-१-७८

78. **saH mahaakapiH** = that great monkey; **mahaatejaaH** = the great resplendent one; **mahaakaayaH** = with a great body; **shushubhe** = shone; **parvataH iva** = like a mountain; **pakshavaan** = with wings; **vaayumaarge** = in the path of Vayu - the God of wind; **niraalambe** = without any support.

That great monkey Hanuma, the great resplendent one with a huge body, shone like a mountain with wings flying in the sky without any support underneath.

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येनासौ याति बलवान् वेगेन कपिकुञ्जरः ।
तेन मार्गेण सहसा द्रोणीकृत इवार्णवः ॥ ५-१-७९

79. **yena maargeNa** = whatever path; **asau kapikuJNjaraH** = this Hanuma; **balavaan** = the mighty one; **yaati** = went; **tena** = in that path; **aarNavaH** = the ocean (beneath); **sahasaa** = immediately; **droNiikr^itaH iva** = appeared like trough.

In whatever path Hanuma the mighty one went, in that path, there immediately appeared a trough in the ocean below.

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आपाते पक्षिसंघानां पक्षिराज इव व्रजन् ।
हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा ॥ ५-१-८०

80. **hanumaan** = Hanuma; **vrajan** = coursing; **pakshi saMghaanaam aapaate** = through the sky (the path of birds); **pakshiraajaH iva** = like the king of birds - Garuda; **prakarshhan** = dragging (with him); **meghajaalaani** = series of clouds; **maaruto yathaa** = like the god of wind.

Hanuma while coursing through the path of birds like the king of birds Garuda, dragged with him series of clouds like the god of wind.

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पाण्डुरारुणवर्णानि नीलमाज्जिष्ठकानि च ।

कपिनाकृष्यमाणानि महाभ्राणि चकाशिरे ॥ ५-१-८१

81. mahaabhraaNi = Great clouds; paaNDuraarunNa varNaani = with white and red colors; cha niilamaaNjashhTakaani = and also blue and madder colored ones; chakaashire = shone; aakR^ishhyamaaNi = being dragged; kapinaa = by Hanuma.

Great clouds with white, red, blue and madder colors shone on being dragged by Hanuma.

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प्रविशन्नभ्रजालानिनिष्पतंश्च पुनः पुनः ।

प्रच्चन्नश्च प्रकाशश्च चन्द्रमा इव लक्ष्यते ॥ ५-१-८२

82. punaH punaH = repeatedly; pravishan = entering; nishhpataMshcha = and leaving; abhrajalaani = series of clouds; lakshyate = (Hanuma) is being seen; chandramaaH iva = like moon; prachchhannashcha = (who is) being covered; prakaashashcha = and shining (alternately).

Hanuma who is repeatedly entering and leaving series of clouds as He flies in the sky, is being seen like the moon who shines and is hidden alternately.

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प्लवमानं तु तं दृष्ट्वा प्लवङ्गं त्वरितं तदा ।

ववर्षुः पुष्पवर्षणि देवगन्धर्वदानवाः ॥ ५-१-८३

83. tadaa = then; deva gandharva daanavaaH = Devas - Gandharvas - Danavas; vavarshuH = showered; pushhpavarshhaaNi = a rain of flowers; dR^ishhTvaa = seeing; tam plavaN^gaM = that Hanuma; tvaritam plavamaanam = flying quickly.

Then, on seeing Hanuma flying quickly in the sky, Devas, Gandharvas and Danavas showered flowers on him.

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तताप न हि तं सूर्यः प्लवन्तं वानरोत्तमम् ।

सिषेवे च तदा वायू रामकार्यादथसिद्धये ॥ ५-१-८४

84. tadaa = then; suuryaH = Sun God; na hi tataapa = did not scorch; tam vaanarottamam = that best of Vanaras; plavantam = who was flying; raama kaaryarthasiddhaye = for Rama's benefit; vaayuH cha = Vayu also; sishheve = served (Him).

Then, the Sun did not scorch Hanuma, the best among Vanaras, who was flying for Rama's welfare. The wind god Vayu also served him with a delightful breeze.

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ऋषयस्तुष्टुवुश्चैव प्लवमानं विहायसा ।

जगुश्च देवगन्धर्वाः प्रशंसन्तो महौजसम् ॥ ५-१-८५

85. R^ishhayaH = Sages; tushhTuvushchaiva = praised; mahaujasam = the great resplendent Hanuma; plavamaanam = flying; vihaayasaa = by sky; devagandharvaaH = Devas and Gandharvas; jagushcha = also sang; prashaMsantaH = praising Him.

Sages praised the great resplendent Hanuma flying in the sky. Devas and Gandharvas also sang in His praise.

नागाश्च तुष्टुवुर्यक्षा रक्षांसि विबुधाः खगाः ॥ ५-१-८६

प्रेक्ष्य सर्वे कपिवरं सहसा विगतक्लमम् ।

86. sahasaa = immediately; naagaaH = Nagas; cha yakshaaH = and Yakshas; rakshaaMsi = Rakshasas; vibudhaaH = Devas; khagaaH = birds; sarve = all; tushhTuvuH = praised; prekshya = seeing; kapivaram = best among monkeys Hanuma; vigataklamam = (flying) without any effort.

Immediately on seeing the best among monkeys, Hanuma, flying without any effort, Nagas, Yakshas, Rakshasas, Devas and birds all praised Him.

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तस्मिन् प्लवगशार्दूले प्लवमाने हनूमति ॥ ५-१-८७

इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः ।

87. tasmin hanuumati = (while) that Hanuma; plavaga shaarduule = best among monkeys; plavamaane = was flying; saagaraH = the god of ocean; chintayaamaasa = thought (thus); ikshvaaku kula maanaarthii = for the respect of Ikshvaaku dynasty.

While that best among vanaras, Hanuma, was flying, the god of ocean thought thus for the respect of Ikshvaaku dynasty:

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साहाय्यं वानरेन्द्रस्य यदि नाहं हनूमतः ॥ ५-१-८८

करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ।

88. yadi = if; aham = I; na saahaayyam karishhyaami = do not do help; hanuumataH = to Hanuma; vaanarendrasya = the best among vanaras; bhavishhyaami = I shall become; sarva vaachyaH = (prone to) all kinds of ill-talk; vivakshataam = for those who want to speak (against me).

"If I do not help this best among vanaras Hanuma, I shall become prone to all kinds of ill-talk by those who want to speak against me."

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अहमिक्ष्वाकुनाथेन सगरेण विवर्धतः ॥ ५-१-८९

इक्ष्वाकुसचिचश्चायं नावसीदितुमर्हति ।

89. aham = I; vivardhitaH = was developed; sagareNa = by Sagara; ikshvaakunaathena = of Ikshvaku dynasty; ayam = this Hanuma; ikshvaaku sachivaH = who is helping that descendant of Ikshvaaku; na arhati = is not eligible; avasiiditum = to become tired.

"I was developed by Sagara of Ikshvaaku dynasty. This Hanuma who is helping a descendant of that dynasty should not become tired."

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तथा मया विधातव्यं विश्रमेत यथा कपिः ॥ ५-१-९०

शेषं च मयि विश्रान्तः सुखेनातिपतिष्यति ।

90. yathaa = how; kapiH = Hanuma; vishrameta = will take rest; tathaa = in that way; vidhaatam = to be behaved; mayaa = by me; vishraantaH = after resting; mayi = in

me; **atipashhyati** = (He) can cross; **sesham** = the remaining (distance); **sukhena** = with comfort.

"I have to behave in such a way that Hanuma would take rest. After resting in me for a while, He can cross the remaining distance with comfort."

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इति कृत्वा मतिं साध्वीं समुद्रश्चन्नमम्भसि ॥ ५-१-९१
हिरण्यनाभं मैनाकमुवाच गिरिसत्तमम् ।

91. **samudraH** = Samudra; **iti** = thus; **saadhviim matim kR^itvaa** = making a good thought; **uvaacha** = spoke; **mainaakam** = to Mainaka; **giri sattamam** = best among mountains; **hiraNyanaabham** = with gold in the middle; **chhannam** = covered; **ambhasi** = in water.

Samudra thus making a good thought, spoke to Mainaka, the best among mountains with gold in the middle hidden in water.

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त्वमिहासुरसंघानां पाताळतलवासिनां ॥ ५-१-९२
देवराज्ञा गिरिश्रेष्ठ परिघः संनिवेशितः ।

92. **giri shreshhTha** = O best among mountains; **tvam** = you; **saMniveshitaH** = have been positioned; **iha** = here; **devaraajJNa** = by Devendra; **parighaH** = as an obstacle; **asurasaMghaanaam** = to the groups of asuras; **paataaLatalavaasinaam** = living in paataala.

"O best among mountains Mainaka! You have been positioned here by Devendra as an obstacle to the groups of asuras living in paataala."

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त्वमेषां जातवीर्याणां पुनरेवोत्पतिष्यताम् ॥ ५-१-९३
पाताळस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ।

93. **tvam** = you; **tishhThasi** = are standing; **aavR^itya** = surrounding; **dvaaram** = the entrance; **paataaLasya** = of patala; **aprameyasya** = which is immeasurable; **eshhaam** = (when) these (asuras); **jaataviiryaaNaam** = courageous by birth; **utpatishhyataam** = are trying to rise up; **punareva** = again.

"You are standing at the entrance of paataala which is difficult to measure, fully covering it, when asuras courageous by birth are trying to rise up again."

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तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम् ॥ ५-१-९४
तस्मात्संचोदयामि त्वामुत्तिष्ठ गिरिसत्तम ।

94. **shaila** = O mountain; **te shaktiH** = there is capability to you; **vardhitum** = to grow; **tiryak** = wide; **uurdhvam** = up; **adhashchaiva** = and down; **girisattama** = O best among mountains; **asmaat** = for that reason; **saMchodayaami** = I am encouraging; **tvaam** = you; **uttishhTha** = raise up.

"O mountain, you have capability to grow wide, up or down. O best among mountains, for that reason I am encouraging you. Raise up."

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न एष कपिशार्दूलस्त्वमुपर्येति वीर्यवान् ॥ ५-१-९५

हनूमान्नामकार्यार्थं भीमकर्मा खमाप्लुतः ।

95. **kapishaarduulaH** = the best among monkeys; **viiryaavaan** = courageous one; **bhiima karmaa** = with a fearful task; **saH eshhaH** = such this; **hanumaan** = Hanuma; **aaplutaH** = flying; **kham** = in the sky; **raama kaaryaartham** = for Rama's task; **eti** = is coming; **tvaam upari** = over you.

"Hanuma, the best among monkeys, the courageous one, who has taken up a fearful task for the benefit of Rama, that such Hanuma while flying in the sky is coming over you."

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अस्य साह्यं मया कार्यमिक्ष्वाकुकुलवर्तिनः ॥ ५-१-९६

मम हीक्ष्वाकवः पूज्याः परं पूज्यतमास्तव ।

96. **adya** = now; **asya** = to this Hanuma; **ikshvaaku kula vartinaH** = who is a follower of the Ikshvaaku dynasty; **saahyam** = help; **kaaryam** = should be done; **mayaa** = by me; **ikshvaakavaH** = descendants of Ikshvaaku; **puujyaaH** = are repectable; **mama** = to me; **puujyatamaaH** = even more respectable; **tava** = to you.

"To this Hanuma, who is a follower of the Ikshvaaku dynasty, help should be done by me now. Descendants of Ikshvaaku are repectable to me. They are even more respectable to you."

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कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत् ॥ ५-१-९७

कर्तव्यमकृतं कार्यं सतां मन्युमुदीरयेत् ।

97. **kuru** = do; **saachivyam** = help; **asmaakam** = to us; **naH** = our; **kaaryam** = task; **na atikramet** = may not be miscarried; **kaaryam** = a task; **kartavyam** = which needs to be performed; **akR^itam** = not done; **udirayet** = will increase; **manyum** = the anger; **sataam** = of good people.

"Do help to us. Our task may not be miscarried. A task which needs to be performed and not done, will increase the anger of good people."

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सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि ॥ ५-१-९८

अस्माकमतिथिश्चैव पूज्यश्च प्लवतां वरः ।

98. **uttishTha** = get up; **uurdhvam** = above; **salilaat** = from water; **eshhaH kapiH** = this Hanuma; **varaH** = best; **plavataam** = among fliers; **atithishchaiva** = (is a) guest; **puujyashcha** = and one to be worshipped; **asmamakam** = for us; **tishhThatu** = let Him stand; **tvayi** = on you.

"Raise up above from the water. This Hanuma is the best among fliers and is a guest to be worshipped for us. Let him stand on you."

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चामीकरमहानाभ देवगन्धर्व सेवित ॥ ५-१-९९

हनुमांस्त्वयि विश्रान्तस्ततः शेषं गमिष्यति ।

99. **chaamiikara mahaanaabha** = O (mountain) with golden hued huge middle area; **devagandharva sevit** = O one who is served by Devas and Gandharvas; **hanumaan** = Hanuma; **vishraantaH** = can take rest; **tvayi** = on you; **tataH** = and then; **gamishhyati** = can go; **sheshham** = the rest (of the distance).

"O mountain with golden hued middle area and one who is served by Devas and Gandharvas! Hanuma can take rest on you and then traverse rest of the distance."

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काकुत्थसस्यानृशंस्यं च मैथिल्याश्च विवासनम् ॥ ५-१-१००
श्रमं च प्लवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि ।

100. arhasi = (you are) fit; utthaatum = to raise up; samiikshya = after seeing; aanR^ishamsyam cha = the gentleness of; kaakutthasya = of Sri Rama; vivaasanam cha = and the exile; maithilyaaH = of Sita; shhramam cha = and the effort; plavagendrasya = of Hanuma.

"You are fit to raise up after seeing the gentleness of Sri Rama, and the exile of Seetha, and the effort of Hanuma."

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हिरण्य नाभो मैनाको निशम्य लवणाम्भसः ॥ ५-१-१०१
उत्पपात जलान्तूर्णं महाद्रुमलतायुतः ।

101. hiraNyanaabhaH = The mountain with golden central area; mainaakaH = Mainaka; nishamya = listening; lavaNaambhasaH = the words of the salty ocean; utpapaata = got up; jalaat = from the water; tuurNam = quickly; mahaa drumata yutaH = together with great trees and creepers.

The mountain with gold in the middle, Mainaka, listening to the words of the salty ocean, got up quickly from the water, together with great trees and creepers.

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स सागरजलं भित्त्वा बभूवाभ्युत्थितस्तदा ॥ ५-१-१०२
यथा जलधरं भित्त्वा दीप्तरश्मिर्दिवाकरः ।

102. tadaa = then; saH = that Mainaka; babhuuva = became; abhyutthitaH = risen up; bhittvaa = passing through; saagara jalam = the ocean water; yathaa = like; divaakaraH = the Sun; bhittvaa = piercing through; jaladharam = a cloud; diipta rashmiH = with shining rays.

Then that Mainaka became in the risen state, passing through the ocean water, just like the Sun piercing through a cloud with His shining rays.

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स महात्मा मुहूर्तेन सर्वतः सलिलावृतः ॥ ५-१-१०३
द्रश्यामास शृङ्गाणि सागरेण नियोजितः ।
शातकुम्भमयैः शृङ्गैः सकिन्नरमहोरगैः ॥ ५-१-१०४
आदित्योदयसंकाशैरालिखद्भिरिवाम्बरम् ।

103; 104. saH mahaatmaa = that great Mainaka; shR^iN^gaiH = (with) peaks; sakinnaramahoragaiH = which had Kinnaras and great serpents; aadityodaya saMkaashaiH = which were equal to sunrise; ambaram aalikhadbhiH iva = which seemed to touch the sky; shaata kumbha mayaiH = which had a golden hue; salilaavR^itaH = (and) who was covered by water; sarvataH = in all directions; niyojitaH = (being) ordered; saagareNa = by the ocean; darshayaamaasa = showed; shR^iN^gaaNi = (his) peaks; muhuurtena = in an instant.

That great Mainaka who was covered by water in all directions, who had peaks with Kinnaras and great serpents, which were equal to a sun rise, which were touching the sky, and which had a golden hue, being ordered by the ocean, showed his peaks in an instant.

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तप्तजाम्बूनदैः शृङ्गिणाः पर्वतस्य समुत्थितैः ॥ ५-१-१०५
आकाशं शस्त्रसंकाशमभवत्काञ्चनप्रभम् ।

105. aakaasham = sky; shastrasaMkaasham = which had a bluish hue like that of sword; abhavat = became; kaaJNchana prabham = shining with a golden color; shR^iN^gaiH = by the peaks; parvatasya = of the mountain; samutthitaiH = which rose up; taptajaambuunadaiH = (and) which was like molten gold.

The sky which had a bluish tinge like that of a sword, shone with a golden hue because of the peaks of the mountain which rose up and which was like molten gold.

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जातरूपमयैः शृङ्गैर्भ्रजमानैः स्वयंप्रभैः ॥ ५-१-१०६
आदित्यशतसंकाशः सोऽभवद्गिरिसत्तमः ।

106. saH = that; girisattamaH = best among mountains; abhavat = became; aaditya shata saMkaashaH = equal to a hundred suns; shR^iN^gaiH = with peaks; jaataruupamayaiH = which had a golden hue; bhraajamaanaiH = and which were shining; svayamprabhaiH = with self generated shine.

That best among mountains became equal to a hundred suns with its peaks which had a golden hue and which were shining with a self generated shine.

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तमुत्थितमसंगेन हनुमानग्रतः स्थितम् ॥ ५-१-१०७
मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ।

107. hanumaan = Hanuma; nishchitaH = decided; tam = (that) the mountain; agrataH = which stood before Him; asangena = suddenly; utthitam = rising up; lavaNatoyasya madhye = from the middle of the salty ocean; viGhnaH iti = (as) an obstacle.

Hanuma on seeing the mountain which stood before Him, rising up from the middle of the salty ocean suddenly, decided that it as an obstacle.

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स तमुच्छ्रित मत्यर्थं महावेगो महाकपिः ॥ ५-१-१०८
उरसा पातयामास जीमूतमिव मारुतः ।

108. saH mahaa kapiH = that great monkey Hanuma; mahaa vegaH = one with a great speed; paatayaamaasa = brought down; tam atyartham ucchritam = that great tall mountain; urasaa = with His chest; maarutaH jiimuutamiva = like the God of wind to a cloud.

That great monkey Hanuma with a great speed, brought that great tall mountain with His chest just as the God of wind would a cloud.

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स तथा पातितस्तेन कपिना पर्वतोत्तमः ॥ ५-१-१०९
बुद्ध्वा तस्य कपेर्वेगं जहर्ष च ननन्द च ।

109. saH parvatottamaH = that best among mountains - Mainaka; tathaa = thus; paatitaH = fell down; tena kapinaa = by Hanuma; buddhvaa = recognized; vegam = speed; tasya kapeH = of Hanuma; jaharshha cha = lauded Him; nananda cha = and was also pleased.

That best among mountains Mainaka, thus being fell down by that Hanuma, recognized Hanuma's speed and lauded him with pleasure.

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तमाकाशगतं वीरमाकाशे समुपस्थितः ॥ ५-१-११०

प्रीतो हृष्टमना वाक्यमब्रवीत्पर्वतः कपिम् ।

मानुषं धारयन् रूपमात्मनः शिखरे स्थितः ॥ ५-१-१११

110; 111. parvataH = Mount Mainaka; priitaH = with love; hR^ishhTamanaaH = and with gladdened heart; dhaaayan = obtaining; maanushham ruupam = human form; sthitaH = and standing; aatmanaH shikhare = on its peak; abraveet = spoke; vaakyam = (these) words; samupasthitaH = approaching; aakaashe = in the sky; taM viiram kapim = that courageous Hanuma; aakaashagatam = who was in the sky.

Mount Mainaka with love and with gladdened heart obtained a human form and standing on its own peak, spoke these words approaching that courageous Hanuma in the sky.

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दुष्करं कृतावन्कर्म त्वमिदं वानरोत्तम ।

निपत्य मम शृङ्गेषु विश्रमस्व यथासुखम् ॥ ५-१-११२

112. vaanarottama = O best among Vanaras!; tvam = you; kR^itavaan = have done; idam = this; dushhkaram = impossible; karma = task; nipatya = get down; mama shR^ingeshtu = on my peaks; vishramasva = and rest; yathaa sukham = for comfort.

"O the great Vanara! You have performed this impossible task of flying over the ocean. Do come down on to my peaks and rest for a while to your comfort."

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राघवस्य कुले जातैरुदधिः परिवर्धितः ।

स त्वां रामहिते युक्तं प्रत्यर्चयति सागरः ॥ ५-१-११३

113. udadhiH = the ocean; parivarthitaH = has been developed; raaghavasya kule jaataiH = by people born in the dynasty of Sri Rama; saH saagaraH = that such ocean; pratyachayati = is worshipping (in lieu of Sri Rama); tvaam = you; raama hite yuktam = who is desirous of Sri Rama's welfare.

"The ocean was developed by people born in Sri Rama's dynasty. That such ocean is worshipping in lieu of Sri Rama, you who is desirous of Sri Rama's welfare."

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कृते च प्रतिकर्तव्यमेष धर्मः सनातनः ।

सोऽयं तत्प्रतिकारार्थी त्वत्तः संमानमर्हति ॥ ५-१-११४

114. kR^ite = when a service has been done; pratikartavyam = a return service needs to be done; eshaH = this is; sanaatanaH = ancient; dharmaH = law; saH ayam = such this ocean; tatpratikaaraarthii = who wants to do service to the Raghu dynasty; arhati = is suitable; saMmaanam = for respect; tvattaH = from you.

"When a service is done, a return service needs to be rendered. This is an ancient tradition. Such this ocean who wants to do a return service to the Raghu dynasty, is suitable for respect by you."

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त्वन्निमित्तमनेनाहं बहुमानात्प्रचोदितः ।
योजनानां शतं चापि कपिरेष समाप्लुतः ॥ ५-१-११५
तव सानुषु विश्रान्तः शेषं प्रक्रमतामिति ।
तिष्ठ त्वं हरिशार्दूल मयि विश्रम्य गम्यताम् ॥ ५-१-११६

115; 116. samaaplutaH = (after) flying; yojanaanaam shatam = a hundred yojanas; eshhaH kapiH = (let) this Hanuma; vishraantaH = rest; tava saanushhu = on your peak; prakramataam = (and) travel; seshham = the rest (of the distance); iti = thus; aham = I; prachoditaH = have been encouraged; anena = by this samudra; bahumaanaat = due to great respect; tvannimittam = for your sake; hari shaarduula = O best among Vanaras - Hanuma; tvam = you; tishhTha = stop; gamyataam = (and you) shall leave; vishramya = (after) resting; mayi = on me.

"After flying a hundred yojanas, let this Hanuma rest on your peak and then travel the rest of distance." - Thus I have been encouraged by this ocean for your sake due to His great respect for you. O best among vanaras! Stop for a while and then go after resting on me."

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तदिदं गन्धवत्स्वादु कन्दमूलफलं बहु ।
तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽनु गमिष्यसि ॥ ५-१-११७

117. hari shreshhTha = O best among vanaras!; tat = for that (reason); idam = here is; bahu = lot of; kandamuulaphalam = (a mass of) roots; fruits and others; gandhavat = (which is) fragrant; svaadu = (and) sweet; gamishhyasi = may you leave; anu = after; aasvaadya = eating; tat = that; vishraantaH = (and) resting.

"O best among vanaras! For that reason, here is lots of roots, fruits and other eatables which are fragrant and sweet. May you leave after eating that and resting here for a while."

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अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वै ।
प्रख्यातस्त्रिषु लोकेषु महागुणपरिग्रहः ॥ ५-१-११८

118. kapi mukhya = O chief among vanaras!; asti vai = there exists; saMbandhaH = a relationship; prakhyaataH = which is famous; trishhu lokeshhu = in all the three worlds; mahaaguNaparigrahaH = based on great virtues; asmaakamapi = for us also; tvayaa = with you.

"O chief among vanaras! Besides this, there also exists a relationship which is famous in all the three worlds, which is based on great virtues, for us with you."

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वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज ।
तेषां मुख्यतमं मन्ये त्वामहं कपिकुञ्जर ॥ ५-१-११९

119. maarutaatmaja = O son of Vayu; kapi kuNJara = best among vanaras; aham = I; manye = am thinking; tvaam = you; mukhyatamam = as being very important; ye teshhaam = (among) those vanaras; vegavantaH = who are fast; plavantaH = (and) who can fly.

"O son of Vayu, the god of wind! O best among vanaras! I am thinking you as being very important among those vanaras who are fast and who are capable of flying."

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अतिथिः किलपूजार्हः प्राकृतोऽपि विजानता ।
धर्मं जिज्ञासमानेन किं पुनस्त्वादृशो महान् ॥ ५-१-१२०

120. jijjNaasa maanena = By one who wants to know; dharmam = dharma; vijaanataa = by one who knows dharma; atithiH = a guest; praakR^ito api = even though ordinary; puujaarhaH = is suitable to be respected; mahaan = (for) a great man; tvaadR^ishaH = like you; kiM punaH = what else to say.

"By a person who wants to know dharma or by one who knows dharma, a guest even though ordinary is to be respected. What else can I say in the case of a great guest like you."

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त्वं हि देववरिष्ठस्य मारुतस्य महात्मनः ।
पुत्रस्तस्यैव वेगेन सदृशः कपिकुञ्जर ॥ ५-१-१२१

121. kapi kuJNjara = O best among vanaras!; tvam = you; putraH hi = are son indeed; maarutasya = of Vayu; mahaatmanaH = the great one; devavarishhThasya = and the best among Devas; vegena = in speed; sadR^ishaH = (you are) equal; tasyaiva = to him alone.

"O best among vanaras! You are the son of the great Vayu - the God of wind, who is best in speed among the Devas. In speed you are equal to him alone."

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पूजिते त्वयि धर्मज्ञ पूजां प्राप्नोति मारुतः ।
तस्मात्त्वं पूजनीयो मे शृणु चाप्यत्र कारणम् ॥ ५-१-१२२

122. dharmajjNa = O one who knows dharma! tvayi puujite = if you are being worshipped; maarutaH = Vayu; praapnoti = gets; puujaam = worship; tasmaat = for that reason; tvam = you; puujaniiyaH = are to be respectable; me = to me; shR^iNu = (also) listen; kaaraNam cha = to the reason; atra = in this matter.

"O knower of Dharma! If you are worshipped, Vayu also gets worship. For that reason you are to be worshipped by me. Also listen to another reason in this matter."

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पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् ।
ते हि जग्मुर्दिशः सर्वा गरुडानिलवेगिनः ॥ ५-१-१२३

123. taata = O son! puurvam = earlier; kR^ita yuge = in the Krita yuga; parvataaH = mountains; abhavan = became; pakshiNaH = with wings; te = those; garuDaanilaveginaH = having speed equal to Garuda and Vayu; jagmuH = went; sarvaaH dishaH = in all directions.

"O son! Earlier in the Krita yuga, mountains had wings. With speed equal to that of Garuda and Vayu, they went in all directions."

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ततस्तेषु प्रयातेषु देवसंघः सहर्षिभिः ।
भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥ ५-१-१२४

124. **tataH** = after that; **teshhu prayaateshhu** = when they were going; **deva saMghaaH** = groups of devas; **bhuutaani cha** = and living creatures; **saharshhibhiH** = together with sages; **jagmuH** = obtained; **bhayam** = fear; **patana shaN^kayaa** = due to the doubt of destruction; **teshhaam** = of those mountains.

"After that when those mountains were thus flying freely, Devas and living creatures together with sages obtained fear in the doubt that those mountains might fall down."

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ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः ।
पक्षान् चिच्छेद वज्रेण तत्र तत्र सहस्रशः ॥ ५-१-१२५

125. **tataH** = after that; **kruddhaH** = angry; **sahasraakshaH** = Devendra; **shata krataH** = with a hundred yajnas; **chichheda** = cut off; **pakshaan** = wings; **sahasrashaH parvataanaam** = of thousands of mountains; **vajreNa** = by his weapon vajra; **tatra tatra** = then and there.

"Then the angry Devendra who performed a hundred Asvamedha rituals, cut off the wings of thousands of mountains by his weapon vajra then and there."

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स मामुपागतः क्रुद्धो वज्रमुद्यम्य देवराट् ।
ततोऽहं सहसा क्षिप्तः स्वसनेन महात्मना ॥ ५-१-१२६

126. **saH** = that; **devaraaT** = Devendra; **upaagataH** = reached; **maam** = me; **kruddhaH** = with anger; **udyamya** = raising; **vajram** = vajra; **tataH** = then; **aham** = I; **kshiptaH** = was thrown away; **sahasaa** = immediately; **mahaatmanaa shvasanena** = by the great Vayu.

"That Devendra angrily reached me with raised vajra. Then I was thrown away immediately by the great Vayu."

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अस्मिन्लवणतोये च प्रक्षिप्तः प्लवगोत्तम ।
गुप्तपक्षसमग्रश्च तव पित्राभिरक्षितः ॥ ५-१-१२७

127. **plavagottama** = O best among vanaras! **gupta paksha samagrashcha** = with saved full wings; **prakshiptaH** = being thrown down; **asmin lavaNatoye** = in this salt ocean; **abhirakshitaH** = I have been protected; **tava pitraa** = by your father.

"O best among vanaras! With saved full wings, being thrown down into this salt ocean, I have been protected by your father."

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ततोऽहं मानयामि त्वां मान्यो हि मम मारुतः ।
त्वया मे ह्येष संबन्धः कपिमुख्य महागुणः ॥ ५-१-१२८

128. **kapi mukhya** = O chief among vanaras! **maarutaH** = Vayu; **maanyaH hi** = is indeed respectable; **mama** = to me; **tataH** = for that reason; **aham** = I; **maanayaami** = am respecting; **tvaam** = you; **me** = my; **eshhaH** = this; **saMbandhaH** = relationship; **tvayaa** = with you; **mahaa guNaH** = has great virtues.

"O chief among vanaras! Vayu is thus indeed respectable to me. For that reason I am respecting you. My this relationship with you has great virtues."

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अस्मिन्नेवंगते कार्ये सागरस्य ममैव च ।

प्रीतिं प्रीतमनाः कर्तुं त्वमर्हसि महाकपे ॥ ५-१-१२९

129. mahaa kape = O great vanara ! asmin kaarye = (because) this matter; evaMgate = goes like this; tvam = you; arhasi = are suitable; kartum = to do; priitim = happiness; saagarasya = to Sagara; mamaiva cha = and to me; priitamanaaH = with a gladdened heart.

"O great Vanara! Because this matter is like this, you are suitable to make myself and Sagara happy, with a gladdened heart."

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श्रमं मोक्षय पूजां च गृहाण कपिसत्तम ।

प्रीतिं च बहुमन्यस्व प्रीतोऽस्मि तव दर्शनात् ॥ ५-१-१३०

130. kapisattama = O best among Vanaras! mokshaya = reduce; shramam = tiredness; gR^ihaaNa = accept; puujaam cha = (our) worship also; bahumanyasva = respect; priitim = (our) love; priitaH asmi = I am happy; tava darshanaat = by your appearance.

"O best among Vanaras! Reduce your fatigue. Accept our worship also. Respect our love. I am happy by your manifestation."

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एवमुक्तः कपिश्रेष्ठस्तं नगोत्तममब्रवीत् ।

प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् ॥ ५-१-१३१

131. kapi shhreshhThaH = Hanuma; evam uktaH = thus being talked to; abraviit = spoke (thus); taM nagottamam = to that best among mountains; priitaH asmi = I am happy; aatithyam = hospitality; kR^itam = has been done; esshaH manyuH = (let) this anger (or ill feeling); apaniiyataam = be removed.

Hanuma listening to the best mountain's words, spoke thus : "I am happy. Hospitality has been done. Let this ill feeling be removed."

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त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते ।

प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरे ॥ ५-१-१३२

132. kaalaH = time; me kaaryaH = (to perform) my duty; tvarate = is hastening (me); ahaH cha = the day too; ativartate = is passing; pratijJNa = a promise; dattaa cha = has also been given; mayaa = by me; na sthaatavyam = (I) should not stand; antare = in the middle; iha = here (neglecting my duty).

"The time to perform my duty is hastening me. The day too is passing. A promise has also been given by me. I should not stand here in the middle neglecting my duty."

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इत्युक्त्वा पाणिना शैलमालभ्य हरिपुङ्गवः ।

जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥ ५-१-१३३

133. viiryavaan = the courageous; haripuN^gavaH = Hanuma; uktvaa = saying; iti = thus; aalabhya = touching; shailam = the mountain; paaNinaa = with His hand; aavishhya = entering sky; jagaama = went; prahasanniva = with a smile.

The courageous Hanuma saying thus, touched the mountain with His hand, entered the sky and flew on with a smile.

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स पर्वतसमुद्राभ्यां बहुमानादवेक्षितः ।
पूजितश्चोपपन्नाभिराशीर्भिरनिलात्मजः ॥ ५-१-१३४

134. saH = that; anilaatmajaH = Hanuma; avekshitaH = was seen; bahumaanaat = with great respect; parvata samudraabhyaam = by the ocean and the mountain; puujitaH = and also worshipped; upapannabhiH aashiirbhiH = with suitable blessings.

That Hanuma was thus seen with great respect by the ocean and the mountain, and also worshipped with suitable blessings.

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अथोर्ध्वं दूरमुत्प्लुत्य हित्वा शैलमहार्णवौ ।
पितुः पन्थानमास्थाय जगाम विमलेऽम्बरे ॥ १-५-१३५

135. atha = after that; hitvaa = leaving; shaila mahaarNavau = the mountain and the great ocean; utplutya = flying; uurdhvam = up; duuram = far; vimale ambare = in the clear sky; jagaama = went; aasthaaya = following; panthaanam = the path; pituH = of (His) father.

After that leaving the mountain and the great ocean, and flying up far into the clear sky, Hanuma followed the path of his father.

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भूयश्चोर्ध्वं गतिं प्राप्य गिरिं तमवलोकयन् ।
वायुसूनुर्निरालम्बे जगाम विमलेऽम्बरे ॥ १-५-१३६

136. vaayu suunuH = the son of Vayu; praapya = obtained; gatim = speed; uurdhvam = in the upper portion; bhuuyaH cha = again; avalokayan = seeing; tam girim = that mountain (below); jagaama = went; vimale ambare = in the clear sky; niraalambe = which had no support.

The son of Vayu obtained the speed to fly still higher into the sky and seeing that mountain below, went in the clear sky which had no support.

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तद्वितीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
प्रशंसुः सुराः सर्वे सिद्धाश्च परमर्षयः ॥ १-५-१३७

137. dR^ishhTvaa = seeing; hanumataH = Hanuma's; tat = that; sudushhkaram = very difficult; dvitiiyam = second; karma = task; sarve = all; suraaH = Devas; siddhaashcha = Siddhas and; paramarshhayaH = great sages; prashashaMsuH = praised (Him).

Seeing Hanuma perform that very difficult second task (first one being the flight over ocean), all Devas, Siddhas and great sages praised Him.

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देवताश्चाभवन् हृष्टास्तत्रस्थास्तस्य कर्मणा ।
काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥ १-५-१३८

138. devataashcha = Devas and; sahasraakshaH = the thousand eyed; vaasavashcha = Devendra; tatrasthaaH = who were there; abhavan = became; hR^ishhTaaH = happy; karmaNaa = by the task; tasya kaaJNchanasya = of that golden hued; sunaabhasya = Mainaka.

Devas and the thousand eyed Devendra who were there, became happy by the task of that golden hued Mainaka.

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उवाच वचनं धीमान् परितोषात्सगद्गदम् ।
सुनाभं पर्वतश्रेष्ठं स्वयमेव शचीपतिः ॥ १-५-१३९

139. dhimaan = the wise; shachiipatiH = Devendra; svayameva = himself; uvaacha = spoke; vachanam = words; sagadgadam = through faltering tones; paritoshhaat = due to intense happiness; sunabham = to Mainaka; parvata shreshhTham = the best among mountains.

The wise Devendra himself spoke these words through faltering tones due to extreme happiness, to Mainaka, the best among mountains.

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हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम् ।
अभयं ते प्रयच्छामि तिष्ठ सौम्य यथासुखम् ॥ ५-१-१४०

140. hiraNya naabha = O Mainaka! shailendra = the king of mountains! bhR^isham paritushhtaH asmi = I am very happy; te = in you; saumya = O gentle one! prayachhaami = I am giving; abhayam = protection; te = to you; yathaa sukham tishhTha = proceed according to your comfort.

"O Mainaka, the king of mountains! I am very happy with you. O gentle one! I am giving protection to you. Proceed according to your comfort."

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साह्यं ते सुमहद्विक्रान्तस्य हनूमतः ।
क्रमतो योजनशतं निर्भयस्य भये सति ॥ ५-१-१४१

141. hanuumataH = (To) Hanuma; vikraantasya = who is courageous; kramataH = crossing; yojana shatam = hundred yojanas; nirbhayasya = who is fearless; bhaye sati = even when there is reason to be afraid; sumahat = great; saahyam = help; kR^itam = has been done; te = (by) you.

To the dauntless Hanuma crossing hundred yojanas, who is fearless even when there is reason to be afraid, a great help has been done by you.

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रामस्यैष हितायैव याति दाशरथेर्हरिः ।
सत्क्रियां कुर्वता तस्य तोषितोऽस्मि दृढं त्वया ॥ ५-१-१४२

142. eshhaH hariH = this Vanara; yaati = is going; hitaayaiva = for the benefit; raamasya = of Sri Rama; daasaratheH = the son of Dasaratha; dR^idham toshhitaH asmi = I am very happy; tvayaa = with you; kurvataa = (who is) doing; satkriyaam = respect; tasya = to Him.

This Vanara Hanuma is going for the benefit of Sri Rama, the son of Dasaratha. I am very happy with you who is doing respect to Him.

ततः प्रहर्षमगमद्विपुलं पर्वतोत्तमः ।
देवतानां पतिं दृष्ट्वा परितुष्टं शतक्रतुम् ॥ ५-१-१४३

143. tatH = thereafter; parvatottamaH = the best among mountains; agamat = obtained; vipulam = great; praharshham = happiness; dR^ishhTvaa = seeing; shatakratum = Devendra; patim = lord; devataanaam = of Devas; paritushhTam = being happy.

Thereafter, the best among mountains obtained great happiness on seeing Devendra, the lord of Devas being happy.

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स वै दत्तवरः शैलो बभूवावस्थितस्तदा ।
हनुमांश्च मुहूर्तेन व्यतिचक्राम सागरम् ॥ ५-१-१४४

144. tadaa = then; saH = that; shailaH = mountain; datta varaH = with a given boon; babhuuva = became; avasthitaH = situated there; hanumaamshcha = Hanuma also; vyatichakraama = crossed; saagaram = (over that portion of) the ocean; muhuurtena = in an instant.

Then that mountain with a given boon from Devendra stood still there. Hanuma also leaped over that part of the ocean in an instant.

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ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः ।
अब्रूवन् सूर्यसंकाशां सुरसां नागमातरम् ॥ ५-१-१४५

145. tataH = after that; devaaH = Devas; sagandharvaaH = together with Gandharvas; siddhaashcha = Siddhas; paramarshhayaH = and great sages; abruvan = spoke (thus); surasaam = to Surasa; naagamaataram = mother of the Nagas; suuryasaMkaasham = equal to the Sun (in brilliance).

Thereafter, Devas together with Gandharvas, Siddhas and great sages spoke thus to Surasa, the mother of Nagas, equal to the Sun in brilliance.

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अयं वातात्मजः श्रीमान्प्लवते सागरोपरि ।
हनुमान्नाम तस्य त्वं मुहूर्तं विघ्नमाचर ॥ ५-१-१४६
राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम् ।
दंष्ट्रकराळं पिङ्गाक्षं वक्त्रं कृत्वा नभःसमम् ॥ ५-१-१४७

146; 147. ayam = this; shriimaan = glorious one; vaataatmajaH = son of Vayu; hanumaannaama = with the name of Hanuma; plavate = is flying; saagaropari = on the ocean; tvam = you; aasthaaya = obtain; sughoram = a horrible; parvatopamam = mountain like; raakshasam = demonic; ruupam = appearance; kR^itvaa = (and) make; vaktram = a face; daMshhTraakaraaLam = (with) fearful tusks; piN^gaaksham = red-brown eyes; nabham samam = and (vast) like the sky; aachara = (and) create; vighnam = an obstacle; tasya = to Him; muhuurtam = for an instant.

"This glorious son of Vayu, going by the name of Hanuma is flying over the ocean. You obtain a horrible mountain like demonic appearance and make a face with fearful tusks, red-brown eyes and as vast as the sky, and create an obstacle to Him for an instant."

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बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम् ।
त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति ॥ ५-१-१४८

148. **icchaamahe** = (We are) desiring; **jjNaatum** = to find out; **asya** = (if) by His; **balam** = strength; **bhuuyaH** = and also; **paraakramam cha** = and courage; **upaayena** = and intelligence; **vijeshhyati** = (can He) win; **tvaam** = you; **vaa** = or; **gamishhyati** = get; **vishhadam** = sorrow.

"We are desiring to find out if by His strength and also courage and intelligence He can win over you or obtain sorrow."

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एवमुक्ता तु सा देवी दैवतैरभिसत्कृता ।
समुद्रमध्ये सुरसा बिभ्रती राक्षसं वपुः ॥ ५-१-१४९
विकृतं च विरूपं च सर्वस्य च भयावहम् ।
प्लवमानं हनूमन्तमावृत्येदमुवाच ह ॥ ५-१-१५०

149;150. **saa devii** = that Goddess; **surasaa** = Surasa; **evam** = thus; **uktaa** = spoken to; **daivataiH** = by Devas; **abhisatkR^itaa** = and also respected (by them); **bibhratii** = wearing; **vikR^itam** = a horrible; **viruupam cha** = disfigured; **raakshasam vapuH** = appearance of a demon; **samudra madhye** = in the middle of the ocean; **bhayaavaham** = causing fear; **sarvasya** = to all; **aavR^itya** = and stopping; **hanuumantam** = Hanuma; **plavantam** = who was flying; **uvaacha ha** = (and) spoke; **idam** = these words.

That Goddess Surasa, thus spoken to by Devas and also being respected by them, wearing a horrible disfigured appearance of a demon in the middle of the ocean which caused fear to all, and stopping Hanuma who was flying, spoke these words.

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मम भक्षः प्रदिष्टस्त्वमीश्वरैर्वानरर्षभ ।
अहं त्वा भक्षयिष्यामि प्रविशेदं ममाननम् ॥ ५-१-१५१

151. **vaanararshhabha** = O best among Vanaras! **tvam** = you; **pradishhTaH** = have been given; **eesvaraiH** = by Devas; **mama** = (as) my; **bhakshaH** = food; **aham** = I; **bhakshayishhyaami** = will eat; **tvaam** = you; **pravisha** = enter; **idam** = (in) this; **mama** = my; **aananam** = face.

"O best among Vanaras! You have been given by Devas as my food. I will eat you. Enter inside my mouth."

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एवमुक्तः सुरसया प्राञ्जलिर्वानरर्षभः ।
प्रहृष्टवदनः श्रीमानिदं वचनमब्रवीत् ॥ १-५-१५२

152. **evam** = thus; **uktaH** = spoken to; **surasayaa** = by Surasa; **shriimaan** = the glorious; **vaanararshhabhaH** = best among Vanaras; **prahR^ishhTa vadanaH** = with a happy face; **praaJNaliH** = (and) with folded hands; **abraviit** = spoke; **idam vachanam** = this sentence.

Thus spoken to by Surasa, the glorious Hanuma, with a happy face and with folded hands, spoke these words to Surasa.

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रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम् ।

लक्ष्मणेन सह भ्रात्रा वैदेह्या चापि भार्यया ॥ ५-१-१५३

153. **daasharathiH** = the son of Dasaratha; **raamo naama** = with the name of Rama; **pravishhTaH** = entered; **daNDakaavanam** = the forest of Dandaka; **saha** = together with; **bhraatraa** = His brother; **lakshmaNena** = Lakshmana; **bharyayaa** = (and with His) wife; **vaidehyaa** = Seetha.

"The son of Dasaratha, with the name of Rama entered the forest of Dandaka together with His brother Lakshmana and wife Seetha."

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अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः ।

तस्य सीत हृता भार्या रावणेन यशस्विनी ॥ ५-१-१५४

154. **tasya** = that Sri Rama; **baddha vairasya** = with a bitter enmity; **raakshasaiH** = with Rakshasas. **anya kaarya vishhaktasya** = being diverted in another task; **bharyaa** = His wife; **siitaa** = Seetha; **yashasvinii** = the famous one; **hR^itaa** = had been stolen; **raavaNena** = by Ravana.

"When that Sri Rama, with a bitter enmity towards Rakshasas, was diverted in another task, His famed wife Seetha had been taken away by Ravana."

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तस्याः सकाशं दूतोऽहं गमिष्ये रामकारणात् ।

कर्तुमर्हसि रामस्य साह्यं विषयवासिनि ॥ ५-१-१५५

155. **aham** = I; **gamishhye** = can go; **raama kaaraNaat** = for Rama's sake; **duutaH** = as a messenger; **tasyaaH** = (to find) Her; **sakaasham** = presence; **vishhaya vaasinii** = O subject (of Sri Rama)! arhasi = (you are) suited; **kartum** = to do; **saahyam** = help; **raamasya** = of Rama.

"I am going for Rama's sake as a messenger to find Her presence. O subject of Sri Rama! You are suited to help Rama."

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अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् ।

आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते ॥ ५-१-१५६

156. **athavaa** = otherwise; **dR^ishhTvaa** = (after seeing); **maithiliim** = Seetha; **raamam cha** = and Rama; **aklishhTa kaariNam** = who makes (Seetha) without troubles; **aagamishhyaami** = (I will) obtain; **te** = your; **vaktram** = face; **pratishR^iNomi** = I am promising; **satyam** = truthfully; **te** = to you.

"Otherwise after seeing Seetha and informing that to Sri Rama who makes Seetha without troubles, I will obtain your mouth. I am promising truthfully to you."

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एवमुक्ता हनुमता सुरसा कामरूपिणी ।

अब्रवीन्नातिवर्तेत कश्चिदेष वरो मम ॥ ५-१-१५७

157. **evam** = thus; **uktaa** = spoken to; **hanumataa** = by Hanuma; **surasaa** = Surasa; **kaamaruupiNii** = with power to take desired form; **abraviit** = spoke (thus); **kashchit** = No one; **naativarteta** = can overcome (me); **eshhaH** = this; **mama** = (is) my; **varaH** = boon.

Thus being spoken to by Hanuma, Surasa with power to take desired form, spoke thus: "No one can overcome me. This is my boon."

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तं प्रयान्तं समुद्वीक्ष्य सुरसा वाक्यमब्रवीत् ।
बलं जिज्ञासमाना वै नागमाता हनूमतः ॥ ५-१-१५८

158. naaga maataa = Mother of Nagas; surasaa = Surasa; jijjNaasamaanaa vai = desiring to know; balam = strength; hanuumataH = of Hanuma; abraviit = spoke; vaakyam = (these) words; samudviikshya = seeing; tam = Him; prayaantam = going away.

Mother of Nagas, Surasa, desiring to know the strength of Hanuma, spoke these words on seeing Him going away.

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प्रविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम ।
वर एष पुरा दत्तो मम धात्रेति सत्त्वरा ॥ ५-१-१५९
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः ।

159;160. vaanarottama = O best among Vanaras! adya = now; gantavyam = (you) have to go; pravishya = after entering; me = my; vadanam = face; eshhaH varaH = this boon; dattaH = had been given; mama = to me; puraa = long back; dhaatraa = by Brahma; iti = (speaking) thus; satvaraa = with quickness; saa = she; vyaadaaya = opened; vipulam vaktram = wide mouth; sthitaa = (and) stood; puraH = before; maaruteH = Hanuma.

"O best among Vanaras! You are bound to go only after entering my mouth. This boon had been given to me long ago by Brahma." - speaking thus, with quickness she opened her wide mouth and stood before Hanuma.

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एवमुक्तः सुरसया क्रुद्धो वानरपुङ्गवः ॥ ५-१-१६०
अब्रवीत्कुरु वै वक्त्रं येन मां विषहिष्यसे ।

160. tadaa = then; hanumaan = Hanuma; iti uktvaa = speaking thus; surasaam = to Surasa; kruddhaH = became angry; babhuuva = and became; dasha yojanam = ten yojanas; aayataH = long; dasha yojana vistaaraH = (and) ten yojanas wide.

Then Hanuma speaking thus to Surasa, became angry and became ten yojanas long and ten yojanas wide.

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प्रविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम ।
वर एष पुरा दत्तो ममम् धात्रेति सत्त्वरा ॥ ५-१-१६१
व्यादाय विपुलं वक्त्रं स्थिता सा मरुतेः पुरः ।

161. dR^ishhTvaa = seeing; tam = Him; megha saMkaasham = equal to a cloud; dasha yojanam aayatam = ten yojanas long; surasaa cha = Surasa also; chakaara = made; aasyam = (Her) mouth; vimshadyojanam aayatam = twenty yojanas long.

Seeing Hanuma, who looked like a cloud, being ten yojanas long, Surasa also made her mouth twenty yojanas long.

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तं दृष्ट्वा मेघसंकाशं दशयोजनमायतम् ॥ ५-१-१६२

चकार सुरसा चास्यं विंशद्योजनमायतम् ।

162. tataH = thereafter; hanumaaMstu = Hanuma; kruddhaH = became angry; triMshadyojanam aayataH = became thirty yojanas long; surasaa = Surasa; chakaara = made; vaktram = mouth; chatvaariMshat = forty yojanas; ucchritam = high; viiraH = the courageous; hanumaan = Hanuma; babhuuva = became; paJNchaashadyojanocchritaH = fifty yojanas high.

Thereafter, Hanuma got angry and became thirty yojanas long. Surasa made her mouth forty yojanas high. The courageous Hanuma then became fifty yojanas high.

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हनुमांस्तु ततः क्रुद्धस्त्रिंशद्योजनमायतः ॥ ५-१-१६३

चकार सुरसा वक्त्रं चत्वारिंशत्तथोच्छ्रितम् ।

बभूव हनुमान्वीरः पञ्चाशद्योजनोच्छ्रितः ॥ ५-१-१६४

163;164. 163; 164. tataH = thereafter; hanumaaMstu = Hanuma; kruddhaH = became angry; triMshadyojanam aayataH = became thirty yojanas long; surasaa = Surasa; chakaara = made; vaktram = mouth; chatvaariMshat = forty yojanas; ucchritam = high; viiraH = the courageous; hanumaan = Hanuma; babhuuva = became; paJNchaashadyojanocchritaH = fifty yojanas high.

Thereafter, Hanuma got angry and became thirty yojanas long. Surasa made her mouth forty yojanas high. The courageous Hanuma then became fifty yojanas high.

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चकार सुरसा वक्त्रं षष्टियोजनमायतम् ।

तथैव हनुमान्वीरः सप्ततीयोजिनोच्छ्रितः ॥ ५-१-१६५

165. surasaa = Surasa; chakaara = made; vaktram = her mouth; shhashhTi yojanam aayatam = sixty yojanas long; viiraH = the courageous; hanumaan = Hanuma; tathaiva = in the same way; saptatii yojanocchritaH = became seventy yojanas high.

Surasa then made her mouth sixty yojanas long. The mighty Hanuma in the same fashion, became seventy yojanas high.

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चकार सुरसा वक्त्रंशीतीयोजनोच्छ्रितम् ।

हनुमानचलप्रख्यो नवतीयोजनोच्छ्रितः ॥ ५-१-१६६

166. surasaa = Surasa; chakaara = made; vaktram = her mouth; ashiitii yojanaocchritam = eighty yojanas high; achala prakhyaH = the mountain-like; hanumaan = Hanuma; navatii yojanocchritaH = became ninety yojanas high.

Surasa made her mouth eighty yojanas high. The mountain-like Hanuma then became ninety yojanas high.

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तदृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः सुबुद्धिमान् ।

दीर्घजिह्वं सुरसया सुघोरं नरकोपमम् ॥ ५-१-१६७

सुसंक्षिप्यात्मनः कायं बभूवाज्गुष्ठमात्रकः ।

167. subuddimaan = the great wise; vaayuputraH = Hanuma; dR^ishhTvaa = seeing; tat aasyam = that mouth; diirgha jihvam = with a long tongue; sughoram; which was horrible; narakopamam = equal to hell; vyaaditam surasyaa = opened by Surasa; susaMkshipya = greatly reducing; aatmanaH kaayam = His own body; babhuuva = became; angushhTha maatraH = the size of a thumb.

The great wise Hanuma seeing that mouth with a long tongue which was horrible and equal to hell being opened by Surasa, greatly reduced His own body and became the size of a thumb.

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सोऽभिपत्याशु तद्वक्त्रं निष्पत्य च महाजवः ।
अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ॥ ५-१-१६८

168. shrimaan = the glorious one; mahaajavaH = with great speed; saH = that Hanuma; ashu = quickly; abhipatya = obtained; tadvaktram = that mouth of Surasa; nishhpatya cha = and came out; sthitaH = and standing; antarikshe = in the sky; abraviit = spoke; idam = this; vachanam = word.

The glorious Hanuma with great speed, quickly entered Surasa's mouth and came out of it and standing in the sky spoke these words to Surasa.

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प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तु ते ।
गमिष्ये यत्र वैदेही सत्यं चासीद्वरस्तव ॥ ५-१-१६९

169. daakshaayaNii = O daughter of Daksha! asmi hi = I indeed; pravishhTaH = entered; te = your; vaktram = mouth; namaH astu = (my) regards; te = to you; gamishhye = I will go; yatra = where; vaidehii = Seetha (is located); tava = your; varaH cha = boon also; aasiit = became; satyam = true.

"O daughter of Daksha! I indeed entered your mouth. My regards to you. I will now go where Seetha is. Your boon also came true."

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तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव ।
अब्रवीत्सुरसा देवी स्वेन रूपेण वानरम् ॥ ५-१-१७०

170. dR^ishhTvaa = seeing; tam vaanaram = that Vanara; muktam = being released; vadanaat = from (her) mouth; chandramiva = like the moon; raahumukhaat = from the mouth of Rahu; surasaa devii = the goddess Surasa; abraviit = spoke; svena = with her own; ruupeNa = form.

Seeing that Vanara being released from her mouth like the moon from the mouth of Rahu, goddess Surasa spoke these words assuming her normal form.

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अर्थसिद्ध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम् ।
समानयस्व वैदेहीं राघवेण महात्मना ॥ ५-१-१७१

171. saumya = O gentle; harishreshhTha = best among Vanaras; gaccha = go; yathaa sukham = according to your comfort; artha siddhyai = for the (desired) task; samaanayasva = bring together; vaidehiim = Seetha; mahaatmanaa raaghaveNa = with the great Sri Rama.

"O gentle Hanuma! Go according to your comfort to achieve the desired task. Bring Seetha together with the great Sri Rama."

तत्तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् ।
साधु साध्विति भूतानि प्रशंसुस्तदा हरिम् ॥ ५-१-१७२

172. dR^ishhTvaa = seeing; tat tR^itiiyam = that third; sudushhkaram = very difficult; karma = task; hanumato = of Hanuma; tadaa = then; bhuutaani = all creatures; prashashaMsuH = praised; harim = Hanuma; saadhu saadhu iti = saying "good! good!".

Seeing that third very difficult task of Hanuma, all the creatures then praised Hanuma saying "Good! Good!".

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स सागरमनाधृष्यमभ्येत्य वरुणालयम् ।
जगामाकाशमाविश्य वेगेन गरुडोपमः ॥ ५-१-१७३

173. saH = that Hanuma; garuDopamaH = equal to Garuda; vegena = in speed; abhyetya = neared; saagaram = the ocean; varuNaalayam = abode of Varuna; aavishya = entered; aakaasham = the sky; jagaama = (and) went (in his path).

That Hanuma, equal to Garuda in speed, neared the ocean which is the abode of Varuna, entered the sky and went in His original path.

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चरिते कैशिकाचार्यैरिरावतनिषेविते ॥ ५-१-१७४
सिंहकुञ्जरशार्दूलपतगोरगवाहनैः ।
विमानैः संपतद्भिश्च विमलैः समलंकृते ॥ ५-१-१७५
वज्राशनिसमाघातैः पावकैरुपशोभिते ।
कृतपुण्यैर्महाभागैः स्वर्गजिद्भिरलंकृते ॥ ५-१-१७६
वहता हव्यमत्यर्थं सेविते चित्रभानुना ।
ग्रहनक्षत्रचन्द्रार्कतारागणविभूषिते ॥ ५-१-१७७
महर्षिगणगन्धर्वनागयक्षसमाकुले ।
विविक्ते विमले विश्वे विश्वावसुनिषेविते ॥ ५-१-१७८
देवराजगजाक्रान्ते चन्द्रसूर्यपथे शिवे ।
विताने जीवलोकस्य वितते ब्रह्मनिर्मिते ॥ ५-१-१७९
बहुशः सेविते वीरैर्विद्याधरगणैर्वरैः ।
जगाम वायुमार्गे तु गरुत्मानिव मारुतिः ॥ ५-१-१८०

174-180. maarutiH = Hanuma; jagaama = went; vaayumaarge = in the sky; garutmaaniva = like Garuda; sevite = served; vaaridhaaraabhiH = by streams of water; nishhevite = served; patagaishcha = also by birds; charite = tread; kaishikaachaaryaiH = by masters of music and dancing (Tumbura and others); airaavata nishhevite = served by Airavata; siMhakunjarashaarduulapatagoragavaahanaiH = (borne by) lions; elephants; tigers; birds and serpents; samalaMkR^ite = decorated; vimalaiH vimaanaiH = by clear Vimanas; saMpatadbhiH = moving with great speed; upashobhite = shone; paavakaiH = by fires; vajraashanisamaaghaataiH = with thunderous jolt equal to Vajra; alaMkR^ite =

decorated; **kR^itapuNyaiH** = by people with good deeds; **mahaabhaagaiH** = people with great luck; **svargajidbhiH** = who conquered heaven; **sevite** = served; **chitrabhaanunaa** = by the God of fire; **vahataa** = carrying; **atyartham havyam** = great quantities of oblations; **grahanakshatrachandraarkataaraagaNavibhuushhite** = shone by planets; stars; moon; sun and starlets; **maharshhigandharvanaagayakshasamaakule** = occupied by groups of great sages; Gandharvas; Nagas; Yakshas; **vivikte** = unpopulated (by humans); **vimale** = (which is) clear; **vishve** = all pervasive; **vishvaivasu nishevite** = served by the gandharva king called Vishvaivasu; **devaraajagajaakraante** = roamed by the elephants of Devendra; **chandra suurya pathe** = (which is the) path of moon and the sun; **shive** = auspicious one; **vitata vitaane** = a wide canopy; **brahma nirmite** = constructed by Brahma; **jiiva lokasya** = of the earth; **sevite** = served; **bahushaH** = in various ways; **varaiH** = (by) excellent; **viiraiH** = courageous; **vidyaadhara gaNaiH** = groups of Vidyadharas.

Hanuma went, like Garuda, in the sky served by clouds (or streams of water), served also by birds, tread by masters of music Tumbura and other Gandharvas, served by Airavata, borne by lions, elephants, tigers, birds and serpents, decorated by clear Vimanas moving with great speed, shone by fires with thunderous jolt equal to that of Vajra - the weapon of Devendra, decorated by people with good deeds, people with great luck who conquered the heavens, served by the God of fire carrying great quantities of oblations, shone by planets, stars, moon, sun and starlets, occupied by groups of great sages, Gandharvas, Nagas, Yakshas but unpopulated by humans, clear and all pervasive, served by the gandharva king Vishvaivasu, roamed by elephants of Devendra, the path of the moon and the sun, the auspicious one, a wide canopy of the earth constructed by Brahma, served in various ways by excellent courageous groups of Vidyadharas.

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प्रदृश्यमानः सर्वत्र हनुमान्मारुतात्मजः ।
भेजेऽम्बरं निरालम्बं लम्बपक्ष इवादिराट् ॥ ५-१-१८१

181. **hanumaan** = Hanuma; **maarutaatmajaH** = the son of Vayu; **pradR^ishyamaanaH** = being shown; **sarvatra** = everywhere; **bheje** = obtained; **ambaram** = the sky; **niraalambam** = without any support; **adriraaT iva** = like the king of birds; **lambda pakshaH** = with long wings.

Hanuma, the son of Vayu, visible everywhere, obtained the sky without support, like the king of birds with long wings.

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प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राक्षसी ।
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी ॥ ५-१-१८२

182. **raakshasii** = A demoness; **simhikaa naama** = by the name of Simhika; **kaamaruupiNii** = with the power to assume desired form; **dR^ishhTvaa** = seeing; **tam** = Him; **plavamaanam** = flying; **pravR^iddhaa** = increased in size; **chintayaamaasa** = and thought; **manasaa** = in her mind.

A demoness by the name of Simhika with the power to assume desired form, saw Hanuma flying, increased in size and thought thus in her mind.

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अद्य दीर्घस्य कालस्य भविष्याम्यहामाशिता ।
इदं हि मे महत्सत्त्वं चिरस्य वशमागतम् ॥ ५-१-१८३

183. **chirasya** = (after) a long time; **idam** = this; **mahat** = great; **sattvam** = animal; **aagatam** = came; **me** = (into) my; **vasham** = grasp; **diirghasya** = (after) long; **kaalasya** = time; **adya** = today; **bhavishyaami** = I will; **aashitaa** = have (my) meal.

"After a long time, this great animal came into my grasp. After long time, today I will enjoy my meal."

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इति संचिन्त्य मनसा छायामस्य समाक्षिपत् ।
छायायां गृह्यमाणायां चिन्तयामास वानरः ॥ ५-१-१८४

184. **iti** = thus; **samchintya** = thinking; **manasaa** = with mind; **samaakshipat** = (she) attracted; **asya** = His; **chaayaam** = shadow; **chaayaayaam gR^ihyamaaNaayaam** = while the shadow was being grasped; **vaanaraH** = Hanuma; **chintayaamaasa** = thought (thus).

Thinking thus in her mind, Simhika attracted His shadow. While the shadow was thus being grasped, Hanuma thought thus.

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समाक्षिप्तोऽस्मि तरसा पजूकृतपराक्रमः ।
प्रतिलोमेन वातेन महानौरिव सागरे ॥ ५-१-१८५

185. **mahaa nauriva** = like a great boat; **saagare** = in the ocean; **pratilomena** = (with) opposing; **vaatena** = wind; **asmi** = I am becoming; **samaakshiptaH** = pulled; **tarasaa** = forcefully; **pajNuutaparaakramaH** = with disabled power.

"Like a great boat in the ocean with opposing winds, I am being pulled back forcefully, with disabled power."

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तिर्यगूर्ध्वमधश्चैव वीक्षिमाणस्ततः कपिः ।
ददर्श स महत्सत्त्वमुत्थितं लवणाम्भसि ॥ ५-१-१८६

186. **tataH** = after that; **kapiH** = Hanuma; **viikshamaaNaH** = looking; **tiryak** = sideways; **uurdhvam** = upwards; **athashchaiva** = and downwards; **dadarsha** = saw; **mahat** = big; **sattvam** = animal; **utthitam** = raised up; **lavaNaambhasi** = in the salty ocean.

After that, Hanuma looking sideways, upwards and downwards, saw a big animal raised up in the salty ocean.

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छाय्तद्भृष्ट्वा चिन्तयामास मारुतिर्विकृताननम् ।
कपिराजेन कथितं सत्त्वमद्भुतदर्शनम् ॥ ५-१-१८७

187. **maarutaH** = Hanuma; **dR^ishhTvaa** = saw; **tat** = that (animal); **vikR^itaananam** = with a horrible face; **chintayaamaasa** = and thought; **idam** = this animal; **adbhutadarshhanam** = with a strange appearance; **mahaaviiryam** = with great strength; **chaayaagraahi** = attracting shadow; **tat** = (is indeed) that; **sattvam** = animal; **kathitam** = as told; **kapiraajena** = by Sugriva; **na** = no; **saMshayaH** = doubt; **atra** = in this.

Hanuma saw that animal with a horrible face and thought: "This animal with a strange appearance, with great strength attracting shadow, is indeed the animal that had been told by Sugriva. There is no doubt in that."

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आग्राहि महावीर्यं तदिदं नात्र संशयः ।

स तां बुद्ध्वार्थतत्त्वेन सिंहिकां मतिमान्कपिः ।

व्यवर्धत महाकायः प्रवृषीव वलाहकः ॥ ५-१-१८८

188. saH matimaan = that wise; kapiH = Hanuma; buddhvaa = recognizing; taam = that; artatattvena = correctly; simhikaam = as Simhika; vyavarthata = grew; mahaa kaayaH = (into) one with great body; valaahakaH iva = like a cloud; praavR^ishi = in rainy season.

That wise Hanuma recognizing that animal correctly as Simhika, increased His body greatly, like a cloud in rainy season.

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तस्य सा कायमुद्वीक्ष्य वर्धमानं महाकपेः ॥ ५-१-१८९

वक्त्रं प्रसारयामास पाताळान्तरसन्निभम् ।

189. saa = that Simhika; udviikshya = seeing; vardhamaanam = growing; kaayam = body; mahaakapeH = of the great Hanuma; prasaarayaamaasa = spread; vaktram = mouth; paataaLaantara sannibham = (to be) equal to the middle of Patala.

That Simhika seeing the growing body of the great monkey Hanuma, spread her mouth to be equal to the middle of Patala.

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घनराजीव गर्जन्ती वानरं सम्भिद्रवत् ॥ ५-१-१९०

स ददर्श ततस्तस्या विवृतं सुमहन्मुखम् ।

कायमात्रं च मेधावी मर्माणि च महाकपिः ॥ ५-१-१९१

190; 191. garjantii = roaring; ghanaraajiiva = like a dense cloud; samabhidravat = (she) ran; vaanaram = (towards) the Vanara; tataH = then; medhaavii = the wise; mahaakapiH = great Hanuma; dadarsha = saw; tasyaaH = her; vivR^itam = opened; sumahat = very big; mukham = mouth; kaayamaatram = equal to (His own) body; marmaaNi cha = and also the internal organs.

Roaring like a dense cloud, she ran towards the Vanara. Then the wise Hanuma saw her opened very big mouth equal to His own body and also her internal organs.

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स तस्या विवृते वक्त्रे वज्रसंहननः कपिः ।

संक्षिप्य मुहुरात्मानं निष्पपात महाबलः ॥ ५-१-१९२

192. saH kapiH = that Hanuma; mahaabalaH = one with great strength; vajrasaMhananaH = with a body equal (in strength) to a diamond; muhuH = repeatedly; saMkshipya = contracting; aatmaanam = Himself; nishhpapaata = fell; tasyaaH vivR^ite vaktre = into her opened mouth.

That Hanuma with great strength and with a body equal to a diamond, repeatedly contracted His body and fell into her opened mouth.

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आस्ये तस्या निमज्जन्तं ददृशुः सिद्धचारणाः ।

ग्रस्यमानं यथा चन्द्रं पूर्णं पर्वणि राहुणा ॥ ५-१-१९३

193. **siddha chaaraNaH** = Siddhas and Charanas; **dadrushuH** = saw; **nimajjantam** = (Hanuma) sinking; **tasyaaH** = in her; **aasye** = mouth; **puurNam chandram yathaa** = like the full moon; **parvaNi** = on a full moon day; **grasyamaanam** = being swallowed; **raahuNaa** = by Rahu.

Siddhas and Charanas saw Hanuma sinking in her mouth, like the full moon on a full moon day being swallowed by Rahu.

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ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानरः ।
उत्पपाताथ वेगेन मनः संपातविक्रमः ॥ ५-१-१९४

194. **tataH** = then; **vaanaraH** = Hanuma; **utkR^itya** = rending; **marmaaNi** = internal organs; **tasyaaH** = of Simhika; **tiikshNaiH nakhaiH** = with sharp nails; **atha** = and after that; **utpapaata** = flew up; **manaH sampata vikramaH vegena** = with a speed equal to that of thought.

Then Hanuma rend her internal organs with His sharp nails and after that flew up with a speed equal to that of thought.

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तां तु दृष्ट्वा च धृक्त्वा च दाक्षिण्येन निपात्य च ।
स कपिप्रवरो वेगाद्ववृधे पुनरात्मवान् ॥ ५-१-१९५

195. **saH aatmavaan** = that wise; **kapipravaraH** = Hanuma; **nipaatyaa** = felling; **taam** = her; **dR^ishhTyaa cha** = with His vision; **dhR^ityaa cha** = courage; **daakshiNyena cha** = and ability; **vavR^idhe** = developed; **punaH** = again; **vegaat** = by speed.

That wise Hanuma felling Simhika down with His vision, courage and ability, developed again by speed.

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हतहत्सा हनुमता पपात विधुराम्भसि ।
तां हतां वानरेणाशु पतितां वीक्ष्य सिंहिकाम् ॥ ५-१-१९६
भूतान्याकाशचारीणी तमूचुः प्लवगोत्तमम् ।

196. **saa** = that Simhika; **hR^ita hR^it** = with heart rend; **hanumataa** = by Hanuma; **papaata** = fell; **ambhasi** = in water; **vidhuraa** = with sorrow; **viikshya** = seeing; **simhikaam** = Simhika; **hataam** = killed; **vaanareNa** = by Hanuma; **bhutaani** = creatures; **aakaasha chaariNii** = roaming in the sky; **uuchuH** = spoke (thus); **tam plvagottamam** = to that best among Vanaras.

That Simhika with heart rend by Hanuma fell in water with sorrow. Seeing Simhika killed by Hanuma, creatures roaming in the sky spoke thus to that best among Vanaras.

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भीममद्य कृतं कर्म महत्सत्त्वं त्वया हतम् ॥ ५-१-१९७
साधयार्थमभिप्रेतमरिष्टं प्लवतां वर ।

197. **plavataam vara** = O best among Vanaras! **mahat** = a huge; **sattvam** = animal; **hatam** = has been killed; **tvayaa** = by you; **adya** = now; **bhiimam** = a great; **karma** = task; **kR^itam** = has been done; **saadhaya** = perform; **artham** = the task; **abhipretam** = dear to you; **arishhTam** = auspiciously.

"O best among Vanaras! A huge animal has been killed by you. A great task has been done. Perform the task dear to you auspiciously."

यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव ॥ ५-१९८

धृतिर्दृष्टिर्मतिर्दाक्ष्यं स कर्मसु न सीदति ।

198. **vaanarendra** = O best among Vanaras! **yasya** = whoever; **dhR^itiH** = (has) courage; **dR^ishhTiH** = vision; **matiH** = intellect; **daakshyam** = skill; **etaani** = (all) these; **chatvaari** = four (virtues); **tava yathaa** = like you; **saH** = that (him); **na siidati** = will not fail; **karmasu** = in (any) tasks.

"O best among Vanaras! Whoever has the four qualities of courage, vision, intellect and skill, all these four virtues like you, such a person will not fail in any task."

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स तैः संभावितः पूज्यः प्रतिपन्नप्रयोजनः ॥ ५-१-१९९

जगामाकाशमाविश्य पन्नगाशनवत्कपिः ।

199. **saH kapiH** = that Hanuma; **puujyaH** = the respectable one; **sambhaavitaH** = (thus) respected; **taiH** = by them; **pratipanna prayojanaH** = with a determined goal; **aavishya** = entered; **aakaasham** = the sky; **jagaama** = and went; **pannagaashanavat** = like the Garuda.

That Hanuma the respectable one, thus respected by them, entered the sky and went like the Garuda with a determined goal.

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प्राप्तभूयिष्ठपारस्तु सर्वतः प्रतिलोकयन् ॥ ५-१-२००

योजनानां शतस्यान्ते वनराजिं ददर्श सः ।

200. **saH** = that Hanuma; **praaptabhuuyishhTha paarastu** = almost reaching the other shore; **pratilokan** = looking; **sarvataH** = in all directions; **dadarsha** = saw; **vanaraajim** = a series of trees; **ante** = at the end; **shatasya yojanaanaam** = of hundred yojanas.

Hanuma after almost reaching the other shore, looked in all directions and saw a series of trees at the end of his journey of hundred yojanas.

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ददर्श च पतन्नेव विविधद्रुमभूषितम् ॥ ५-१-२०१

द्वीपं शाखामृगश्रेष्ठो मलयोपवनानि च ।

201. **shaakhaa mR^iga shreshhThaH** = the best among Vanaras; **patanneva** = immediately after getting down; **dadarsha cha** = also saw; **dviipam** = an island; **vividha drumabhuushhitam** = decorated by various trees; **malayopa vanaani cha** = and also forests in the region of Malaya.

The best among Vanaras, Hanuma, immediately after getting down also saw an island decorated by a variety of trees and also the forests in the region of Malaya.

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सागरं सागरानूपं सागरानूपजान् दुमान् ॥ ५-१-२०२

सागरस्य च पत्नीनां मुखान्यपि विलोकयन् ।

स महामेघसंकाशं समीक्ष्यात्मानमात्मवान् ॥ ५-१-२०३

निरुन्धन्तमिवाकाशं चकार मतिमान् मतिम् ।

202; 203. **saH** = that Hanuma; **aatmavaan** = with controlled senses; **matimaan** = with good thoughts; **vilokayan** = looking; **saagaram** = the ocean; **saagaraanuupam** = bay; **drumaan** = trees; **saagaraanupajaan** = born in the bay; **mukhaanyapi cha** = and also the faces; **saagarasya patniinaam** = of the wives of the ocean (rivers); **samiikshya** = observed; **aatmaanam** = Himself; **mahaameghasaMkaasham** = equal to a great cloud; **nirundhantamiva** = as though stopping; **aakaasham** = the sky; **chakaara** = made; **matim** = thought (thus).

That Hanuma with controlled senses and with good thoughts looked at the ocean, the bay and the trees born in the bay, and also the faces of the wives of the ocean (rivers are considered wives of ocean), observed Himself to be equal in size to a great cloud as though stopping the sky, and thought thus.

Comment : It is considered an auspicious sign to be welcomed by married women. Hanuma seeing the wives of Sagara coming to meet their husband thus bodes well for Hanuma.

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कायवृद्धिं प्रवेगं च मम दृष्ट्वव राक्षसाः ॥ ५-१-२०४
मयि कौतूहलं कुर्युरिति मेने महाकपिः ।

204. **dr^ishhTvaiva** = after seeing; **mama** = my; **kaayavR^iddhim** = grown body; **pravegam cha** = and speed; **raakshsaaH** = Rakshasas; **kuryuH** = will do; **kautuuhalam** = curiousness; **iti** = thus; **mene** = thought; **mahaakapiH** = the great Hanuma.

"After seeing my huge body and the speed, Rakshasas will become curious." - thus thought the great Hanuma.

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ततः शरीरं संक्षिप्य तन्महीधरसन्निभम् ॥ ५-१-२०५
पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ।

205. **tataH** = for that reason; **saMkshipya** = reducing; **tat** = that; **mahiidhara sannibham** = mountain-like; **shariiram** = body; **aapede** = obtained; **prakR^itim** = nature; **aatmavaaniva** = like one who realized self; **viitamohaH** = free from infatuations.

For that reason, Hanuma reduced His mountain-like body and obtained the nature of one who reached self-realization, free from infatuations.

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तद्रूपमतिसंक्षिप्य हनुमान् प्रकृतौ स्थितः ॥ ५-१-२०६
त्रीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ।

206. **hanumaan** = Hanuma; **atisaMkshipya** = greatly reducing (His size); **prakR^itau sthitaH** = became (normal) in nature; **tat** = (regaining) that; **ruupam** = (original) appearance; **hariH iva** = lie Vishnu; **baliviiryaharaH** = who mitigated the strength of Bali; **triin kramaan vikramya** = by taking three strides.

Hanuma greatly reducing His size became normal in nature regaining His original form, like Vishnu who mitigated the strength of Bali by taking three strides.

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स चारुनानाविधरूपधारी ।
परं समासाद्य समुद्रतीरम् ।

207. saH = Hanuma; chaarunaanaavidharuupadhaarī = capable of assuming many different beautiful forms; ashakyaH paraiH = who cannot be defeated by enemies; samaasaadya = obtained; param samudra tiiram = the other side of ocean; samiikshitaatmaa = cognizant of Himself; pratipanna ruupaH = with restored form; samavekshitaarthaH = (and became) with a decided mission.

Hanuma capable of assuming many different beautiful forms, who cannot be defeated by enemies, obtained the other side of ocean and being cognizant of Himself restored His own form and became with a decided mission.

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ततः स लम्बस्य गिरेः समृद्धे ।

विचित्रकूटे निपपात कूटे ।

सकेतकोद्दालकनाळिकेरे ।

महाभ्रकूटप्रतिमो महात्मा ॥ ५-१-२०८

208. tataH = after that; saH = that; mahaatmaa = great one; mahaabhrakuuTa pratimaH = (who looked) like a huge mass of clouds; nipapaata = alighted; lambasya gireH kuuTe = on the mountain peak of Lamba; vichitra kuuTe = with wonderful (lower) peaks; samR^iddhe = abundant with various things; saketa koddaalakanaaLikere = filled with Ketaka; Uddaalaka and Coconut trees.

After that great one who looked like a huge mass of clouds, alighted on the mountain peak of Lamba with wonderful lower peaks, abundant with various things and filled with Ketaka, Uddalaka and coconut trees.

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ततस्तु संप्राप्य समुद्रतीरं ।

समीक्ष्य लङ्कां गिरिवर्यमूर्ध्नि ।

कपिस्तु तस्मिन्निपपात पर्वते ।

विधूय रूपं व्यथयन्मृगद्विजान् ॥ ५-१-२०९

209. tataH = after that; kapiH tu = Hanuma for His part; sampraapya = obtained; samudra tiiram = ocean shore; samiikshya = observed; laN^kaam = Lanka; girivaryamuurdhni = from the top of the mountain; vidhuuya = leaving; ruupam = (His original) form; vyathayan = tormenting; mR^iga dvijaan = animals and birds; nipapaata = alighted; tasmin parvate = on that mountain.

After that Hanuma for His part obtained the ocean shore, observed the city of Lanka from the top of the mountain, leaving His original form, tormenting animals and birds, alighted on that mountain.

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स सागरं दानवपन्नगायुतं ।

बलेन विक्रम्य महोर्मिमालिनम् ।

निपत्य तीरे च महोदधेस्तदा ।

ददर्श लङ्काममरावतीमिव ॥ ५-१-२१०

210. **vikramya** = having crossed; **balena** = by the dint of his strength; **saagaram** = over the ocean; **daanava pannagaayutam** = infested with demons and reptiles; **mahormimaalinam** = and endowed with series of huge waves; **nipatya** = and alighting; **tire mahodadheH** = on the shore of the great sea; **saH** = Hanuma; **tadaa** = then; **dadarsha** = saw; **laN^kaam** = the City of Lanka; **amaraavatiimiva** = having a semblance of Amaravati; the capital City of Indra.

Having tranersed, by the dint of his strength over the ocean which was infested with demons and reptiles and endowed with series of huge waves, and alighting on the shore of the great sea, Hanuma then saw the City of Lanka having a resemblance of Amaravati, the capital City of Indra.

इत्यर्शे श्री मद्रामायणे आदिकाव्ये सुन्दरकाण्डे प्रथमः सर्गः

Thus, this is the 1st chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Chapter [Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

This chapter introduces us to the glorious city of Lanka and Hanuma's first encounter with it. The geography around the island where Lanka is located is described herein. The chapter also depicts the initial reaction of Hanuma on seeing the city and his initial thoughts about the feasibility of the task of overcoming the Rakshasas and Ravana to reunite Sri Rama with mother Seetha. As the book progresses, we shall see how Hanuma overcomes these thoughts and moves toward achieving this task.

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स सागरमनाधृष्यमतिक्रम्य महाबलः ।
त्रिकूटशिखरे लङ्कां स्थितां स्वस्थो ददर्श ह ॥ ५-२-१

1. saH = that Hanuma; mahaabalaH = one with great strength; atikramya = crossed; anaadhrishhyam = the insurmountable; saagaram = ocean; svasthaH = (stayed) healthy (without any physical tiredness); dadarsha ha = and viewed; laN^kaam = the city of Lanka; sthitaam = situated; trikuuTa sikhare = on the peak of Mount Trikuta.

That Hanuma with great strength crossed the insurmountable ocean without becoming tired and viewed the city of Lanka located on the peak of Mount Trikuta.

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ततः पादपमुक्तेन पुष्पवर्षेण वीर्यवान् ।
अभिवृष्टः स्थितस्तत्र बभौ पुष्पमयो यथा ॥ ५-२-२

2. tataH = after that; viiryavaan = the powerful Hanuma; sthitaH = standing; tatra = there; babhau = shone; pushhpamayo yathaa = like one (with a body) of flowers; abhivR^ishhTaH = being showered; pushhpavarshheNa = by a rain of flowers; paadapamuktena = released by trees.

After that, the powerful Hanuma standing there shone like one made of flowers being showered by a rain of flowers released by trees.

Comment : Being showered by flowers is considered auspicious.

योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः ।
अनिःस्वसन् कपिस्तत्र न ग्लानिमधिगच्छति ॥ ५-२-३

3. **shriimaan** = the glorious; **kapiH** = Hanuma; **uttama vikramaH** = with the best courage; **tiirtvaapi** = even though crossing; **shatam** = a hundred; **yojanaanaam** = yojanas; **aniHshvan** = was without a sigh; **na adhigachhati** = (and) did not obtain; **glaanim** = tiredness; **tatra** = there.

The glorious Hanuma with the best courage, even though crossing a hundred yojanas, was without a sigh and did not obtain any tiredness.

Comment : This verse and others clearly mention that Hanuma crossed an ocean of hundred yojanas. At the present time the shore to shore distance between southern tip of India and Northern tip of Sri Lanka is around sixty miles. Even with a measure of 2.5 miles per yojana, hundred yojanas translate to 250 miles. To explain this anomaly, we need to consider that around the time of Ramayana, the distance was lot more than the current sixty miles. This is in sync with the current theories by geologists that the ocean between India and the current Sri Lanka had been replaced by land mass over a period of time. Most of the land to the south of current Raghunatha Pura had been covered by landmass in antiquity. Also according to Ramayana, the mountains Trikuta, Lamba and Suvela were to the north of Lanka, but currently the mountains are found in the southern part of Lanka. This suggests that the northern parts of current Lanka were submerged in water during the Ramayana period.

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शतान्यहं योजनानां क्रमेयं सुबहुन्यपि ।
किं पुनः सागरस्यान्तं संख्यातं शतयोजनम् ॥ ५-२-४

4. **aham** = I; **krameyam** = will cross; **subahuunyapi** = a lot of; **shataanyapi yojanaanaam** = hundreds of yojanas also; **kim punaH** = what to say; **antam** = (about) the end; **saagarasya** = of the ocean; **saMkhyaatam** = counted; **shata yojanam** = to be hundred yojanas (long) .

"I can cross many hundreds of yojanas. What to say about the end of the ocean which had been counted to be hundred yojanas long?"

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स तु वीर्यवतां श्रेष्ठः प्लवतामपि चोत्तमः ।
जगाम वेगवान् लङ्कां लङ्घयित्वा महोदधिम् ॥ ५-२-५

5. **saH tu** = that Hanuma; **shresahhThaH** = best; **viiryavataam** = among the powerful ones; **uttamaH** = foremost; **plavataamapi** = also among those who fly; **jagaama** = went; **vegavaan** = with (good) speed; **lan^kaam** = for Lanka; **laJNGhayitvaa** = crossing; **mahodadhim** = the great ocean.

That Hanuma, the best among powerful ones and the foremost also among those who can fly, reached the city of Lanka by crossing the great ocean with good speed.

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शाद्वलानि च नीलानि गन्धवन्ति वनानि च ।
गण्डवन्ति च मध्येन जगाम नगवन्ति च ॥ ५-२-६

6. **jagaama** = (He) passed; **madhyena** = in the middle of; **vanaani cha** = forests; **niilaani** = (with) dark green hued; **gandhavanti** = fragrant; **shaadvalaani cha** = lawns; **gaNDavanti cha** = with great rocks; **nagavanti cha** = and also hills.

He passed through forests with dark green hued fragrant lawns and also consisting of great rocks and hills.

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शैलांश्च तरुसंचन्नान् वनराजीश्च पुष्पिताः ।
अभिचक्राम तेजस्वी हनुमान् प्लवगर्षभः ॥ ५-२-७

7. **hanumaan** = Hanuma; **plavagarshhabhaH** = the best among Vanaras; **tejasvii** = the radiant one; **abhichakraama** = tread; **shailaaMshcha** = on mountains; **tarusaMchannaan** = covered with trees; **vanaraajiishcha** = and on series of trees; **pushhpitaaH** = (which were) blooming.

Hanuma, the best among Vanaras and the radiant one, tread on mountains covered with trees and on series of trees full of flowers.

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स तस्मिन्नचले तिष्ठन्वनान्युपवनानि च ।
स नगाग्रे च तां लङ्कां ददर्श पवनात्मजः ॥ ५-२-८

8. **saH pavanaatmajaH** = that Hanuma; **tishhThan** = stood; **tasmin achale** = on that mountain; **dadarsha** = and saw; **vanaani** = forests; **upavanaani cha** = and gardens; **taam laN^kaam** = (and also) that city of Lanka; **nagaagre** = situated on the top of a mountain.

That son of God Vayu stood on a mountain and saw forests and gardens and also the city of Lanka situated on the top of a mountain.

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सरळान् कर्णिकारांश्च खर्जूरांश्च सुपुष्पितान् ।
प्रियाळान्मुचुळिन्दांश्च कुटजान् केतकानपि ॥ ५-२-९
प्रियङ्गून् गन्धपूर्णांश्च नीपान् सप्तच्छदांस्तथा ।
असनान् कोविदारांश्च करवीरांश्च पुष्पितान् ॥ ५-२-१०
पुष्पभारनिबद्धांश्च तथा मुकुळितानपि ।
पादपान् विहगाकीर्णान् पवनाधूतमस्तकान् ॥ ५-२-११
हंसकारण्डवाकीर्णान्वापीः पद्मोत्मलायुताः ।
आक्रीडान् विविधान् रम्यान्विविधांश्च जलाशयान् ॥ ५-२-१२
संततान् विविधैर्वक्रैः सर्वर्तुफलपुष्पितैः ।
उद्यानानि च रम्याणि ददर्श कपिकुञ्जरः ॥ ५-२-१३

9;10;11;12;13. **kapi kuJNaraH** = The elephant among monkeys (Hanuma); **dadarsha** = saw; **saraLaan** = pine trees; **karNikaaraaMshcha** = Karnikaras; **khharjuuraMshcha** = date-palms; **supushhpitaan** = in full blossom; **priyaalaan** = Priyalas; **muchulindas** = lemon trees; **kutajaan** = wild jasmine trees; **ketakaanapi** = mogra trees; **priyaJNguuMshcha** = long pepper trees; **gandhapuurNaan** = filled with fragrance; **niipaan** = Kadamba trees; **tathaa** = and; **saptachchhadaan** = seven leaved banana trees; **asanaan** = Asanas; **kovidaaraaMshcha** = Kovidaras; **karaviiraaMshcha** = Karaviras; **pushhpitaan** = in full blossom; **padapaan** = trees; **pushhpabhaara nibaddhaaMshcha** = tied by the weight of flowers; **tathaa** = and; **mukulitaanapi** = with flower buds; **vihagaakiirNaan** = distressed by birds; **pavanaadhuutamastakaan** = with (their) peaks moved by wind; **vaapiiH** = wells; **vividhaan** = (and) various; **ramyaan** = glorious; **aakriiDaan** = pleasure-groves; **vividhaiH vR^ikshaiH** = (filled) by various trees; **sarvartuphalapushhpitaiH** = that give fruits and flowers

in all seasons; **ramyaaNi** = (and) beautiful; **udyaanaani cha** = gardens also; **saMtataa** = surrounded by; **vividhaan** = various; **jalaashayaaMshcha** = ponds; **haMsakaaraNDa vaakiirNaaH** = consisting of swans and ducks.

Standing on that mountain, the elephant among monkeys, Hanuma, saw pine trees, Karnikaras, date-palms in full blossom, Priyalas, lemon trees, wild jasmine trees, mogra trees, long pepper trees filled with sweet fragrance, Kadamba trees and seven leaved banana trees, Asana trees, Kovidaras, Karaviras in full blossom, trees that were tied by the weight of their flowers and flower buds, that were distressed by birds, with their crests moved by wind, wells and various glorious pleasure-groves filled by various trees that give fruits and flowers in all seasons and beautiful gardens also, surrounded by various ponds consisting of swans and ducks.

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समासाद्य च लक्ष्मीवन् लङ्कां रावणपालिताम् ।
परिखाभिः सपद्माभिः सोत्पलाभिरलंकृताम् ॥ ५-२-१४
सीतापहरणार्थेन रावणेन सुरक्षिताम् ।
समन्ताद्विचरद्भिश्च राक्षसैरुग्रधन्विभिः ॥ ५-२-१५
काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् ।
गृहैश्च ग्रहसंकाशैः शारदाम्बुदसन्निभैः ॥ ५-२-१६
पाण्डुराभिः प्रतोळीभिरुच्चाभिरभिसंवृताम् ।
अट्टालकशताकीर्णा पताकाध्वजमालिनीम् ॥ ५-२-१७
तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविचित्रितैः ।
ददर्श हनुमान् लङ्कां दिवि देवपुरीं यथा ॥ ५-२-१८

14; 15; 16; 17; 18. **lakshmiivaan** = the glorious; **hanumaan** = Hanuma; **samaasaadya** = neared; **laN^kaam** = the city of Lanka; **raavaNa paalitaam** = ruled by Ravana; **alaMkR^itaam** = decorated by; **parikhaabhiH** = moats; **sapadmaabhiH** = filled with lotuses; **sotpalaabhiH** = and water-lilies; **surakshitaam** = well protected; **siitaapaharaNaarthena** = due to the reason of Seetha's abduction; **raavaNena** = by Ravana; **raakshasaiH** = (and also) by Rakshasas; **ugradhvanibhiH** = with horrifying voices; **vicharadbhiH** = roaming; **samantaat** = around; **aavR^itaam** = surrounded; **kaaJNchanena praakaareNa** = by a golden boundary wall; **ramyaam** = the beautiful; **mahaapuriim** = great city; **abhisaMvR^itaam** = consisting; **gR^ihaishcha** = houses; **girisamkaashaiH** = equal to mountains; **shaaradaambudasannibhaiH** = equal to the autumnal clouds; **pratoliibhiH** = (and) main streets; **paaNDuraabhiH** = which were white (plastered); **uchchaabhiH** = (and) which were elevated; **pataakaadhvaja maaliniim** = decorated with flags and pennons; **toraNaiH** = archways; **divyaiH** = excellent; **kaaJNchanaiH** = golden hue; **lataapaN^kti vichitritaiH** = adorned with sculpted rows of climbers; **dadarsha** = (Hanuma) saw; **laN^kaam** = (that) Lanka; **devapurrimiva** = like the city of Gods; **divi** = in heaven.

The glorious Hanuma neared the city of Lanka ruled by Ravana, and saw the city which looked like the city of Gods in heaven, decorated by moats filled with lotuses and water-lilies, which was well protected, since the time of Seetha's abduction, by Ravana and by Rakshasas with horrifying voices roaming around, which was surrounded by a golden boundary wall, that beautiful great city consisted of houses equal in height to mountains and which looked like autumnal clouds, with white and elevated main streets, decorated with flags and pennons, with excellent golden hue archways adorned with sculpted rows of vines.

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गिरिमूर्ध्नि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः ।

ददर्श स कपिश्रेष्ठः पुरमाकाशगं यथा ॥ ५-२-१९

19. saH = that; kapi shreshhThaH = best among monkeys Hanuma; dadarsha = saw; laN^kaam = the city of Lanka; bhavanaiH = with buildings; paaNDuraiH = white in color; shubhaiH = beautiful ones; sthitaam = situated; giri muurdhni = on the top of a mountain; aakaashagam puram yathaa = like a city located in the sky.

That best among monkeys Hanuma saw the city of Lanka with beautiful white buildings situated on the top of a mountain like a city located in the sky.

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पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा ।

प्लवमानामिवाकाशे ददर्श हनुमान् पुरीम् ॥ ५-२-२०

20. hanumaan = Hanuma; dadarsha = saw; puriim = that city; paalitaam = ruled; raakshasendreNa = by the king of Rakshasas; nirmitaam = constructed; vishvakarmaNaa = by Visvakarma - the architect of Gods; plavamaaniva = looked as though it were floating; aakaashe = in the sky.

Hanuma saw that city of Lanka ruled by Ravana the king of Rakshasas, constructed by Visvakarma (architect of Gods), and which looked as though it were floating in the sky.

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पप्रप्राकारजघनां विपुलाम्बुनवाम्बराम् ।

शतघ्नीशूलकेशान्तामट्टालकवतंसकाम् ॥ ५-२-२१

मन्सेव कृतां लङ्कां निर्मितां विश्वकर्मणा ।

द्वारमुत्तरमासाद्य चिन्तयामास वानरः ॥ ५-२-२२

21; 22. vaanaraH = Hanuma (saw); laN^kaam = city of Lanka; vaprapraakaara jaghanaam = (with) buttress and enclosure wall as her hip and loins; vipulaambunavaambaraam = the vast body of water (in the moat) as her raiment; shataghni shuula keshantaam = Satagnis and Sulas as her locks; aTTaalakavataMsakaam = the mansions as her earrings; nirmitaam = constructed; manasaa = by thought; (He) aasaadya = reached; uttaram dvaaram = the northern gate; chintayaamaasa = and thought (thus -) .

Hanuma saw the city of Lanka with buttress and enclosure wall as her hip and loins, the vast body of water in the moat as her raiment, Satagnis and Sulas as her locks, the mansions as her earrings, constructed by thought. He reached the northern gate and thought thus.

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कैलासशिखरप्रख्यामालिखस्तीमिवाम्बरम् ।

डीयमानामिवाकाशमुच्छ्रितैर्भवनोत्तमैः ॥ ५-२-२३

संपूर्णा राक्षसैर्घोरिर्नागैर्भोगवतीमिव ।

अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा ॥ ५-२-२४

दंष्ट्रिभिर्बहुभिः शूरैः शूलपट्टिसपाणिभिः ।

रक्षितां राक्षसैर्घोरिर्गुहामाशीविषैरिव ॥ ५-२-२५

तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः ।

रावणं च रिपुं घोरं चिन्तयामास वानरः ॥ ५-२-२६

23; 24; 25; 26. **kailaasa shikhara prakhyaam** = (Hanuma saw the city of Lanka) equal to the peak of Kailasa; **aalikhantiimiva** = as though touching; **ambaram** = the sky; **Diiyamaanaamiva** = as though flying; **aakaasham** = for sky; **ucchritaiH bhavanottamaiH** = with its best mansions; **saMpuurNaam** = filled; **ghoraiH** = (with) horrible; **raakshasaiH** = Rakshasas; **bhogavatiimiva** = like in the city of Bhogavati; **naagaiH** = and by Serpents; **achintyaam** = one which is unfathomable; **sukR^itaam** = well arranged one; **spashhTaam** = the clear one; **kuberaadhyushhitaam** = governed by Kubera; **puraa** = in earlier times; **rakshitaam** = protected; **aashiivishhaiH** = by serpents; **raakshasaiH** = (and) Rakshasas; **guhaamiva** = (with a mouth) like a cave; **daMshhTribhiH** = with sharp teeth; **shuuraiH** = courageous ones; **shuulapattisa paanibhiH** = with spikes and Pattisas in their hands; **ghoraiH** = horrible ones; **saH vaanaraH** = that Hanuma; **niriikshya** = saw; **tasyaaH** = that Lanka's; **mahatiim** = great; **guptim** = protection; **saagaram cha** = and the ocean; **raavaNam cha** = and Ravana; **ghoram ripum** = the horrible enemy; **chintayaamaasa** = and thought thus.

Hanuma saw the city of Lanka equal to peak of Kailasa as though touching the sky, as though flying to reach the sky, with its best mansions, filled with horrible rakshasas and serpents like the city of Bhogavati (capital of Patala), one which was unfathomable, a well arranged and a clear city governed by Kubera in earlier times, protected by courageous, horrible serpents and Rakshasas with mouths with sharp teeth like a cave, with spikes and Pattisas (spears) in their hands. Hanuma saw that Lanka's great protection and the ocean and Ravana the horrible enemy and thought thus.

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आगत्यापीह हरयो भविष्यन्ति निररथकाः ।

न हि युद्धेन व लङ्का शक्या जेतुं सुरैरपि ॥ ५-२-२७

27. **harayaH** = vaanaras; **aagatyaapi** = even (if they) could come; **iha** = here; **bhavishhyanti** = they would become; **nirarthakaaH** = without success; **laN^kaa** = Lanka; **na shakyaa hi** = is not possible; **jetum** = to be overcome; **yuddhena** = in war; **surairapi** = even by Suras.

"Even if Vanaras were to come here they would not meet with success. It is not possible even for Devas to be victorious against Lanka in war".

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इमां तु विषमां दुर्गा लङ्कां रावणपालिताम् ।

प्राप्यापि स महाबाहुः किम् करिष्यति राघवः ॥ ५-२-२८

28. **praapyaapi** = even after reaching; **imaam** = this; **vishhamaam** = very difficult; **durgaam** = impenetrable; **laN^kaam** = Lanka; **raavaNa paalitaam** = ruled by Ravana; **kiM karishhyati saH mahaabaahuH raaghavaH** = what can that Sri Rama with mighty arms do?.

"Even if He reaches this very difficult and impenetrable Lanka ruled by Ravana, what can that Sri Rama with mighty arms do"?

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अवकाशो न सान्त्वस्य रक्षसेष्वभिगम्यते ।

न दानस्य न भेदस्य नैव युद्धस्य दृश्यते ॥ ५-२-२९

29. **raakshaseshhu** = in (the matter of overcoming) rakshasas; **avakaashaH na abhigamyate** = no opportunity can be obtained; **saantvasya** = for persuasion; **na daanasya** = no (opportunity for) gift; **na bhedasya** = no (opportunity for) dissension; **yuddhasya** = (an opportunity for) war; **naiva drishyate** = is not even to be seen.

"In the matter of overcoming rakshasas, there seems to be no opportunity for persuasion, gifts, dissension or even war".

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चतुर्णामेव हि गतिर्वनराणां महात्मनाम् ।
वालिपुत्रस्य नीलस्य मम राज्ञश्च धीमतः ॥ ५-२-३०

30. **chaturNaam eva hi** = only four; **mahaatmaanaam** = great; **vaanaraaNaam** = vanaras; **gatiH hi** = (have) the possibility of coming (here); **vaaliputrasya** = for the son of Vali - Angada; **niilasya** = for Nila; **mama** = for me; **dhiimataH raaNJnashcha** = and for the wise king Sugriva.

"Only four great Vanaras can come here - the son of Vali (Angada), Nila, myself and the wise king Sugriva".

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यावज्जानामि वैदेहीं यदि जीवति वा न वा ।
तत्रैव चिन्तयिष्यामि दृष्ट्वा तां जनकात्मजाम् ॥ ५-२-३१

31. **yaavat jaanaami** = I will find out; **vaidehiim** = about Seetha; **yadi jeevati vaa** = if she is alive or; **na** = not; **chintayishhyaami** = I will think; **tatriava** = there; **dR^ishhTvaa** = after seeing; **taam janakaatmajaam** = that Seetha.

"I will first find out if Seetha is alive or not. I will think all this later, after seeing that daughter of Janaka".

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ततः स चिन्तयामास मुहूर्तं कपिकुञ्जरः ।
गिरिशृङ्गे स्थितस्तस्मिन् रामस्याभ्युदये रतः ॥ ५-२-३२

32. **tataH** = after that; **saH kapikuJNaraH** = that elephant among monkeys Hanuma; **rataH** = interested; **abhyudaye** = in the welfare; **raamasya** = of Sri Rama; **sthitaH** = stood; **tasmin girishR^iJNge** = on that mountain peak; **chintayaamaasa** = and thought; **muhuurtam** = for an instant.

After that, that elephant among monkeys Hanuma who was interested in the welfare of Sri Rama, stood on that mountain peak and thought for an instant.

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अनेन रूपेण मया न शक्या रक्षसां पुरी ।
प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः ॥ ५-२-३३

33. **na shakya** = it is not possible; **praveshhTum** = to enter; **mayaa** = by me; **anena ruupeNa** = in this appearance; **purii** = the city; **rakshasaam** = of rakshasa; **guptaa** = protected; **raakshasaiH** = by rakshasas; **kruuraiH** = (who are) cruel; **balasamanvitaiH** = (and) with strength.

"It is not possible for me to enter the city of ogres protected by cruel and strong rakshasas, with this appearance".

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उग्रौजसो महावीर्या बलवन्तश्च राक्षसाः ।

वञ्चनीया मया सर्वे जानकीं परिमार्गता ॥ ५-२-३४

34. **raakshasaaH sarve** = all rakshasas; **ugraujasaH** = who are with extraordinary energy; **mahaaviiryaH** = great prowess; **balavantashcha** = and of might; **vaN^chaniiyaaH** = are to be cheated; **mayaa** = by me; **parimaargataa** = who is searching; **jaanakiim** = Seetha.

"All these mighty ogres with extraordinary energy and great prowess are to be cheated by me while engaged in the search of Seetha".

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लक्ष्यालक्ष्येण रूपेण रात्रौ लङ्का पुरी मया ।

प्रवेष्टुं प्राप्तकालं मे कृत्यं साधयितुं महत् ॥ ५-२-३५

35. **saadhayitum** = to achieve; **me** = my; **mahat** = great; **kR^ityam** = task; **mayaa** = by me; **praveshhTum** = to enter; **laN^kaapurii** = city of Lanka; **lakshyaalakshyeNa** = in a seen-unseen (barely seen); **ruupeNa** = form; **raatrau** = at night; **praaptakaalam** = is a timely (thing).

"To achieve this great deed successfully, entering the city of Lanka in a small form at night is a timely thing to do" .

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तां पुरीं तादृशीं दृष्ट्वा दुराधर्शा सुरासुरैः ।

हनुमान् चिन्तयामास विनिश्चित्य मुहुर्मुहुः ॥ ५-२-३६

36. **hanumaan** = Hanuma; **dR^ishhTvaa** = saw; **taadR^ishiim** = such; **taam** = that; **puriim** = city; **duraadharshham** = difficult to overcome; **suraasuraiH** = (even for) devas or asuras; **chintayaamaasa** = (and) thought; **muhurmuhuH** = repeatedly.

Hanuma saw such that city of Lanka, which was difficult to overcome even for Devas or asuras, and thought thus repeatedly.

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केनोपायेन पश्यं मैथिलीं जनकात्मजाम् ।

अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना ॥ ५-२-३७

37. **kena** = By which; **upaayena** = idea; **pashyeyam** = can I see; **maithiliim** = Seetha; **janakaatmajaam** = the daughter of Janaka; **adR^ishhTaH** = unseen; **duraatmanaa raavaNena** = by the wicked Ravana; **raakshasendreNa** = the king of ogres.

"By what idea can I see Seetha the daughter of Janaka, unseen by the wicked Ravana, the king of the ogres.

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न विनश्येत्कथं कार्यं रामस्य विदितात्मनः ।

एकामेकश्च पश्येयं रहिते जनकात्मजाम् ॥ ५-२-३८

38. **katham** = how; **kaaryam** = (can) the task; **viditaatmanaH raamsya** = of Sri Rama; the knower of self; **na vinashyet** = not be destroyed; **pashyeyam ekashcha** = (How) can I alone see; **janakaatmajaam** = Seetha; **ekaam** = alone; **rahite** = in a place devoid of people.

"How can the task of Sri Rama, one who knows self, not be destroyed? How can I alone see Seetha alone in a place devoid of people?."

भूताश्चार्था विपद्यन्ते देशकालविरोधिताः ।
विक्लबं दूतमासाद्य तमः सूर्योदये यथा ॥ ५-२-३९

39. aasaadya = obtaining; duutam = a messenger; viklabam = with a gloomy mind; deshakaalavirodhitaaH = being against the place and time; bhuutaaH = ready; arthaaH = tasks; vipadyante = get harmed; tamaH yathaa = like darkness (getting destroyed); suuryodaye = at dawn.

"With a mediator who has an unsteady and gloomy mind working against time and place, tasks that are otherwise ready to succeed get harmed, like the darkness that gets destroyed at dawn".

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अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते ।
घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥ ५-२-४०

40. nishchitaaH buddhirapi = even a decided mind; na shobhate = will not shine; arthaanarthaantare = (when vacillating) between gain and loss; duutaaH = messengers; paNDitamaaninaH = who are respected by scholars; ghaatayanti hi = will also harm; kaaryaaNi = tasks (due to their arrogance).

"Even a decided mind will not shine when thinking about gain and loss. Mediators who are respected by scholarly people will also harm tasks due to their arrogance."

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न विनश्येत्कथं कार्यं वैक्लब्यम् न कथं भवेत् ।
लङ्घनं च समुद्रस्य कथं नु न वृथा भवेत् ॥ ५-२-४१

41. katham = how; kaaryam = the task (at hand); na vinashyet = will not be harmed; katham = how; vaiklabyam = gloominess; na bhavet = will not be got; katham nu = how; laJNghanam cha = crossing; samudrasya = of the ocean; na bhavet = will not become; vR^idhaa = waste.

"How will the task at hand be not harmed? How will my mind not get gloominess? How will not the crossing of ocean go waste?."

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मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः ।
भवेद्ध्यर्थमिदं कार्यं रावणानर्थमिच्छतः ॥ ५-२-४२

42. mayi dR^ishhTe tu = If I am seen; rakshobhiH = by rakshasas; idam kaaryam = this task; raamasya = of Sri Rama; viditaatmanaH = one with famed mind; icchataH = who desires; raavaNaanartham = the slaying of Ravana; bhavet = will become; vyartham = wasteful.

"If I were to be seen by rakshasas, this task of Sri Rama, with a famed mind, who desires the slaying of Ravana will become wasteful."

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न हि शक्यं क्वचित् स्थातुमविज्ञातेन राक्षसैः ।
अपि राक्षसरूपेण किमुतान्येन केनचित् ॥ ५-२-४३

43. na shakya hi = it is not possible; sthaatum = to be; kvachit = in any place; raakshasa ruupeNaapi = with the form of a rakshasa; aviNJaatena = not being known; raakshaiH = by rakshasas; kimuta = what to say; anyena kenachit = (about) any other form.

"It is not possible to be in Lanka even in the form of a rakshasa. What to say about being there in any other form?"

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वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम ।
न ह्यस्त्यविदितं किञ्चिद्राक्षसानां बलीयसाम् ॥ ५-२-४४

44. iti = this; mama matiH = is my thought; vaayurapi = even wind; na charet = cannot pass; atra = here; aNjgnaataH = without being known; naasti hi kiMchit = there is nothing; aviditam = not known; baliyasaam raakshasaanaam = to the mighty rakshasas.

"My thought goes thus: Even wind cannot pass here without being known. There is nothing not known to the might rakshasas."

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इहाहं यदि तिष्ठामि स्वेन रूपेण संवृतः ।
विनाशमुपयास्यामि भर्तुरर्थश्च हीयते ॥ ५-२-४५

45. aham tishhThaami yadi = if I stay; iha = here; svena ruupeNa saMvR^itaH = consisting of my usual form; upayaasyaami = I can obtain; vinaasham = destruction; arthashcha = the task; bhartuH = of Lord Sri Rama; hiiyate = will also be harmed.

"If I stay here with my usual form, I can be destroyed. The task of the Lord will also be harmed."

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तदहं स्वेन रूपेण रजन्यां ह्रस्वतां गतः ।
लङ्कामभिपतिष्यामि राघवस्यार्थसिद्धये ॥ ५-२-४६

46. tat = for that (reason); aham = I; gataH = will obtain; hrasvataam = smallness; svena ruupeNa = in my usual form; abhipatishhyaami = and will enter; laN^kaam = Lanka; rajanyaam = at night; artha siddhaye = for the success of the task; raaghavasya = of Sri Rama.

"For that reason, I will become small in my appearance and will enter Lanka at night for the success of the task of Sri Rama."

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रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम् ।
विचिन्वन् भवनं स्वं द्रक्ष्यामि जनकात्मजाम् ॥ ५-२-४७

47. pravishya = entering; suduraasadaam = the unapproachable; puriim = city; raatrau = at night; vichinvan = searching; sarvam bhavanam = all the mansion; raavaNasya = of Ravana; drakshyaami = I can see; janakaatmajaam = Seetha.

"Entering the unapproachable city of Lanka at night and searching all the mansion of Ravana, I can see Seetha."

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इति संचिन्त्य हनुमान् सूर्यस्यास्तमयं कपिः ।

आचकांक्षे ततो वीरो वैदेह्या द्रशनोतुसकः ॥ ५-२-४८

48. viiraH kapiH = the courageous monkey; hanumaan = Hanuma; iti = thus; saMchintya = thinking; darshanotsukaH = interested in discovery; vaidehyaaH = of Seetha; tadaa = then; aachakaaMkshe = desired; suuryasya astamayam = the sun set.

The courageous Hanuma thus thinking and being interested in discovering Seetha, then desired the sun to set.

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सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः ।

वृषदंशकमात्रः सन् बभूवाद्भुतदर्शनः ॥ ५-२-४९

49. suurye astaMgate cha = After the sun had set; maarutiH = Hanuma; saMkshipya = reduced; deham = body; raatrau = at night; vR^ishhadaMshaka maatraH san = with a body size equal to that of a cat; babhuuva = became; adhuta darshanaH = a wonderful sight (to behold).

After the sun had set, Hanuma reduced His body at night with a size equal to that of a cat and became a wonderful sight to behold.

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प्रदोषकाले हनुमांस्तूर्णमुत्प्लुत्य वीर्यवान् ।

प्रविवेश पुरीं रम्यां सुविभक्तमहापथाम् ॥ ५-२-५०

50. viiryavaan = the courageous; hanumaan = Hanuma; tuurNam = quickly; utplutya = flew; pradoshhakaale = during the evening time; pravivesha = (and) entered; ramyaam = beautiful; puriim = city of Lanka; suvibhaktamahaapathaam = with well divided main pathways.

The courageous Hanuma quickly flew during evening time and entered the beautiful city with well divided main pathways.

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प्रासादमालाविततां स्तम्भैः काञ्चनराजतैः ।

शातकुम्भमयैर्जलैर्गन्धर्वनगरोपमाम् ॥ ५-२-५१

सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम् ।

तलैः स्फटिकसंकीर्णैः कार्तस्वरविभूषितैः ॥ ५-२-५२

51; 52. saH = Hanuma; dadarsha = saw; mahaapuriim = (that) great city; praasaada maalaa vitataam = filled with series of mansions; kaaN^chana raajataiH = (with) golden hued; sthambhaiH = pillars; jaalaiH = and windows; gandharvanagaropamaam = equal to the city of Gandharvas; saptabhaumaashhTabhaumai cha = (consisting of) seven and eight storied houses; talaiH = (with) top portions; sphaTika saMkiirNaiH = inlaid with crystals; kaartasvaravibhuushhitaiH = and decorated with gold.

Hanuma saw that great city filled with series of mansions, golden hued pillars and window lattices, which was equal to the city of Gandharvas, consisting of seven and eight storied buildings with their top portions studded with crystals and pearls and decorated with gold.

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वैडूर्यमणिचित्रैश्च मुक्ताजालविभूषितैः ।

तलैः शुशुभिरे तानि भवनान्यत्र रक्षसाम् ॥ ५-२-५३

53. atra = there (in that city of Lanka); bhavanaani = the houses; rakshasaam = of rakshasas; shushubhire = shone; talaiH = with top portions; vaiDuuryamaNi chitraiH = painted by cats-eyes and emeralds; muktaajalavibhuushhitaiH = decorated by groups of pearls.

There in that city of Lanka, the houses of rakshasas shone with top portions painted by cats-eyes and emeralds and decorated by groups of pearls.

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काञ्चनानि च चित्राणि तोरणानि च रक्षसाम् ।

लङ्कामुद्द्योतयामासुः सर्वतः समलंकृताम् ॥ ५-२-५४

54. kaaN^chanaani = golden; toraNaani = archways; chitraaNi = with strange hues; uddyotayaamaasuH = illuminated; samalaMkR^itaam = well decorated; laN^kaam = city of Lanka; sarvataH = in all directions.

Golden archways with strange hues illuminated the well decorated city of Lanka in all directions.

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अचिन्त्यामद्भुताकारां दृष्ट्वा लङ्कां महाकपिः ।

आसीद्विष्ण्डो हृष्टश्च वैदेह्या दर्शनोत्सुकः ॥ ५-२-५५

55. mahaakapiH = Hanuma; dR^ishhTvaa = seeing; achintyaam = the unimaginable; laN^kaam = city of Lanka; adbhutaakaaraam = with a wonderful appearance; darshanotsukaH = eager in discovery; vaidehyaaH = of Seetha; aasiit = became; vishhaNNaH = sad; hR^ishhTashcha = and happy.

Hanuma on seeing the unimaginable city of Lanka with a wonderful appearance became sad thinking about the prospect of capturing Lanka and also happy being eager to see Seetha.

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स पाण्डुराविद्धविमानमालिनीं ।

महार्हजाम्बूनदजालतोरणाम् ।

यशस्विनीं रावणबाहुपालितां ।

क्षपाचरैर्भिम्बलैः समावृताम् ॥ ५-२-५६

56. saH = Hanuma (saw Lanka); paaNDuraavidhavamamaanamaaliniim = with white; closely built series of buildings; mahaarhajaambuunadajalatoraNaam = having golden windows and doorways of great value; yashasviniim = of great fame; samaavR^itaam = consisting; kshapaacharaiH = of ogres; bhimmabalaiH = of great strength; raavaNabaahupaalitaam = ruled by the hands of Ravana.

Hanuma saw that city of Lanka of great fame, with white, closely built buildings having golden windows and doorways of great value, consisting of ogres of great strength and ruled by the hands of Ravana.

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चन्द्रोऽपि साचिव्यमिवास्य कुर्व ।

स्तारागणैर्मध्यगतो विराजन् ।

57. **naikasahasrarashmiH chandro~pi** = Moon with many thousands of rays; **taaraa gaNaiH** = together with a retinue of stars; **madhyagataH** = obtaining the center of stars; **viraaJan** = shining; **vitatya** = (and) covering; **lokam** = the earth; **jyotsnaa vitaanena** = with canopy of moon-light; **uttishhThate** = rose up; **kurvanniva** = as though performing; **saachivyam** = help; **asya** = to Him (Hanuma) . **saH hari praviiraH** = that Hanuma; **dadarsha** = saw; **chandram** = the moon; **udgachchhamaanam** = rising up; **shaNJkhaprabham** = with a glow of a conch; **vyavabhaasamaanam** = shining; **kshiiramR^iNaala varNam** = with milky white hue like a lotus-fiber; **haMsamiva** = like a swan; **popluuyamaanam** = swimming; **sarasi** = in a lake.

The shining moon too rose up with its many thousands of rays, as though performing help to Hanuma, being at the middle of its retinue of stars and covering the earth with a canopy of light. That Hanuma saw the moon rising up with a glow of a conch shell, shining with a milky white hue of a lotus-fiber, like a swan swimming in a lake.

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शङ्खप्रभं क्षीरमृणालवर्ण ।

मुद्गच्छमानं व्यवभासमानम् ।

ददर्श चन्द्रं स हरिप्रवीरः ।

प्लोप्लूयमानं सरसीव हंसम् ॥ ५-२-५८

58. **saH haripraviiraH** = that Hanuma; **dadarsha** = saw; **chandram** = the moon; **udgachha maanam** = who was rising up; **shaN^kha prabham** = with the splendour of a couch-shell; **vyavabhaasamaanam** = shining; **kShiiramR^iNaala varNam** = in white colour as milk and lotus-fibre; **hamsamiva** = and looking like a swan; **popluuyamaanam** = swimming; **sarasi** = in a lake.

That Hanuma saw the moon, who was rising up in the sky with the splendour of a couch-shell, shining in white colour as milk or lotus-fibre, and looking like a swan swimming in a lake.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वितीयः सर्गः

Thus, this is the 2nd chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

In this chapter Hanuma faces Lanka, the city of Lanka herself in the form of a demoness.

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स लम्ब शिखरे लम्बे लम्ब तोयद सन्निभे ।
सत्त्वम् आस्थाय मेधावी हनुमान् मारुत आत्मजः ॥ ५-३-१
निशि लन्काम् महा सत्त्वः विवेश कपि कुन्जरः ।
रम्य कानन तोय आढ्याम् पुरीम् रावण पालिताम् ॥ ५-३-२

1;2. saH = That; hanumaan = Hanuma; medhaavii = the intellectual; maarutaatmajaH = son of God of Wind; mahaasattvaH = one with great might; kapikunjaraH = best among monkeys; lambe = on the mountain called Lamba; lamba shikhare = with high peaks; lambatoyada sannibhe = equalling a high cloud; aasthaaya = gathered; sattvam = courage; vivesha = and entered; nishi = at night; laN^kaam puriim = the city of Lanka; raavaNa paalitaam = ruled by Ravana; ramya kaanana toyaaDhyaam = and filled with beautiful forests and (places of) water.

That Hanuma, best among monkeys, the intellectual son of Vayu, one with great might, stood on the moutain called Lamba with its high peaks equalling a high cloud, gathered courage and entered at night the city of Lanka ruled by Ravana and filled with beautiful forests and places of water such as lakes.

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शारद अम्बु धर प्रख्यैः भवनैः उपशोभिताम् ।
सागर उपम निर्घोषाम् सागर अनिल सेविताम् ॥ ५-३-३
सुपुष्ट बल समुप्लाम् यथैव विटपावतीम् ।
चारु तोरण निर्यूहाम् पाण्डुर द्वार तोरणाम् ॥ ५-३-४

3;4. upashobhitaam = (city of Lanka was) shone; bhavanaiH = by buildings; shaaradaambhudhara prakhyaiH = equalling autumnal clouds; saagaropama

nirghoshhaam = with a sound resembling that of an ocean; saagara anila sevitaam = served by ocean breeze; supushhTa bala saMpushhTaam = filled by mighty armies; yathaiva = like; viTapaavatiim = Vitapavati; chharu toraNa niryuuhaam = with elephants standing at archways; paaNDuradvaara toraNaam = with white gates and archways.

The city of Lanka was shone by buildings equalling autumnal clouds. With a sound resembling that of an ocean, it was served by ocean breeze. It was filled with well fed and mighty armies like Vitapati, the capital of Kubera. It had elephants positioned at archways and had white gates and archways.

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भुजग आचरिताम् गुप्ताम् शुभाम् भोगवतीम् इव ।
ताम् सविद्युत् घन आकीर्णाम् ज्योतिः मार्ग निषेविताम् ॥ ५-३-५
चण्ड मारुत निर्हादाम् यथा इन्द्रस्य अमरावतीम् ।
शातकुम्भेन महता प्राकारेण अभिसम्बृताम् ॥ ५-३-६
किन्किणी जाल घोषाभिः पताकाभिः अलम्कृताम् ।
आसाद्य सहसा हृष्टः प्राकारम् अभिपेदिवान् ॥ ५-३-७

5;6;7. sahasaa = quickly; aasaadya = approaching; taam = that Lanka; bhujagaacharitaam = with serpents moving about; guptaam = and being protected by them; shubhaam bhogavatiimiva = like auspicious city of Bhogavati; savidyudghanaakiirNaam = spread with lightening clouds; jyotirmaarga nishhevitaam = served by pathway of stars; manda maaruta saMchaaraam = with a light breeze; indrasya amaraavatiim yathaa = like Indra's city of Amaravati; abhisaMVR^itaam = surrounded; mahataa praakaareNa = by a city wall; shaatakumbhena = with a golden hue; alaMkR^itaam = decorated; pataakaabhiH = by flags; kinkiNii jaala ghoshhaabhiH = with sounds from groups of bells; hrishhTaH = became happy; ahipedivaan = and obtained; praakaaram = the wall.

Quickly approaching that city of Lanka which was protected by Rakshasas, like the the auspicious city of Bhogavati being protected by serpents moving about, spread with cloud illumined by flashes of lightening, served by pathways of stars, with a light breeze like the Indra's city of Amaravati, surrounded by a wall with a golden hue, decorated by flags with sounds from groups of small bells. He became happy and leapt up the wall.

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विस्मय आविष्ट हृदयः पुरीम् आलोक्य सर्वतः ।
जाम्बूनदमयैः द्वारैः वैदूर्य कृत वेदिकैः ॥ ५-३-८
मणि स्फटिक मुक्ताभिः मणि कुट्टिम भूषितैः ।
तप्त हाटक निर्यूहैः राजत अमल पाण्डुरैः ॥ ५-३-९
वैदूर्य तल सोपानैः स्फाटिक अन्तर पांसुभिः ।
चारु सम्जवन उपेतैः खम् इव उत्पतितैः शुभैः ॥ ५-३-१०
क्रौन्च बर्हिण सम्घुष्टे राज हंस निषेवितैः ।
तूर्य आभरण निर्घोषैः सर्वतः प्रतिनादिताम् ॥ ५-३-११
वस्वोकसारा प्रतिमाम् समीक्ष्य नगरीम् ततः ।
खम् इव उत्पतिताम् लन्काम् जहर्ष हनुमान् कपिः ॥ ५-३-१२

8;9;10;11;12. aalokya = seeing; puriim = the city; sarvataH = everywhere; vismayaavishhTa hR^idayaH = (Hanuma) became surprised at heart; tataH = thereafter; kapiH hanumaan = Hanuma; the monkey; jaharshha = became happy; viikshya = seeing; dvaaraiH = with doors; jaambuunadamayaiH = which were golden hued; vaiDurrya kR^ita vedikaiH = with platforms of cat's eye gems; vajrasphatikamuktaabhiH = inlaid with diamonds; crystals and pearls; maNi kuttima bhuushhitaiH = embellished with floors of gems; taptahaaTakaniryuu haiH = graced with elephants made of refined gold; raajataamal paaNDuraiH = crowned with spotless white silver; vaiduurya kR^ita sopaanaiH = stairs studded with cat's eye gems; sphaaTikaantarapaaMsubhiH = with inside walls made of crystal free from dust; chaarusaMja vanopetaiH = provided with lovely assembly halls; krauncha barhiNa saMghashhTaiH = with sounds of Krauncha birds and peacocks; raajahaMsa nishevitaiH = served by royal swans; utpatitairiva = as though flying; kham = towards the sky; shubhaiH = with auspicious houses; prati naaditaam = resounding; sarvataH = everywhere; tuuryaabharaNa nirghoshhaiH = with the sounds of clarionets and ornaments; vasvaukasaaraapratimaam = equalling the city of Vasvaukasaara; utpatitaam iva = as though flying; kham = towards sky.

Seeing the city everywhere Hanuma became surprised at heart. Thereafter Hanuma the monkey, became happy seeing the doors which were of golden color, with platforms of cat's eye gems, inlaid with diamonds, crystals and pearls, embellished with floors of gems, graced with elephants made of refined gold, crowned with spotless white silver, stairs studded with cat's eye gems, with inside walls made of crystal free from dust, provided with lovely assembly halls, with sounds of Krauncha birds and peacocks, served by royal swans, looking as though flying toward the sky, with auspicious houses resounding everywhere with the sounds of clarionets and ornaments, equalling the city of Vasvaukasaara, as though flying towards the sky.

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ताम् समीक्ष्य पुरीम् लन्काम् राक्षस अधिपतेः शुभाम् ।
अनुत्तमाम् ऋद्धि युताम् चिन्तयाम् आस वीर्यवान् ॥ ५-३-१३

13. samiikshya = seeing; taam puriim = that city; raakshsaadhipateH = of the king of rakshasas; anuttamam = best one; buddhiyutaam = with wealth; ramyaam = beautiful one; shubhaam = auspicious one; viiryavaan = that powerful Hanuma; chintayaamaasa = thought (thus).

Seeing that city of Ravana, which was best among cities, a wealthy city, a beautiful and auspicious city, that powerful Hanuma thought thus.

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न इयम् अन्येन नगरी शक्या धर्षयितुम् बलात् ।
रक्षिता रावण बलैः उद्यत आयुध धारिभिः ॥ ५-३-१४

14. na shakya = (it is) not possible; dharshhayitum = to oppose; balaat = by strength; anyena = by anyone else; iyam nagarii = this city; rakshitaa = guarded; raavaNa balaiH = by armies of Ravana; udyataayudha dhaaribhiH = with raised weapons.

"It is not possible for anyone else to oppose this city, by strength alone, which is being guarded by armies of Ravana with raised weapons."

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कुमुद अन्गदयोः वा अपि सुषेणस्य महा कपेः ।
प्रसिद्धा इयम् भवेत् भूमिः मैन्द द्विविदयोः अपि ॥ ५-३-१५

15. iyam = this; bhuumiH = land; prasiddhaa bhavet = may become conquerable; kumuda angadayorvaapi = to Kumuda or Angada; mahaa kapeH sushheNasya = to the great monkey Sushena; mainda dvividayorapi = to Mainda or Dvidida.

This land may be conquerable by Kumuda or Angada, to the great monkey Sushena or to Mainda or Dvividā.

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विवस्वतः तनूजस्य हरेः च कुश पर्वणः ।
ऋक्षस्य केतु मालस्य मम चैव गतिः भवेत् ॥ ५-३-१६

16. **gatiH bhavet** = there may be access; **vivasvataH tanuujasya** = to son of Sun God - Sugreeva; **hareH** = the monkey; **kushaparvaNaH** = Kusaparvana; **kapi mukhyasya R^ikshasa** = to the chief among monkeys Riksha; **mama cha eva** = and to me.

There may be access to this land to the son of Sun God Sugreeva, to the monkey Kusaparvana, to the chief among monkeys Riksha and to me.

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समीक्ष्य तु महा बाहः राघवस्य पराक्रमम् ।
लक्ष्मणस्य च विक्रान्तम् अभवत् प्रीतिमान् कपिः ॥ ५-३-१७

17. **samiikshya** = considering; **mahabaahoH** = the great armed; **raaghavasya** = scion of Raghu's; **paraakramam** = strength; **lakshmaNasya cha** = and Lakshmana's; **vikraantam** = valour; **kapiH** = Hanuma; **abhavat** = became; **priitimaan** = happy.

Considering the long armed Sri Rama's strength and Lakshmana's valour, Hanuma became happy.

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ताम् रत्न वसन उपेताम् कोष्ठ आगार अवतंसकाम् ।
यन्त्र अगार स्तनीम् ऋद्धाम् प्रमदाम् इव भूषिताम् ॥ ५-३-१८
ताम् नष्ट तिमिराम् दीपैः भास्वरैः च महा गृहैः ।
नगरीम् राक्षस इन्द्रस्य ददर्श स महा कपिः ॥ ५-३-१९

18;19. **saH mahaakapiH** = that great monkey; **dadarsha** = saw; **taam** = that; **raakshasendrasya nagariim** = city of king of rakshasas; **pramdaam iva** = like a woman; **budhhaam** = with wealth; **bhuushhitaam** = decorated; **ratnavasanopetaaam** = with diamonds for her clothes; **koshhThaagaaravataMsakaam** = with various storage houses as earrings; **antraagaarastaniim** = with armouries for her breasts; **nashhTa timiraam** = losing darkness; **mahaaR^ihaiH** = by great houses; **bhaasvaraishcha** = radiating; **diiptaiH** = being illuminated by(lamps).

That great monkey saw that city of king of rakshasas like a wealthy woman decorated with diamonds for her clothes, with various storage houses as earrings, with armouries for her breasts. Due to the lamps that illuminated the radiant great houses, all darkness was lost.

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अथ सा हरिशार्दूलम् प्रविशन्तिम् महाबलम् ।
नगरी स्वेन रूपेण ददर्श पवनात्मजम् ॥ ५-३-२०

20. **atha** = thereafter; **saa nagarii** = (guardian of) that city; **svena ruupeNa** = in her own form; **dadarsha** = saw; **hari shaarduulam** = best among monkeys; **mahaa balam** = one with great strength; **pavanaatmajam** = Hanuma; **pravishantam** = entering.

Thereafter, the guardian of that city, in her own form, saw Hanuma, the best among monkeys and the mighty one, entering.

सा तम् हरिवरम् दृष्ट्वा लङ्का रावणपालिता ।
स्वयमेवोत्थिता तत्र विकृताननदर्शना ॥ ५-३-२१

21. dR^ishhTvaa = seeing; tam harivaram = that Hanuma; tatra = there; saa laN^kaa = that Lanka; raavaNa paalitaa = ruled by Ravana; uthitaa = rose up; svayameva = herself; vikR^ita aanana darshanaa = with a horrific appearance of face and eyes.

Seeing that best among monkeys Hanuma there, that Lanka ruled by Ravana, rose up herself with a horrific appearance of face and eyes.

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पुरस्तत्क पिवर्यस्य वायुसूनोरतिष्ठत ।
मुञ्चमाना महानादमब्रवीत्पवनात्मजम् ॥ ५-३-२२

22. atishhThata = stood; purastaat = in front; vaayusuunoH = of Hanuma; kapivarasya = the best among Vanaras; munchamaanaa = leaving; mahaaa naada = a great sound; abraviit = spoke; pavanaatmajam = to Hanuma.

She stood in front of the best among Vanaras Hanuma. She made a great sound and spoke to Hanuma thus.

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कस्त्वम् केन च कार्येण इह प्राप्तो वनालय ।
कथय स्वेह यत्तत्त्वम् यावत्प्राणा धरन्ति ते ॥ ५-३-२३

23. vanaalaya = O one who lives in gardens; tvam kaH = who are you; kena kaaryeNa = for what reason; praaptaH iha = did you come here; yaavat dharanti = as long as (you) sustained; te praaNaaH = your lives; (before that); kathayasva = tell; yat = whatever; tattvam = truth; iha = here.

"O one who lives in gardens! Who are you? For what reason did you come here? As long as your lives are sustained, tell me the truth here before that."

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न शक्यम् खल्वियम् लङ्का प्रवेष्टुम् वानर त्वया ।
रक्षिता रावणबलैरभिगुप्ता समन्ततः ॥ ५-३-२४

24. vaanara = O Vanara; na shakyam khalu = it is indeed not possible; tvayaa = by you; praveshhTum = to enter; iyam laN^kaa = this Lanka; rakshitaa = protected; raavaNa balaiH = by Ravana's forces; abhiguptaa = guarded; samantataH = all around.

"O Vanara! It is indeed not possible for you to enter this city of Lanka which is protected by Ravana's forces and strongly guarded all around."

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अथ तामब्रवीद्वीरो हनुमानग्रतः स्थिताम् ।
कथयिष्यामि ते तत्त्वम् यन्मम् त्वम् परिपृच्छसि ॥ ५-३-२५

25. atha = thereafter; viiraH = the mighty; hanumaan = Hanuma; abraviit = spoke; taam = to her; sthitaam = who stood; agrataH = in front (of Him); yat = whatever; tvam = you; paripR^cchasi = are asking; maam = me; kathayishhyaami = I will tell; te = you; tattvam = that truth.

Therafter the mighty Hanuma spoke to Lanka standing in front of Him as follows :

"Whatever matter you are asking me, I will tell you that truthfully."

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का त्वम् विरूपनयना पुरद्वारेऽवतिष्ठसि ।

किमर्थम् चापि माम् रुद्ध्वा निर्भर्त्सयसि दारुणा ॥ ५-३-२६

26. **avatishhThasi** = you are standing; **puradvaare** = at the entrance to city; **viruupanayanaa** = O one with ugly eyes; **tvam kaa** = who are you; **daaruNaa** = O horrible one; **ruddhvaa** = stopping; **maam** = me; **kimartham** = for what reason; **nirbhatyasi** = are you threatening me.

"You are standing at the entrance to the city. O one with ugly eyes! Who are you? O horrible one! Stopping me, for what reason are you threatening me?"

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हनुमद्वचनम् श्रुत्वा लङ्का सा कामरूपिणी ।

उवाच वचनम् क्रुद्धा परुषं पवनात्मजम् ॥ ५-३-२७

27. **shrutvaa** = listening; **hanumat vachanam** = to Hanuma's words; **sa laN^kaa** = that Lanka; **kaamaruupiNii** = with ability to change form according to will; **kruddhaa** = became angry; **uvaacha** = and spoke; **parushham** = strong; **vachanam** = words; **pavanaatmajam** = to Hanuma.

Listening to Hanuma's words, that Lanka, with ability to achieve desired form, became angry and spoke these strong words to Hanuma.

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अहम् राक्षसराजस्य रावणस्य महात्मनः ।

आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम् ॥ ५-३-२८

28. **aham** = I; **rakshaami** = protect; **imaam** = this; **nagariim** = city; **durdharshhaa** = being invincible; **aaJNaa pratiikshaa** = waiting for orders; **raakshasa raajasya** = of the king of rakshasas; **raavaNasya** = of Ravana; **mahaatmanaH** = the great souled one.

"I protect this city, being invincible. I wait for the orders of the king of demons Ravana, the great one."

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न शक्या मामवज्ञाय प्रवेष्टुम् नगरी त्वया ।

अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया ॥ ५-३-२९

29. **avajNaaya** = humiliating; **maam** = me; **na shakya** = it is not possible; **tvayaa** = by you; **praveshhTum** = to enter; **nagarii** = the city; **adya** = now; **nihataH** = being beaten; **mayaa** = by me; **parityaktaH** = leaving; **praaNaiH** = life; **svapsase** = you will sleep (forever).

"After humilliating me it is not possible for you to enter the city. Being beaten by me, you will leave life and have a permanent sleep."

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अहम् हि नगरी लङ्का स्वयमेव प्लवङ्गम ।

सर्वतः परिरक्षामि ह्येतत्ते कथितम् मया ॥ ५-३-३०

30. **plavangama** = O Vanara! aham = I; **parirakshaami** = am protecting; **laNkaa nagarii** = the city of Lanka; **sarvataH** = in all directions; **etat** = this matter; **kathitam** = has been indeed told; **te** = to you; **mayaa** = by me.

"O Vanara! I am protecting this city of Lanka in all directions. This matter has been already told to you by me."

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लङ्काया वचनम् श्रुत्वा हनुमान् मारुतात्मजः ।
यत्नवान्स हरिश्रेष्ठः स्थितश्शैल इवापरः ॥ ५-३-३१

31. **maarutaatmajaH** = Son of Vayu - Hanuma; **hari shreshhThaH** = the best among Vanaras; **shrutvaa** = hearing; **laNkayaaH vachanam** = Lanka's words; **sthitaH** = stood up; **aparaH shailaH iva** = like a second mountain; **yatnavaan** = with a purpose.

The son of Vayu and best among Vanaras heard Lanka's words and stood up like a second mountain, with a purpose.

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स ताम् स्त्रीरूपविकृताम् दृष्ट्वा वानरपुङ्गवः ।
आबभाषेऽथ मेधावि सत्त्वान् प्लवगर्षभः ॥ ५-३-३२

32. **atha** = thereafter; **saH** = that Hanuma; **methaavii** = the wise one; **sattvaan** = with strength; **plavagarshhabhaH** = best among those who can fly; **vaanara puNgavaH** = best among Vanaras; **dr^ishhTvaa** = saw; **aam** = that Lanka; **strii ruupa ikR^itaam** = in the form of a lady and ugly; **aababhaashhe** = spoke thus.

Thereafter that Hanuma the wise one, with great strength, best among those who can fly and best among Vanaras, saw that city of Lanka in the form of an ugly woman and spoke thus.

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द्रक्ष्यामि नगरीम् लङ्काम् साट्टप्राकारतोरणाम् ।
इत्यर्थमिह सम्प्राप्तः परम् कौतूहलम् हि मे ॥ ५-३-३३

33. **drakshyaami** = I should like to see; **laN^kaam nagariim** = the city of lanka; **saaTTaa praakaara toraNaam** = with its palaces; defensive walls and archways; **iti artham** = for this reason; **saMppraaktaH** = (I) came; **iha** = here; **param kautuuhalam** = (there is) lot of curiosity; **me** = to me.

"I should like to see the city of Lanka with its palaces, defensive walls and archways. I came here for that reason. I am very curious to see them."

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वनान्युपवनानीह लङ्कायाः काननानि च ।
सर्वतो गृहमुख्यानि द्रष्टुमागमनम् हि मे ॥ ५-३-३४

34. **me aagamanm** = my arrival; **iha** = here; **drashhTum hi** = to indeed see; **laN^kaayaaH** = Lanka's; **vanaani** = gardens; **upavanaani** = parks; **kaananaani cha** = and forests; **gR^iha mukhyaani** = important houses; **sarvataH** = all over

"My arrival here is indeed to see Lanka's gardens, parks, forests and important houses all over."

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तस्य तद्वचनम् श्रुत्वा लङ्का सा कामरूपिणी ।

भूय एव पुनर्वाक्यम् बभाषे परुषाक्षरम् ॥ ५-३-३५

35. **shrutvaa** = listening; **tasya** = to His; **tat vachanam** = those words; **laN^kaa kaama ruupiNii** = Lanka with the ability to change form according to will; **babhaashhe** = spoke; **punaH** = again; **parushhaaksharam** = strong words; **bhuuyaH eve** = stronger than before.

Listening to Hanuma's words, Lanka with the ability to assume desired form, spoke harsh words stronger than before.

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मामनिर्जत्य दुर्बद्धे राक्षसेश्वरपालिता ।

न शक्यमद्य ते द्रष्टुम् पुरीयम् वनराधम ॥ ५-३-३६

36. **vaanaraadhama** = O lowly Vanara! **durbuddhe** = with evil mind; **na shakyam** = it is not possible; **te** = to you; **drashhTum** = to see; **adya** = now; **iyam purii** = this city; **raakshaseswara paalita** = ruled by king of rakshasas; **anirjitya maam** = without defeating me.

"O lowly Vanara with an evil mind! It is not possible for you to see this city ruled by king of rakshasas, without first defeating me."

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ततः स कपिशार्दूलस्तामुवाच निशाचरीम् ।

दृष्ट्वा पुरीमिमाम् भद्रे पुनर्यास्ये यथागतम् ॥ ५-३-३७

37. **tataH** = then; **saH kapi shaarduulaH** = that tiger among Vanaras Hanuma; **uvaacha** = spoke; **taam nishaachariim** = to that demon; **bhadre** = O auspicious one! **dR^ishhTvaa** = after seeing; **imaam puriim** = this city; **yaasye** = I will return; **punaH** = again; **yataagatam** = as I came.

Then that tiger among Vanaras Hanuma spoke to that demon : "O auspicious one! After seeing this city I will return back again to where I came from."

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ततः कृत्वा महानादम् सा वै लङ्का भयावहम् ।

तलेन वानरश्रेष्ठम् ताडयामास वेगिता ॥ ५-३-३८

38. **tataH** = thereafter; **saa lankaa** = that Lanka; **kR^itvaa** = made; **mahaanaadam** = a great sound; **bhayaavaham** = causing terror; **taaDayaamaasa** = hit; **vaanarashreshhTham** = the best among Vanaras; **talena** = with the palm; **vegita** = quickly.

Thereafter that Lanka made a great sound causing terror and hit Hanuma, the best among Vanaras, with her palm quickly.

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ततः स कपिशार्दुलो लङ्काया ताडितो भृशम् ।

ननाद सुमहानादम् वीर्यवान् पवनात्मजः ॥ ५-३-३९

39. **tataH** = then; **saH kapishaarduulaH** = that tiger among Vanaras; **viiryavaan** = the powerful; **pavanaatmajaH** = son of Vayu; **taaDitaH** = being hit; **lankayaa** = by Lanka; **bhR^isham** = a lot; **nanaada** = made; **sumahaanaadam** = a great sound.

Then that tiger among Vanaras, the powerful son of Vayu, being hit powerfully by Lanka made a great sound.

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ततः सम्वर्तयामास वामहस्तस्य सोऽङ्गुलीः ।
मुष्टिनाभिजघूनैनाम् हनुमान् क्रोधमूर्चितः ॥ ५-३-४०
स्त्री चेति मन्यमानेन नातिक्रोधः स्वयम् कृतः ।

tataH = thereafter; saH hanumaan = that Hanuma; krodhamuurchitaH = became dizzy with anger; saMvartayaamaasa = folded; aN^guLiiH = fingers; vaamahastasya = of left hand; abhihaghaana = hit; enaam = her; mushhTinaa = with His fist; strii cha iti = she is a woman (thus); manyamaanena = thinking; ati krodhaH = great anger; svayam na kR^itaH = was not done by Himself.

Thereafter that Hanuma became dizzy with anger and folded his fingers of left hand. He then hit her with His fist. "She is a woman" - thinking thus He did not show much anger by Himself.

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सा तु तेन प्रहारेण विह्वलाङ्गी नीशाचरी ॥ ५-३-४१
पपात सहसा भूमौ विकृताननदर्शना ।

saa nishaacharii tu = that demon; papaata = fell; bhuumau = on land; sahasaa = immediately; tena prahaareNa = by that hit; vihvlaaN^gii = with a distressed body; vikR^itaanana darshanaa = and became with a horrific face in appearance.

That demon fell on land immediately by that hit with a distressed body and appeared with a horrific face.

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ततस्तु हनुमान् प्राज्ञस्ताम् दृष्ट्वा विनिपातिताम् ॥ ५-३-४२
कृपाम् चकार तेजस्वी मन्यमानः स्त्रियम् तु ताम् ।

tataH = thereafter; praJNaH = the intellectual; tesjasvii = the glorious one; hanumaan = Hanuma; dR^ishhTvaa = saw; taam = her; vinipaatitaam = fallen down; manya maaaanaH = thinking; taam = her; striyam = to be woman; chakaara = made; kR^ipaam = kindness.

Thereafter the intellectual and glorious Hanuma saw her fallen down and thinking her to be woman, showed kindness.

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ततो वै भृशसम्बिग्ना लङ्का गद्गदाक्षरम् ॥ ५-३-४३
उवाचागर्वितम् वाक्यम् हनूमन्तम् प्लवङ्गमम् ।

tataH = thereafter; saa lan^kaa = that Lanka; bhR^isha saMvignaa = being very gloomy; uvaacha = spoke; gadgadaaksharam = with faltering tone; vaakyam = these words; agarvitam = without being proud; hanuumantam = to Hanuma; plavaN^gam = the Vanara.

Thereafter that Lanka being very gloomy spoke with a faltering tone without pride these words to Hanuma the Vanara.

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प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम ॥ ५-३-४४

समये सौम्य तिष्ठन्ति स्त्ववन्तो महाबलाः ।

su mahaabaaho = O long armed one!; **hari sattama** = O best among Vanaras!; **prasiida** = get propitiated; **traayasva** = protect me; **saumya** = O gentle one!; **mahaabalaaH** = those with great strength; **sattvavantaH** = with courage; **tishhThanti** = stand; **samaye** = on tradition.

"O long armed one! O best among Vanaras! Get propitiated and protect me. O gentle one! Those with great strength and courage always stand firm on tradition."

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अहं तु नगरी लङ्का स्वयमेव प्लवङ्गम ॥ ५-३-४५

निर्जिताहम् त्वया वीर विक्रमेण महाबल ।

plavangama = O Vanara! aham tu = I am; **lankaanagaryeva** = city of Lanka itself; **svayameva** = myself; **mahaa bala** = O strong one! viia = O courageous one! aham = I; **nirjitaa** = have been defeated; **tvayaa vikrameNa** = by your strength.

"O Vanara! I am myself the city of Lanka. O strong one! O courageous one! I am defeated by your strength."

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इदम् तु तथ्यम् शृणु वै ब्रुवन्त्य मे हरीश्वर ॥ ५-३-४६

स्वयम्भुवा पुरा दत्तम् वरदानम् यथा मम ।

harrishvaraa = O lord of Vanaras! puraa = in earlier times; **yathaa** = how; **varadaanam** = a gift of boon; **dattam** = had been given; **mama** = to me; **svayambhuvaa** = by Brahma; **shR^iNu vai** = hear; **me** = by me; **bruvanyaaH** = being spoken; **idam tathyam tu** = this truth.

"O lord of Vanaras! In earlier times I had been given a boon by Lord Brahma. Hear from me about this matter."

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यदा त्वाम् वानरः कश्चिद्विक्रमाद्वशमानयेत् ॥ ५-३-४७

तदा त्वया हि विज्ञेयम् रक्षसाम् भयामागतम् ।

yadaa = whenever; **kashchit vaanaraH** = one Vanara; **vikramaat** = by his prowess; **tvaam vasham aanayet** = conquers you; **tadaa** = then; **bhayam** = fear; **aagatam** = will come; **rakshasaam** = for Rakshasas; **tvayaa vigneayam** = let it be known by you.

"Let this be known by you - whenever a Vanara conquers you with his might, then a fear will come for Rakshasas."

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स हि म् समयः सौम्य प्राप्तोऽय तव द्रशनात् ॥ ५-३-४८

स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ।

saumya = O gentle one! tava darshanaat = with your apparance; **adya** = now; **saH samayaH praaptaH** = that time has arrived; **me** = for me; **svayambhuuvihitaH** = the ordinance of Brahma; **satyaH** = is true; **naasti** = there is no; **vyatikramaH** = change; **tasya** = to that.

"O gentle one! With your appearance now, that time has come for me. Ordinance of Brahma is the truth and is immutable."

सीतानिमित्तम् राजस्तु रावणस्य दुरात्मनः ॥ ५-३-४९

विधत्स्व सर्वकार्याणि यानि यानिह वाञ्छसि ।

vinaashaH = destruction; **samupaagataH** = has come; **raavaNasya** = of Ravana; **durraatmanaH** = the evil minded; **raaJNAH** = king; **sarveshhaam rakshasaam cha** = and to all Rakshasas; **siitaa nimittam** = due to Seetha.

"The destruction has come for Ravana the evil minded king and to all Rakshasas due to Seetha."

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तत्प्रविश्य हरिश्रेष्ठम् पुरीम् रावणपालिताम् ॥ ५-३-५०

विधत्स्व सर्वकार्याण् यानि यानीह वाञ्छसि ।

hari shreshhTha = O best among Vanaras! **tat** = for that reason; **pravishya** = enter; **puriim** = the city; **raavaNa paalitaam** = ruled by Ravana; **i vidhtva** = do; **yaani yaani** = whatever; **vaanchasi** = you desire; **sarva kaaryaaNi** = all those tasks; **iha** = here.

"O best among Vanaras! For that reason, enter the city of Lanka ruled by Ravana and do here whatever tasks you want to."

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प्रविश्य शापोपहताम् हरीश्वर ।

शुभाम् पुरीम् राक्षसराजपालिताम् ।

यदृच्छया त्वम् जनकात्मजाम् सतीम् ।

विमार्ग सर्वत्र गतो यथासुखम् ॥ ५-३-५१

hariishvaraa = O lord of Vanaras! **pravishya** = enter; **puriim** = the city; **yadR^ichhayaa** = freely; **shaapopahataam** = stuck by curse; **raakshasa raaja paalitaam** = ruled by the king of Rakshasas; **shubhaam** = auspicious one; **tvam** = you; **sarvatra gataH** = being gone everywhere; **vimaargasva** = search; **satiim janakaatmajaam** = the chaste wife Seetha; **yathaa sukham** = according to comfort.

"O lord of Vanaras! Enter the auspicious city of Lanka stuck by the curse, ruled by the king of Rakshasas, roam everywhere and search for the chaste wife Seetha according to your comfort."

॥ इति श्रीमद्रामायणे आदिकाव्ये सुन्दरकान्डे तृतयः सर्गः ॥

Thus completes the third chapter of Sundara Kanda in Valmiki Ramayana, the first poem.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

Entering Lanka at night by placing His left foot desiring the destruction of enemies, Hanuma hears various musical instruments being played upon inside. He also observes enemies' forces and moves towards the royal gynaeceum.

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स निर्जत्य पुरीम् लण्का श्रेष्ठाम् ताम् कामरूपिणीम् ।

विक्रमेण महातेजा हनुमान् कपिसत्तमः ॥ ५-४-१

अद्वारेण मःआतेजा हौमान् कपिसत्तमः ।

1. saH hanumaan = that Hanuma; kapisattamaH = the best among Vanaras; mahaatejaaH = the great radiant one; mahaa baahuH = the long armed one; nirjitya = conquered; vikrameNa = by strength; taam laN^kaam = that Lanka; shreeshhThaam = the best one; kaamaruupiNiim = capable of assuming desired form; abhipuyluve = leapt; praakaaram = (over) fortress wall; advaareNa = at a non-entry gate.

That Hanuma the best among Vanaras, the great radiant one, the long armed one, conquered with His might the best Lanka who is capable of assuming desired form. He then leapt over the city wall at a place that was not a gate.

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प्रविश्य नगरीम् लङ्काम् कपिराजहितम्करः ॥ ५-४-२

चक्रेणाऽथ पदम् सव्यम् शत्रूणाम् स तु मूर्धनि ।

2. kapiraaja hitaMkaraH = desiring the benefit of the king of Vanaras; saH = that Hanuma; pravishya = entered; laN^kaam nagariim = the city of Lanka; atha = and; chakre = made; savyaM paadam = left foot; shatruuNaam muurdhani = on enemies' head.

Desiring the benefit of the king of Vanaras Sugreeva, that Hanuma entered the city of Lanka and thus actually placed His left foot on the enemies' heads.

Comment : When entering a city of enemies, one who wishes their destruction should always place one's left foot first into the city.

प्रविष्टः सत्त्वसंपन्नो विशायाम् मारुतात्मजः ॥ ५-४-३
 स महापथमास्थाय मुक्तापुष्पविराजितम् ।
 ततस्तु ताम् पुरीम् लङ्काम् रम्यामभिययौ कपिः ॥ ५-४-४

3;4. saH maarutaatmajaH = that son of Vayu; sattva saMpannaH = endowed with great strength; praishhTaH = entered; nishaayaam = at night; aasthaaya = and took; mahaa patham = the grand road; muktaa pushhpa viraajitam = shone by pearls and flowers; tataH = then; kapiH = Hanuma; abhiyayau = went; taam ramyaam la^kaam puriim = towards that beautiful city of Lanka.

That son of Vayu endowed with great strength, entered the city at night and took the grand road shone by flowers and pearls. After that Hanuma went towards that beautiful city of Lanka.

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हसित उद्बुष्ट निनदैः तूर्य घोष पुरः सरैः ।
 वज्र अन्कुश निकाशैः च वज्र जाल विभूषितैः ॥ ५-४-५
 गृह मेधैः पुरी रम्या बभासे द्यौः इव अम्बुदैः ।

5. ramyaa purii = the beautiful city; babhaase = shone; dyaauriva = like the sky; ambudaiH = with clouds; gR^iha meghaiH = with cloud like houses; hasitotkR^ishhTa ninadaiH = with sounds of laughter; tuurya ghoshha puraH saraiH = with sounds of musical instruments at the interior; vajraaMkusha nikaashaishcha = equal (in strength) to diamonds and clubs; vajra jaala vibhuushhitaiH = with windows decorated with diamonds.

The beautiful city shone like the sky together with clouds, with its cloud like houses filled with sounds of laughter and with sounds of musical instruments at the interior, equal in strength to diamonds and clubs and with windows decorated with diamonds.

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प्रजज्वाल तदा लन्का रक्षः गण गृहैः शुभैः ॥ ५-४-६
 सित अभ्र सदृशैः चित्रैः पद्म स्वस्तिक संस्थितैः ।
 वर्धमान गृहैः च अपि सर्वतः सुविभाषितैः ॥ ५-४-७

6;7. tataH = then; (the city) prajajvaalaa = shone; suvibhuushhitaa = being well decorated; sarvataH = everywhere; rakshogaNagR^ihaiH = by houses of Rakshasas; varthamaana gR^ihaishchaai = and also modern houses; sitaabhra sadR^ishaiH = equalling white clouds; chitraiH = surprising ones; padmasvastika saMsthitaiH = with the shape of lotus and swastika; shubhaiH = (and) auspicious.

Then that city of Lanka shone brilliantly being well decorated by the houses of Rakshasas. These were modern houses which equalled white clouds, which were surprising with the shape of lotus and swastika and which were auspicious.

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ताम् चित्र माल्य आभरणाम् कपि राज हितम् करः ।
 राघव अर्थम् चरन् श्रीमान् ददर्श च ननन्द च ॥ ५-४-८

8. kapi raaja hitaM karaH = performer of good deeds for the king of monkeys; shriimaan = the glorious Hanuma; charan = moving; raaghavaartham = for the sake of Sri Rama; dadarsha = saw; taam = that city; chitramaalyaa bharaNaam = with wonderful garlands and jewellery; nananda cha = and became happy too.

That glorious Hanuma, performer of beneficial deeds for Sugreeva the king of monkeys, moved around the city of Lanka which had wonderful garlands and jewellery, for the sake of Sri Rama. He saw the city and became happy too.

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भवनाद्भवन् गच्छन् ददर्श पवनात्मजः ।
विविधाकृतिरूपाणि भवनानि ततस्ततः ॥ ५-४-९

9. **gacchan** = going; **bhavanaat bhavanam** = from one building to another; **pavanaatmajaH** = Hanuma; **dadarsha** = saw; **bhavanaani** = buildings; **vividhaakR^iti ruupaaNi** = in various shapes and forms; **tatastataH** = on every side.

Going from one building to another, Hanuma saw buildings in various shapes and forms on every side.

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शुश्राव मधुरम् गीतम् त्रि स्थान स्वर भूषितम् ।
स्त्रीणाम् मद समृद्धानाम् दिवि च अप्सरसाम् इव ॥ ५-४-१०

10. **apsarasaam iva** = like Apsarasa women; **divi** = in heaven; **mada samR^iddhaanaam** = filled with love; **striiNaam** = of women; **tristhaanasvarabhuvuSitam** = decorated by sounds born from the three areas- Mandra; Madhya; Tara; **shushraava** = heard; **giitam** = song; **madhuraam** = which was sweet.

Hanuma heard a sweet song which was decorated by sound from the three svaras - Mandra, Madhya and Tara of love lorne women like Apsara women in heaven.

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शुश्राव कान्ची निनदम् नूपुराणाम् च निहस्वनम् ।
सोपान निनदामः चैव भवनेषु महात्मनम् ॥ ५-४-११

11. **shushraava** = (He) heard; **tataH tataH** = there and there; **mahaatmanam bhavaneshhu** = in houses of wealthy people; **kaanciininadamnuupuraaNaam nihsvanam** = tinkling of ornaments worn around the waist ; **sopaana ninadaam cha iva** = sound footfall over stairs; **aspotita ninaadamcha** = sound from warriors due to clapping of arms; **kshveLitaamshcha** = roar of ogres.

Hanuma also heard there and there sound from the tinkling of ornaments worn around the waist in the houses of wealthy people, sounds of footfall over stair, sound from clapping of arms by warriors and roar of ogres.

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आस्फोटित निनादामः च क्ष्वेडितामः च ततः ततः ।
शुश्राव जपताम् तत्र मन्त्रन् रक्षोगृहेषु वै ॥ ५-४-१२

12. **shushraava** = (He) heard; **tataH tataH** = there and there; **mahaatmanam bhavaneshhu** = in houses of wealthy people; **kaanciininadamnuupuraaNaam nihsvanam** = tinkling of ornaments worn around the waist ; **sopaana ninadaam cha iva** = sound footfall over stairs; **aasphoTita ninaadaamH ca** = sound from warriors due to clapping of arms; **kSveDitaamH ca** = roar of ogres.

Hanuma also heard there and there sound from the tinkling of ornaments worn around the waist in the houses of wealthy people, sounds of footfall over stair, sound from clapping of arms by warriors and roar of ogres.

स्वाध्याय निरतामः चैव यातु धानान् ददर्श सः ।

रावण स्तव सम्युक्तान् गर्जतः राक्षसान् अपि ॥ ५-४-१३

13. shushraava = (He) heard; mantraan = ritual chantings; japataam = chanted by ogres; tatra = there; rakshogR^iheshhu = in the house of rakshasas; saH = He; dadarsha = saw; yatudhaanaam = a class of ogres; svadhyaayanirataan = engaged in study of Vedas; dadarsha = saw; raakshasaanapi = also rakshasas; garjataH = roaring; ravanastatasamyuktaan = who came together praise to Ravana.

There Hanuma heard ritual chantings muttered by rakshasas in their houses. He saw ogres engaged in study of Vedas. He also saw roaring rakshasas who came together to praise Ravana.

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राज मार्गम् समावृत्य स्थितम् रक्षः बलम् महत् ।

ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून् ॥ ५-४-१४

14. dadarsha = (He) saw; bahuun caraan = many spies; raavanasya = of Ravana; rakshobalam = army of ogres; mahat = which was a big one; stitam = which stood; raajamaargam smaavR^itya = surrounding royal highway; madhyame gulme = in the central zone of the city.

He saw many spies of Ravana and a big army of ogres which stood surrounding the royal highway in the central zone of city.

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दीक्षितान् जटिलान् मुण्डान् गः अजिन अम्बर वाससः ।

दर्भ मुष्टि प्रहरणान् अग्नि कुण्ड आयुधामः तथा ॥ ५-४-१५

कूट मुद्गर पाणीमः च दण्ड आयुध धरान् अपि ।

एक अक्ष अनेक कर्णामः च चलल् लम्ब पयः धरान् ॥ ५-४-१६

करालान् भुग्न वक्त्रामः च विकटान् वामनामः तथा ।

धन्विनः खड्गिनः चैव शतघ्नी मुसल आयुधान् ॥ ५-४-१७

परिघ उत्तम हस्तामः च विचित्र कवच उज्ज्वलान् ।

नातिस्थूलान् नातिकृशान् नातिदीर्घ अतिह्रस्वकान् ॥ ५-४-१८

नातिगौरान्नातिकृष्णान्नातिकुब्जान् वामनान् ।

विरूपान् बहु रूपामः च सुरूपामः च सुवर्चसः ॥ ५-४-१९

15;16;17;18;19. dadarsha = (He)saw; diikshitaan = those who were initiated into various Vedic practices; jaTilaan = those who wore matted locks on their head; muNDaan = those who had shaven heads; gojinaambaravasinaH = those who had worn cow hides and other clothing; darbhamushhTipraharaNaan = those who were carrying Kusa grass as weapons; tadhaa = and also; agnikunDaayudhaan = those who had fire vessels as weapons; kuuTamudgarapaaNiimshca = those who carried hammers and clubs in their hands; daNdaayudhadharaanapi = and also those who had worn staffs as weapons; ekaakshaan = those who were one-eyed; ekakarNaamshca = those who had one ear; lambodarapayodharaan = those who were pot-bellied and with hanging breast; karaaLaan = those who had horrible appearances; bhugnavaktramshca = those with twisted mouths; vikaTaan = those who were horrific; tadhaa = and also; vaamanaaan = short people; dhanvinaH = those who carried bows and arrows; khaDGinashcaiva = those who carried swords; shataghnimusalaayudhaan = those who carried pestles and clubs as

weapons; **parighottamanastaamshca** = those who carried excellent Parighas in their hands; **vicitrakavacojjvalaan** = those who shone with strange armour; **naatisthuulaan** = those who were not very fat; **naatikR^ishaan** = those who were not too thin; **naatidhiirghaatihrasvaakaan** = those who were neither tall nor short; **naatigauraan** = those who were not very fair; **naatikR^ishhNaan** = those who were not very dark; **naatikubjaan** = those who were not very hunchbacked; **na vaamananaan** = those who were not very short; **viruupaan** = those who had distorted appearance; **bahuruupanshca** = those who had multiple appearances; **suruupaaMshca** = those who had a good appearance; **suvarcasaH** = those who had great brilliance; **dhvajiin** = those who carried banners; **pataakinashcaiva** = those who carried flags; **vividhaayudhaan** = those who carried different weapons.

Hanuma saw those who were initiated into various Vedic practices, those who wore matted locks on their head, those who had shaven heads, those who wore cow hides and other clothing, those who were carrying Kusa grass as weapons and also those who had fire vessels as weapons, those who carried hammers and clubs in their hands and also those who had worn staffs as weapons, those who were one-eyed, those who had one ear, those who were pot-bellied and with hanging breast, those who had horrible appearances, those with twisted mouths, those who were horrific and also short people, those who carried bows and arrows those who carried swords, those who carried pestles and clubs as weapons, those who carried excellent Parighas in their hands, those who shone with strange armour, those who were not very fat, those who were not too thin, those who were neither tall nor short, those who were not very fair, those who were not very dark, those who were not very hunchbacked, those who were not very short, those who had great brilliance, those who carried banners, those who carried flags and those who carried different weapons.

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ध्वजीन् पताकिनश्चैव ददर्श विविधायुधान् ।
 शक्ति वृक्ष आयुधामः चैव पट्टिश अशनि धारिणः ॥ ५-४-२०
 क्षेपणी पाश हस्तामः च ददर्श स महा कपिः ।
 स्रग्विणः त्व् अनुलिप्तामः च वर आभरण भूषितान् ॥ ५-४-२१
 नानावेषसमायुक्तान्यथास्वैरगतान् बहून् ।
 तीक्ष्ण शूल धरामः चैव वज्रिणः च महा बलान् ॥ ५-४-२२

20;21;22. **mahaakapiH** = Hanuma; **dadarsha** = saw; **shektivR^ikshayudhaamshcaiva** = those who carried javelins and trees as weapons; **paTisashenidhaariNaH** = or holding Pattisa and thunderbolts; **kshepaNiipaashahastaamshcha** = and holding a sling and noose in their hands; **sragviNaH** = those who carried flower garlands; **anuliptaamshcha** = those who wore sandal pastes; **varaabharanabhooshhitaan** = decorated with best jewellery; **naanaaveshhasamaayuktaan** = with various kinds of appearances; **yadhaasvairagataan** = moving about at will; **bahuun** = many people; **tiikshnastuuladhaaranshchaiva** = those who carried sharp spikes; **vajrinashcha** = along with thunderbolt; **mahaabalaan** = those who had great might

Hanuma saw many people, who had great might, who carried javelins and trees as weapons, those who carried Pattisas and thunderbolts, those who carried in their hands sling and nooses, those who carried flowered garlands, wearing sandal paste and decorated with best jewellery, those who had various kinds of appearances roaming freely at will, those who carried sharp spikes and thunderbolts.

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शत साहस्रम् अव्यग्रम् आरक्षम् मध्यमम् कपिः ।
 रक्षोधिपतिनिर्दिष्टम् ददर्शान्तिःपुराग्रतः ॥ ५-४-२३

23. kapiH = Hanuma; dadarsha = saw; antaHpuraagrataH = (stationed) before inner city; madhyamaMaaraksham = central protective force; avyagram = attentive; setasahasram = equal in hundred thousand; rakhodhipatinirdishhTam = positioned at the command of Ravana.

Hanuma saw at the front of inner city, a hundred thousand central protective force which was attentive and was positioned there at the command of Ravana.

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स तदा तद्गृहम् दृष्ट्वा महाहाटकतोरणम् ।
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम् ॥ ५-४-२४
पुण्डरीकावतंसाभिः परिखाभिरलम्कृतम् ।
प्राकार आवृतम् अत्यन्तम् ददर्श स महा कपिः ॥ ५-४-२५

24;25. saH = that; mahaakapiH = Hanuma; dadarsha = saw; tat gR^iham = that house; raakshasendrasya = of Ravana; mahaahatakaToraNam = with a great golden doorway; ardrimuurdriNi = on a top of mountain; pratishhThitam = situated; vikyaatam = famous; pudariikavatamsaabhiH = with lotuses as decorations; parikaabhiHalamkR^itam = garnished by moats; praakaaravR^itam = surrounded by a compound wall; tadaa = then; dR^ishhtvaa = seeing; atyantam = a lot.

That Hanuma saw Ravana's house with a golden doorway. That famed house was on the top of a mountain. Motes filled with white lotuses surrounded it. It was also surrounded by a compound wall. He watched the house again and again.

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त्रिविष्टप निभम् दिव्यम् दिव्य नाद विनादितम् ।
वाजि हेषित सम्घुष्टम् नादितम् भूषणैः तथा ॥ ५-४-२६
रथैः यानैः विमानैः च तथा गज हयैः शुभैः ।
वारणैः च चतुः दन्तैः श्वेत अभ्र निचय उपमैः ॥ ५-४-२७
भूषितम् रुचिर द्वारम् मत्तैः च मृग पक्षिभिः ।
राक्षस अधिपतेः गुप्तम् आविवेश गृहम् कपिः ॥ ५-४-२८

26;27;28.. mahaakapiH = The great Hanuma; aavivesha = entered; guptam = secretly; raakshasaadhipateeH = Ravana's inner city; trivishhTapaHnibham = (which was like a) paradise; divyam = best one; vaajighoshhitasangushhTam = resonating with neighing of horses; tadhaa = and; naaditam = made noisy; bhuushhanaiH = with ornaments; radhaiH = by chariots; yaanaiH = by vehicles; vimaanaishca = and by aerial-cars; tadhaa = and; bhuushhitam = decorated by;; subhaiHhayagajaiH = by auspicious horses and elephants; swetaabranicayopamaiH = equalling a group of white clouds; vaaraNaishca = by great elephants; caturdantaiH = with four tusks; mR^igapakshibhiH = by animals and birds; mattaiH = in heat; ruciradvaaram = with a beautiful entrance; rakshitam = protected; yaatudhaanaiH = by raksasas; sumahaaviiraiH = with great strength; shahasrasheH = in thousands.

The great Hanuma entered secretly Ravana's inner city which was equal to paradise, rendered noisy by neighing of horses and tinkling of ornaments, by chariots, vehicles and aerial-cars and decorated by auspicious elephants and horses and great elephants with four tusks and by birds and animals in heat. It had beautiful entrances and was protected by thousands of rakshasas with great strength.

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सहेमजाम्बूनदचक्रवाळम् ।
महार्ह मुक्तामणिभूषितान्तम् ।
परार्थकालागुरुचन्दनाक्तम् ।
स रावणान्तःपुरमाविवेश ॥ ५-४-२९

29. saH = Hanuma; aavivesha = entered; raavanaataHpuram = the in inner city of Ravana; sahema = filled with gold; jaabuunadacakravaaLam = with a golden court-yard; mahaaraHmuktaamaNibhuushhitaantam = with a central area decorated by pearls and diamonds of great value; paraardhyakaalaagurucandanaaktam = and which was sprinkled with water containing superb agallocom and sandal-wood.

Hanuma entered the inner city of Ravana which was filled with gold, which had a golden court-yard , with a central area decorated by pearls and diamonds of great value and sprinkled daily with water containing superb agallocom and sandal-wood.

॥ इति रामायने सुन्दरकाण्डे चतुर्थः सर्गः ॥

Thus, this is the 4th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

Hanuma sees the denizens of city of Lanka rendered beautiful by the glorious moon, Hanuma also become anxious had not become to able to find Seetha.

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ततः स मध्यंगतमंशुमन्तं ।
ज्योत्स्नावितानम् महदुद्रमन्तम् ।
ददर्श धीमान् दिवि भानुमन्तम् ।
गोष्ठे वृषं मत्तमिव भ्रामन्तम् ॥५-५-१

1. tataH = thereafter; dhiimaan saH = that intellectual Hanuma ; dadarsha = saw; bhaanuvantam = the moon; divi = in the sky; madhyamgatam = who obtaining the middle of sky; aomshumantam = who had rays; udvamanantam = who spread; mahatjyotsnaavitaanam = a great quantity of moon shine; vr^ishhamiva = moon looked like a bull; mattam = in heat; goshhThebhramantam = among cows.

Thereafter that intellectual Hanuma saw the moon in the sky shining with rays, obtaining the middle portion of sky. Spreading a great quantity of moon shine, moon looked like a bull in heat among cows.

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लोकस्य पापानि विनाशयन्तम् ।
महोदधिं चापि समेधयन्तम् ।
भूतानि सर्वाणि विराजयन्तम् ।
ददर्श शीतांशुमथाभियान्तम् ॥ ५-५-२

2. atha = after that; dadarsha = (He) saw; shiitaamshum = the moon; abhiyaantam = coming up; vinaashayantam = destroying; lokasyapaapaani = the sins of the world; samedhayantam cha api = and also causing the growth of; mahodadhim = the great ocean; viraaayantam = causing to shine; sarvaanibhuutaani = all the living beings.

After that Hanuma saw the moon coming up destroying the sins of the world, causing the great ocean to grow and causing all living beings to shine.

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या भाति लक्ष्मीर्भुवि मन्दरस्था ।
तथा प्रदोषेषु च सागरस्था ।
तथैव तोयेषु च पुष्करस्था ।
रराज सा चारुनिशाकरस्था ॥ ५-५-३

3. yaa = what ever; lakshmiH = splendour; mandarasthaabhaati = shines over Mount Mandara; bhuvi = on earth; tathaa = in the same way; saagarasthaa = over ocean; pradoshheshhu = during evenings; tathaiva = in the same way; pushhkarastaatoyeshhu = over lotuses in the waters; saa = the same splendour; raraaja = shone; charunishaakarastaa = on the beautiful moon.

What ever splendour shines over Mount Mandara on earth, on the ocean during evenings, over the lotuses in the waters, the same splendour shone on the beautiful moon.

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हंसो यथा राजतपज्जरसथः ।
सिंहो यथा मन्दरकन्दरस्थः ।
वीरो यथा गर्वितकुज्जरस्थ ।
श्वन्द्रो विबभ्राज तथामभरस्थः ॥ ५-५-४

4. haMsaHyadaa = like a swan; raajatapaJNjarasthaH = in a silver cage; siMhahayathaa = like a lion; mandharakandarasthaH = in a cave of Mount Mandara; viiraHyathaa = like a warrior; garvitakuJNjarastaH = on proud elephant; tathaa = in the same way; ambarasthaH = in the sky; chandraHvibabhraaja = the moon shone.

Like a swan in a silver cage, like a lion in the cave of Mount Mandara, like a warrior on a proud elephant, in the same way the moon shone in the sky.

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स्थितह् ककुद्मानिव तीक्ष्णशृङ्गो ।
महाचलः श्वेत इवोच्चशृङ्गः ।
हस्तीव जाम्बूनदबद्धश्ङ्गो ।
रराज चन्द्रह् परिपूर्णशृङ्गः ॥ ५-५-५

5. candraH = the full moon; paripoorNasR^igaH = with its horn like spot; raraaja = shone; kakudmaaniva = like a high humped ox; stitaH = standing tiikshnasR^igaH = with a high hump; mahaachalaHiva = like a great mountain; svetaH = white in colour; vuchhasR^igaH = with tall summits; hastiiva = like an elephant; jaabuunada baddasR^igaH = with golden tusks.

The full moon with its horn like spot shone like a sharp horned standing ox with a high hump, like a great white mountain with tall summits, like an elephant with golden tusks.

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विनष्टशीताम्बुतुषारपङ्को ।

महाग्रहग्राहविनष्टपङ्कः ।

प्रकाशलक्ष्म्याश्रयनिर्मलाङ्को ।

रराज चन्द्रो भगवान् शशाङ्कः ॥ ५-५-६

6. **bhagavaan** = Divine; **chandraH** = the moon; **vinashhTashiitaambutushhaarapaN^kaH** = who lost cold water and frost; **mahaagrahagraahavinashhTapaN^kaH** = with lost stain due to the eclipse of the sun; **prakaashalakshmyaashrayanirmalaaN^kaH** = one who has a calm spot which is an abode of brilliant splendour; **shashaaN^kaH** = with a symbol of hare; **raraaja** = shone brilliantly.

The Divine moon who lost the stain of cold water and frost, with lost stain due to eclipse by the great planet sun, one who has a calm spot which is an abode of brilliant splendour, with a symbol of hare, shone brilliantly.

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शीलातलम् प्राप्य यथा मृगेन्द्रो ।

महारणम् प्राप्य यथा गजेन्द्रह ।

राज्यम् समासाद्य यथा नरेन्द्र ।

स्तथाप्रकाशो विरराज चन्द्रः ॥ ५-५-७

7. **yathaa** = in whatever way; **mR^igendraH** = a lion; **praapya** = obtaining; **shilaatalam** = a level surfaced rock(shines); **yathaa** = in whatever way; **gajendraH** = best elephant; **praapya** = obtaining; **mahaaraNam** = a great battle; **yathaa** = in whatever way; **narendraH** = a king; **samaasaadhyaa** = obtaining; **raajyam** = kingdom; **tathaa** = in the same way; **prakaashaH** = the clear; **candraH** = moon; **viraraaja** = shone.

In whatever way a lion obtaining a level surfaced rock (shines), in whatever way best elephant obtaining a great battle(shines), in whatever way a king obtaining kingdom(shines), in the same way the clear moon shone.

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प्रकाशचन्द्रोदयनष्टदोषः ।

प्रवृत्तरक्षः पिशिताशदोषः ।

रामाभिरामेरितचित्तदोषः ।

स्वर्गप्रकाशो भगवान् प्रदोषः ॥ ५-५-८

8. **bhagavaan** = the Divine; **pradoshhaH** = evening; **prakaashachandrodayanashhTadoshhaH** = with lost stain due to rise of shining moon; **pravR^ittarakshaHpishitaashadoshhaH** = with the stain due to meal of flesh eating rakshasas ; **raamaabhiraameritacittadoshhaH** = and in which the bitterness of mind of young women and their lover is wiped away; **svargapraakaashaH** = became with a heavenly glow.

The Divine evening with lost stain due to rise of shining moon, with the stain due to meal of flesh eating rakshasas, and in which the bitterness of mind of young women and their lovers is wiped away, became with a heavenly glow.

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तन्त्रीस्वनाह् कर्णसुखाः प्रवृत्ताः ।

स्वपन्ति नार्यः पतिभिः सुवृत्ताः ।

नक्तंचराश्चापि तथा प्रवृत्ता ।

विहर्तुमत्यद्भुतरौद्रवृत्ताः ॥ ५-५-९

9. **tantriisvanaaH** = musical notes from stringed instruments; **karNasukhaaH** = which were comforting to ears; **pravR^ittaaH** = started ; **naaryaH** = women; **suvR^ittaaH** = with good character; **svapanti** = were sleeping; **patibhiH** = with husbands; **tathaa** = and also; **nattamcharaashchaapi** = rakshasas also; **atyadbhutaraudravR^ittaaH** = with extremely strange character; **pravR^ittaah** = started; **vihartum** = to roam.

Musical notes from stringed instruments which were comforting to ears started. Women with good character were sleeping with husbands and also rakshasas with extremely strange character started to roam.

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मत्तप्रमत्तानि समाकुलानि ।

तथाश्वभद्रासनसम्कुलानि ।

वीरः श्रिया चापि समाकुलानि ।

ददर्श धीमान् स कपिः कुलानि ॥ ५-५-१०

10. **saHkapiH** = that Hanuma; **viiraH** = the courageous one; **dhiimaan** = the intellectual one; **dadarsha** = saw; **kulaani** = houses; **mattapramattaani** = with people in heat; **samaakulaani** = filled with people; **rathaashvabhadraasanasaMkulaani** = filled chariots; horses; elephants and best furniture; **shriyaa chaapi samaakulaani** = and also full of wealth.

That Hanuma the courageous one, the intellectual one, saw houses with people in heat, houses filled with people, full chariots, horses, elephants and best furniture and also full of wealth.

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परस्परं चाधिकमाक्षिपन्ति ।

भुआंश्च पीनानधिनिक्षिपन्ति ।

मत्तप्रलापानधिकम् क्षिपन्ति ।

मत्तानि चान्योन्यमधिक्षिपन्ति ॥ ५-५-११

11. **adikhamaakshipanti** = (Hanuma saw rakshasas) railing a lot; **parasparam** = at one another; **adhinikshipanti** = moving; **piinaanabhujaanca** = their shoulders; **kshipanti** = throwing; **adhikanmattapralapaan** = wild and incoherent words a lot; **adhikshipanti** = insulting; **parasparam** = one another; **mathtaani** = being intoxicated.

Hanuma saw rakshasas railing a lot at one another moving their heavy shoulders, throwing wild and incoherent words a lot, insulting one another being intoxicated.

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रक्षांसि वक्षांसि च विक्षिपन्ति ।

गात्राणि कान्तासु च विक्षिपन्ति ।

रूपाणि चित्राणि च विक्षिपन्ति ।

दृढानि चापानि च विक्षिपन्ति ॥ ५-५-१२

12. (Hanuma saw) **rakshaamsi** = rakshasas; **vikshipanti** = who smote; **vakaamsi** = breast; **vikshipanti** = those who threw; **gaatraani** = limbs; **kaantaasu** = on

women; **vikshipanti** = those who were spreading; **chitraaNiruupaaNi** = their strange forms; **vikshipanti** = sporting; **dR^iDaani chaapaani** = their strong bows.

(Hanuma saw) rakshasas who smote breast, those who threw limbs on women, those who were spreading their strange forms sporting their strong bows.

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ददर्श कान्ताश्च समालभन्त्य ।
स्तथा परास्तत्र पुनः स्वपन्त्यः ।
सुरूपवक्त्राश्च तथा हसन्त्यः ।
क्रुद्धाः पराश्चपि विनिःश्वसन्त्यः ॥ ५-५-१३

13. (Hanuma saw) **kaantaHcha** = some women; **samaalabhantyaH** = applying sandal paste on their bodies; **tathaa** = and also; **aparaaHpunaH** = some other women; **svapantyaH** = sleeping; **tatra** = there; **tathaa** = in the same way; **suruupavraHcha** = some women with good appearance; **hasantyaH** = were smiling; **paraaHcha** = and some other women; **viniHshvasantyaH** = were sighing; **kR^iddaaH** = in anger.

Hanuma saw some women applying sandal paste on their bodies and also some other women sleeping there, in the same way some women with good appearance were smiling, and some other women were sighing in anger.

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महागजैश्चापि तथा नदद्भिः ।
सुपूजितैश्चापि तथा सुसद्भिः ।
रराज वीरैश्च विनिःश्वसद्भिः ।
हृदो भुजङ्गैरिव निःश्वसद्भिः ॥ ५-५-१४

14. **tathaa** = in the same way; **raraaja** = (the city of Lanka) shone; **mahaagajaishchaapi** = with great elephants making sound; **tathaa** = and; **susadbhiH chaapi** = also with gentlemen; **supuujitaiH** = well respected; **raraaja** = shone; **viiraishcha** = with warriors; **viniHsvasabhiH** = with long sighs; **bhujaN^gairiva** = like serpents in a lake; **nisvasadbhiH** = hissing.

Hanuma saw (the city of Lanka that) shone with great elephants making sound and also with gentlemen well respected, shone with warriors in a wrestling bout, with long sighs, like serpents in a lake hissing.

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बुद्धिप्रधानान् रुचिराभिधानान् ।
संश्रद्धधानान् जगतः प्रधानान् ।
नानाविधानान् रुचिराभिधानान् ।
ददर्श तस्याम् पुरि यातुधानान् ॥ ५-५-१५

15. **dadarsha** = (Hanuma) saw; **yaatuddhaanaan** = yatudhanaa; **buddhipradhaanaan** = who were intellectuals; **ruchiraabhidhaanaanan** = who were good talker's; **samshraddadhaanaan** = who had good devotion; **jagataH pradhanaan** = important people to the world; **naanaavidhaanaan** = who had various ways; **ruchiraavidhaanaanan** = who had beautiful names; **tasyaam puri** = in that city.

Hanuma saw Yatudhanaas who were intellectuals, who were good talkers, who had good devotion, important people to the world, who had various ways, and people who had beautiful

ननन्द दृष्ट्वा स च तान् सुरूपा ।
 नानागुणानात्मगुणानुरूपान् ।
 विद्योतमानान्स तदानुरूपान् ।
 ददर्श कांश्चिच्च पुनर्विरूपान् ॥ ५-५-१६

16. saH = That Hanuma; dR^ishhTvaa = seeing; suruupaan = people with good appearance; naanaaguNaan = who had various good virtues; atmaguNaanuruupaan = those who were according to their character; vidyotamaanaann = those who were radiant; taan = all those; nananda = became happy; tadaa = then; saH = that Hanuma; dadarsha = saw; virupaan = those who had horrific appearance; anurupaan = those who were according to their appearance; kaaMshchichcha = some of those too.

That Hanuma seeing people with good appearance, who had various good virtues, those who were according to their character, those who were radiant, all those - became happy. Then that Hanuma saw those who had horrific appearance, those who were according to their appearance - some of those too.

ततो वरार्हः सुविशुद्धभावा ।
 स्तेषाम् स्त्रियस्तत्र महानुभावाह ।
 प्रियेषु पानेषु च सक्तभावा ।
 ददर्श ताराइव सुप्रभावाः ॥ ५-५-१७

17. dadarsha = Hanuma saw; tataH = thereafter; tatra = there; streshhaaMstriyaH = their women; varaarhaaH = those who were eligible for distinction; mahaanubaaH = those who were of great skill; saktabhaavaa = with an interested heart; priyeshhu = in lovers; paaneshhucha = and in drinks; taaraaHiva = like stars; supraabhaavaaH = with good effect.

Hanuma saw thereafter there, their women - those who were eligible for distinction, those who were of great skill with an interested heart in lovers and in drinks and those who were like stars with good effect.

श्रिया ज्वलन्तीस्त्रपयोगूढा ।
 निशीथकाले रमणोपगूढाः ।
 ददर्श काश्चित्प्रमदोपगूढा ।
 यथा विहङ्गाः कुसुमोपगूढाः ॥ ५-५-१८

18. dadarsha = Hanuma saw; kaashchit = some women; jvalantiH = who were brilliant; shriyaaH = with radiance; upaguuDaaH = adorned a lot; trapaya = with bashfulness; ramaNopaguuDhaaH = those who were hugged by lovers; nishiithakaale = in the middle of night; pramadopaguuDaaH = those who were hugged with great pleasure; kusumopaguuDhaaH = those who were hugged by flowers; vihaN^gaH = like birds.

Hanuma saw some women who were brilliant with radiance, adorned a lot with bashfulness, those who were hugged by lovers in the middle of night, those who were hugged with great pleasure, those who were hugged by flowers like birds.

अन्याः पुनर्हर्म्यतलोपविष्टा ।
 स्तत्र प्रियाङ्केषु सुखोपविष्टाः ।
 भर्तुः प्रिया धर्मपरा निविष्टा ।
 ददर्श धीमान् मदनाभिविष्टाः ॥ ५-५-१९

19. dhiimaan = the intellectual Hanuma; dadarsha = saw; anyaaH = some other women; tatra = there; priyaanN^keshhu sukhopavishhTaaH = comfortably sitting on the laps of the lovers; nivishhTaaH = sitting; harmyatalopavishhTaaH = at the top of their buildings; bhartuH priyaaH = dear to their husbands(some other women); dharmaparaaH = interested in virtuous deeds; madanaabhivishhTaaH = (some other women) possessed by the lord of love.

The intellectual Hanuma saw some other women there comfortably sitting on the laps of their lovers, at the top of their buildings, dear to their husbands and (some other women) interested in virtuous deeds, and some possessed by the lord of love.

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अप्रावृताः काञ्चनराजिवर्णाः ।
 काश्चित्पराथ्यास्तपनीयवर्णाः ।
 पुनश्च काश्चिच्छशलक्ष्मवर्णाः ।
 कान्तप्रहीणारुचिराङ्गवर्णाः ॥ ५-५-२०

20. kaaJNchanaraajivarNaaH = (Hanuma saw)women with a golden complexion; apraavR^itaH = lacking clothes; tapaniiyavarNaaH = women with a complexion of refined gold; paraarthyaH = suitable for mating; kaashchit = and some other women; punashcha = also; shashalakshmavarNaaH = with the colour of moon; kaashchit = and some other women; ruchiraaN^gavarNaaH = with beautiful bodies; kaantaprahiiNaaH = lacking lovers.

Hanuma saw women with golden complexion lacking clothes, women with a complexion of refined gold suitable for mating and some other women also with the colour of moon and some other women with beautiful bodies lacking a lover.

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ततह् प्रियान् प्राप्य मनोभिरामान् ।
 सुप्रीतियुक्ताः सुमनोभिरामाः ।
 गृहेषु हृष्टाः परमाभिरामाः ।
 हरिप्रवीरः स ददर्श रामाः ॥ ५-५-२१

21. tataH = thereafter; haripraviiraH = that Vanara warrior; dadarsha = saw; supriitayuktaaH = those with great happiness; priyaanpraapya = obtained lovers; manobhiraamaan = who entertained (them); sumanobhiraamaaH = those who attracted like flowers; paramaabhiraamaaH = those with great beauty; raamaaH = and women; hR^ishhTaaH = filled with happiness; gR^iheshhu = in their houses.

Thereafter that Vanara warrior saw those with great happiness, those who obtained lovers who entertained, those who attracted like flowers, those with great beauty and women in their houses filled with happiness.

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चन्द्रप्रकाशाश्च हि वक्त्रमाला ।
वक्राक्षिपक्ष्माश्च सुनेत्रमालाः ।
विभूषाणानाम् च ददर्श मालाः ।
शतहृदानामिव चारुमालाः ॥ ५-५-२२

22. **dadarsha** = (Hanuma) saw; **vaktramaalaashcha** = rows faces; **chandraprakaashaaH** = shining like the moon; **sunetramaalaaH** = beautiful rowus of eyes; **vkraakshipakshmaashcha** = with curved eyebrows; **vibhuushhaNaanaam cha** = and rowus of ornaments; **chaarumaalaaH** = like beautiful rowus; **satahradaanaam** = of lighting.

Hanuma saw rows of faces shining like the moon, beautiful rows of eyes with curved eyebrows and rows of ornaments like beautiful rows of lighting.

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न त्वेव सीताम् परमाभिजाताम् ।
पथि स्थिते राजकुले प्रजाताम् ।
लताम् प्रपुल्लामिव साधु जाताम् ।
ददर्श तन्वीम् मनसाभिजाताम् ॥ ५-५-२३

23. **nadadarsha** = Hanuma did not see; **siitaamtu** = Seetha; **paramaabhijaataam** = one with great beauty; **prajaataam** = born; **raajakule** = in a royal family; **pathi sthite** = in virtuous path; **saadhujaataam** = well brought up; **lathaamiva** = like a creeper; **prapullaam** = in full blossom; **tanviim** = one who was thin; **abhijaataam** = born; **manasaa** = from the mind(of creator).

Hanuma did not see Seetha, one with great beauty born in a royal family following a virtuous path, well brought up, like a creeper in full blossom, one who was thin, and one who was born from the mind (of creator).

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सनातने वर्त्मानि सन्निविष्टाम् ।
रामेक्षणां तां मदनाभिविष्टाम् ।
भर्तुर्मनः श्रीमदनुप्रविष्टाम् ।
स्त्रीभ्यो वराभ्यश्च सदा विशिष्टाम् ॥ ५-५-२४

24. **(Hanuma did not see) taam** = that Seetha; **saMnivishhTaam** = who stood; **sanaatane vartmaani** = in the path of ancient righteousness; **raamekshaNaam** = with Her sight on Sri Rama; **madanaabhivishhTaam** = who was possessed by the love for Sri Rama; **anupravishhTaam** = who entered; **shrrimatmanaH** = the glorious mind; **bhartuH** = of husband; **sadaa** = always; **vishishhtaam** = the best; **striibhyashcha** = among women; **varaabhyaH** = who were the best.

Hanuma did not see that Seetha who stood in the path of ancient righteousness with Her sight on Sri Rama, who was possessed by the love for Sri Rama, who entered the glorious mind of husband and always the best among women who were the best.

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उष्णार्दिताम् सानुसृतास्रकण्ठीम् ।
पुरा वरार्होत्तमनिष्ककण्ठीम् ।

सुजातपक्ष्मामभिरक्तकण्ठीम् ।
वनेऽप्रनुत्तामिव नीलकण्ठीम् ॥ ५-५-२५

25. (Hanuma did not see Seetha) ushhNaarditaam = touched by separation from Sri Rama; saanusR^itaashrakhanThiim = with unabounding tears in her throat; puraa = in earlier times; varaarhottamanishhkakaNThiim = who had invaluable and best jewellery on her neck; sujaatapakshmaam = born with beautiful eyebrows; abhiraktakaNThiim = with a sweet voice; niilakaNThiim iva = like a she hen; apranuttaan = who did not dance; vane = in a forest.

Hanuma did not see Seetha, tortured by separation from Sri Rama, with unabounding tears in her throat, in earlier times who had invaluable and best jewellery on her neck, born with beautiful eyebrows, with a sweet voice, like a she- hen who did not dance in a forest because of Her current sorrow.

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अव्यक्तरखामिव चन्द्ररेखां ।
पांसुप्रदिग्धामिव हेमरेखाम् ।
क्षतप्ररूढामिव बाणरेखां ।
वायुप्रभिन्नामिव मेघरेखाम् ॥ ५-५-२६

26. (Hanuma did not see Seetha)chandrarekhaamiva = like a crescent; avyaktarekhaam = with a blurred outline; hemarekhaamiva = like a streak of gold; paamsupradhigdhaam = coated by dust; baaNarekhaamiva = like an arrow; kshatapraruuDhaamiva = in an injury; megharekhaamiva = like a series of clouds; vaayuprabhinnaan = scattered by wind.

Hanuma did not see Seetha who was like a crescent with a blurred outline, like a streak of gold coated by dust, like an arrow in an injury, like a series of clouds scattered by wind.

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सीतामपश्यन् मनुजेश्वरस्य ।
रामस्य पत्नीम् वदताम् वरस्य ।
बभूव दुःखाभिहतश्चिरस्य ।
प्लवङ्गमो मन्द इवाचिरस्य ॥ ५-५-२७

27. plavaN^gamo = Hanuma; babhuva = became; mandaH iva = like a numb minded one; achirasya = for sometime; dukhaabhi hataH = stricken with grief; apashyan = not seeing; chirasya = for a moment; siitaam = Seetha; patniim = wife; raamasya = of Sri Rama; varasya = the best; vadataam = among those who talk; manujeshvarasya = the lord of all humans.

Hanuma became a numb minded one for sometime, stricken with grief not seeing for a moment Seetha, wife of Sri Rama the best among those who talk, and the lord of all humans.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे पञ्चमः सर्गः

Thus, this is the 5th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

Hanuma moves about the city of Lanka, going from one house to another in search of mother Seetha. He finds amazing wealth and riches abounding in that city of Ravana. He finally enters the huge house of Ravana.

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स निकामम् विमानेषु विषण्णः काम रूपधृत् ।
विचचार पुनर्लङ्काम् लाघवेन समन्वितः ॥ ५-६-१

1. saH = that Hanuma; kaamaruupadR^it = who could assume any desire form; vimaaneshhu = (searching) among houses; nikaamamvishhaNNaH = had a lot of grief; laaghavenasamanvitaH = endowed with great speed; vichachaara = roamed; punaH = again; laN^kaam = the city of Lanka.

That Hanuma who could assume any desire form, searching among houses had a lot of grief. Endowed with great speed, He roamed again the city of Lanka.

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आससाद अथ लक्ष्मीवान् राक्षस इन्द्र निवेशनम् ।
प्राकारेण अर्क वर्णेन भास्वरेण अभिसम्न्तम् ॥ ५-६-२

2. atha = after that; lakshmivaan = the glorious Hanuma; asasaada = neared; raakshasendraniiveshanam = the house of Ravana; bhaasvareNa = shining; arkavarNena = with the hue of Sun; abhisamvR^itam = surrounded; praakaareNa = by a compound wall.

After that, the glorious Hanuma neared the house of Ravana shining with the golden hue of Sun, surrounded by a compound wall.

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रक्षितम् राक्षसैर् भीमैः सिम्हैर् इव महद् वनम् ।

समीक्षमाणो भवनम् चकाशे कपि कुन्जरः ॥ ५-६-३

3. **kapikunJNjaraH** = Hanuma; **chakaashe** = shined; **samiikshamaaNaH** = purveying; **bhavanam** = the building; **rakshitaam** = protected; **bhiimaiH raakshasaihi** = by horrible rakshasas; **mahaavanamiva** = like a forest; **simhaiH** = by lions.

Hanuma shined purveying the building protected by horrible rakshasas, like a forest by lions.

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रूप्य कोप हितैः चित्रैः तोरणैर् हेम भूषितैः ।

विचित्राभिः च कक्ष्याभिर् द्वारैः च रुचिरैर् वृत्तम् ॥ ५-६-४

4. **vR^itam** = (Ravana's house)consisted of; **toraNaiH** = archways; **ruupyakopahitaiH** = decorated with sliver; **chitraiH** = surprising one's; **hemabhhuushhitaiH** = decorated with gold; **vichitraabhi** = strange; **kakshyaabhiH** = entrances; **ruchiraiH dvaaraishcha** = and beautiful doors.

Ravana's house consisted of surprising archways decorated with sliver and gold, strange entrances and beautiful doors.

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गज आस्थितैर् महा मात्रैः शूरैः च विगत श्रमैः ।

उपस्थितम् असम्हार्यैर् हयैः स्यन्दन यायिभिः ॥ ५-६-५

5. **upasthitam** = (Ravana's house)waited upon; **gajaasthitaiH** = by men on elephants; **shuuraiH** = warriors; **vigatasramaiH** = people with removed tiredness; **mahaamaatraiH** = drivers of elephants; **asamhaaraiH hayaiH** = by undefeatable horses; **syandanayaayibhiH** = by charioteers.

Ravana's house waited upon by men on elephants, warriors, people with removed tiredness, drivers of elephants, by undefeatable horses, and by charioteers.

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सिम्ह व्याघ्र तनु त्राणैर् दान्त कान्चन राजतैः ।

घोषवद्भिर् विचित्रैः च सदा विचरितम् रथैः ॥ ५-६-६

6. (Hanuma saw Ravana's house) **simhavyaaghraatanutraaNaiH** = with protective shields made of lion and tiger skins; **daantakaaJNchanaraajataiH** = decorated with ivory; gold and silver; **vicharitam** = being roamed; **sadaa** = always; **vichiraiHradhaiH** = by strange chariots; **ghoshhavadbhiH** = with great sound.

Hanuma saw Ravana's house with protective shields made of lion and tiger skins, decorated with ivory, gold and silver, being roamed always by strange chariots with great sound.

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बहु रत्न समाकीर्णम् पर अर्ध्य आसन भाजनम् ।

महा रथ समावासम् महा रथ महा आसनम् ॥ ५-६-७

7. (Hanuma saw Ravana's house) **bahuratnasamaakiirNam** = filled with a lot of diamonds; **paraardhyaasanabhaajanam** = having valuable seats and utensils; **mahaarathasamaavaasam** = abode of great warriors; **mahaarathamahaasanam** = with great chariots and great utensils.

Hanuma saw Ravana's house filled with a lot of diamonds, having valuable seats and utensils, abode of great warriors, with great chariots and great utensils.

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दृश्यैः च परम उदारैः तैः तैः च मृग पक्षिभिः ।
विविधैर् बहु साहसैः परिपूर्णम् समन्ततः ॥ ५-६-८

8. **paripuurNam** = filled all around with; **taiH taiH** = those and those; **vividhaiH** = various kinds of; **mR^igapakshibhiH** = animals and birds; **bahusaahasraiH** = in those thousands; **dR^ishyaiH** = lovely to watch; **paramodaaraiH** = very beautiful ones.

Filled all around with those and those various kinds of animals and birds in thousands, lovely to watch - very beautiful ones.

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विनीतैर् अन्त पालैः च रक्षोभिः च सुरक्षितम् ।
मुख्याभिः च वर स्त्रीभिः परिपूर्णम् समन्ततः ॥ ५-६-९

9. **surakshitam** = well protected; **rakshobhi** = by rakshasas; **viniitaiH** = well trained one's; **antapaalaiH** = protecting the inner area; **paripuurNam** = filled; **samantataH** = all over; **varastriibhiH** = by best women; **mukhyaabhiH** = who were important.

Well protected by well trained rakshasas, protecting the inner area, filled all over by best women who were important.

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मुदित प्रमदा रत्नम् राक्षस इन्द्र निवेशनम् ।
वर आभरण निह्मदैः समुद्र स्वन निहस्वनम् ॥ ५-६-१०

10. **muditapramaadaaratnam** = having happy women; **raakshasendraniveshanam** = the abode of Ravana; **varaabharaNasamhraadaiH** = with the tinkling of best jewellery; **samudrasvananisvanam** = had a sound like that of an ocean.

Having happy women, the abode of Ravana with the tinkling of best jewellery had a sound like that of an ocean.

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तद् राज गुण सम्पन्नम् मुख्यैः च वर चन्दनैः ।
भेरी म्दन्ग अभिरुतम् शन्ख घोष विनादितम् ॥ ५-६-११

11. **raajaguNasampannam** = together with royal insignia; **mukhaiH agaruchandanaiH** = with best scents and sandal woods; **samaakiirNam** = spread with; **mahaajanaiH** = great number of people; **mahatvanamiva** = like a great forest; **simhaiH** = with lions.

Together with royal insignia, with best scents and sandal wood, spread with great number of people like a great forest with lions.

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भेरीमृदङ्गाभिरुतम् शङ्खघोषनिनादितम् ।
नित्य अर्चितम् पर्व हुतम् पूजितम् राक्षसैः सदा ॥ ५-६-१२

12. **bheriimR^idaN^gabhirutam** = resounded by bheris and mrindagas; **shankhaghoshhitaninaaditam** = resounded by the sound of conch-

shells; **nityaarchitam** = prayed upon daily; **parvahutam** = with rituals on festivals; **sadaa** = always; **puujitam** = worshipped; **rakshaiH** = by rakshasas.

Resounded by bheris and mridagas, resounded by the sound of conch-shells, prayed upon daily by Rakshsas, with rituals on festivals, always worshipped by rakshasas.

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समुद्रम् इव गम्भीरम् समुद्रम् इव निहस्वनम् ।
महात्मानो महद् वेश्म महा रत्न परिच्वदम् ॥ ५-६-१३
महा जन समाकीर्णम् ददर्श स महा कपिः ।

13. **samahaakapiH** = the great Hanuma; **dadarsha** = saw; **mahaatmanaH** = the wealthy Ravana's; **mahatveshma** = big house; **ghambhiiram** = inscrutable; **samudramiva** = like an ocean; **nissvanam samudramiva** = like a noiseless ocean; **mahaaratna parichchhadam** = with a roof embedded with great diamonds; **mahaaratnasamaakiirNam** = filled with great diamonds.

The great Hanuma saw the wealthy Ravana's huge house, inscrutable like an ocean, like a noiseless ocean, with a roof embedded with great diamonds and filled with great diamonds.

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विराजमानम् वपुषा गज अश्व रथ सम्कुलम् ॥ ५-६-१४
लन्का आभरणम् इति एव सो अमन्यत महा कपिः ।
चचार हनुमांस्तत्र रावणस्य समीपतः ॥ ५-६-१५

14;15. **saH** = that great Hanuma; **amanyata** = thought; **viraajamaanam** = (the house which was) shining; **vipushhaa** = with its form; **gajaashvarathasankulam** = filled with elephants; horses; chariots; **laN^kaabharaNam ityeva** = to be the jewel of Lanka; **hanumaan** = Hanuma; **chachaara** = walked about; **tatra** = there; **samiipataH** = near hood; **raavaNasya** = of Ravana;

That great Hanuma thought the house, which was shining with its form filled with elephants, horses, chariots, to be the jewel of Lanka. Hanuma walked about there in the near-hood of Ravana.

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गृहाद् गृहम् राक्षसानाम् उद्यानानि च वानरः ।
वीक्षमाणो हि असम्त्रस्तः प्रासादामः च चचार सः ॥ ५-६-१६

16. **saH** = That Hanuma; **chchaara** = moved about; **gR^ihaat gR^iham** = from one house to another; **rakshaanaam** = of rakshasas; **vudyaanaanicha** = and also parks; **viikshamaanaH api** = and observing; **sarvashaH** = in all directions; **asantrastaH** = without fear; **praasaadaamshcha** = and also courtyards.

That Hanuma moved about from one house to another of Rakshasas and also parks and observing in all directions without fear and also courtyards.

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अवप्लुत्य महा वेगः प्रहस्तस्य निवेशनम् ।
ततो अन्यत् पुप्लुवे वेश्म महा पार्श्वस्य वीर्यवान् ॥ ५-६-१७

17. **mahaaviiryaH** = Hanuma with great prowess; **mahaavegaH** = and one with great speed; **avaplutya** = jumping; **niveshanam** = for the house; **prahastasya** = of Prahasta; **tataH** =

and from there; **plupluve** = leapt; **anyatveshma** = for another house; **mahaapaarshvasya** = that of Mahaparshva.

Hanuma with great prowess, and one with great speed, jumped for the house of Prahasta and from there leapt for another house that of Mahaparshva.

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अथ मेघ प्रतीकाशम् कुम्भ कर्ण निवेशनम् ।
विभीषणस्य च तथा पुप्लुवे स महा कपिः ॥ ५-६-१८

18. **atha** = thereafter; **mahaakapiH** = the great Hanuma; **plupluve** = leapt; **kumbhakarNaniveshanam** = for the house of Kumbhakarna; **meghapratiikaasham** = which resembled a cloud; **tathaa** = and in the same way; **vibhiishhanasya** = for the house of Vibhishana.

Thereafter the great Hanuma leapt for the house of Kumbhakarna which resembled a cloud and in the same way for the house of Vibhishana.

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महा उदरस्य च तथा विरूप अक्षस्य चैव हि ।
विद्युज् जिह्वस्य भवनम् विद्युन् मालेः तथैव च ॥ ५-६-१९
वज्र दम्ष्ट्रस्य च तथा पुप्लुवे स महा कपिः ।

19. **saH mahaakapiH** = That great Hanuma; **tathaa** = in the same way; **plupluve** = leapt; **bhavanam** = for the house; **mahodarashya** = of Mahodara; **viruupaakshasya caivaH** = and also that of Virupaaksha; **viddyujjihvasya** = that of Viddutjihva; **tathaivacha** = and in the same fashion; **vidyunmaaleH** = that of Vidhunmaali; **tathaiva** = and in the same way; **vjradamshhTrasya** = that of Vajradamshhtra.

That great Hanuma in the same way leapt for the house of Mahodara and also that of Virupaaksha, that of Viddutjihva.

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शुकस्य च महा वेगः सारणस्य च धीमतः ।
तथा च इन्द्रजितो वेश्म जगाम हरि यूथपः ॥ ५-६-२०

20. **hariyuudhapaH** = Hanuma the commander of Vanara army; **mahaatejaaH** = with great radiance; **jagaama** = went; **shukasya** = for Suka's house; **dhiimataH shukasya** = for the intellectual Suka's house; **saaraNasya** = for Sarana's house; **tathaa** = in the same way; **gR^iham** = for the house; **indrajitaH** = of Indrajit.

Hanuma the commander of Vanara army with great radiance went for the intellectual Suka's house, for Sarana's house, and in the same way for the house of Indrajit.

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जम्बु मालेः सुमालेः च जगाम हरि यूथपः ॥ ५-६-२१
रश्मि केतोः च भवनम् सूर्य शत्रोः तथैव च ।
वज्रकायस्य च तथा पुप्लुवे स महाकपिः ॥ ५-६-२२

21;22. **harisattamaH** = the best among Vanaras Hanuma; **jagaama** = went; **jambumaaleH** = for the house of Jambumali; **sumaaleshcha** = and for the house of Sumali; **saH mahaakapiH** = the great Hanuma; **pupluve** = jumped; **rashmiketoH** = for the house of Rasmiketu; **tathaivacha** = and in the same way; **suryaketoH** = for the house of

Suryaketu; **tathaa** = and in that way; **bhavanam** = for the building; **vajrakaayasya** = of Vajrakaaya.

The best among Vanaras Hanuma went for the house of Jambumali and for the house of Sumali. The great Hanuma jumped for the house Rasmiketu and in the same way for the house of Suryaketu and in that way for the building of Vajrakaaya.

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धूम्र अक्षस्य च सम्पातेर् भवनम् मारुत आत्मजः ।
विद्युद् रूपस्य भीमस्य घनस्य विघनस्य च ॥ ५-६-२३
शुक नाभस्य वक्रस्य शठस्य विकटस्य च ।
ह्रस्व कर्णस्य दम्ष्ट्रस्य रोमशस्य च रक्षसः ॥ ५-६-२४
युद्ध उन्मत्तस्य मत्तस्य ध्वज ग्रीवस्य नादिनः ।
विद्युज् जिह्व इन्द्र जिह्वानाम् तथा हस्ति मुखस्य च ॥ ५-६-२५
करालस्य पिशाचस्य शोणित अक्षस्य चैव हि ।

23;24;25. **maarutaatmajaH** = Hanuma (jumped); **dhumraakshhasaya** = for Dhumrah's house; **sampaateH** = for Sampati's house; **vidhudtruupasaya** = for Vidhudrupa's; **bhiimasya** = for Bhimaa's house; **ghanasya** = for Ghana's house; **vighanasyacha** = and Vighana's house; **shukanaasasya** = for Sukhana's house; **vakrasya** = for Vakra's; **shaThasya** = for Satha's house; **vikaTasyacha** = and also for Vikatasaa house; **brahmakarnasya** = for Brahmakarnas house; **damshhtrasya** = for Damshra's house; **romashyasya** = for Romasas house; **rakshasaH** = for Rakshasas house; **yuddhonmatasya** = for Ydhonmata's house; **mattasya** = for Mattaas house; **dvaja griivasya** = for Dvajagriva's house; **naadinaH** = for Naadi's house; **vidhyujjihvendrajihvaanaam** = for Vidhutjiva's and Indrajihva's houses; **tathaa** = in the same way; **hastimukhasya** = and also Hastimukaas house; **karaaLasya** = for Karaala's house; **pishchasya** = for Pisha's house; **shoNitaakshasyachaivaH bhavan** = and also for the building of Shonita.

Hanuma jumped for Dhumrah's house, for Sampati's house, for Vidhudrupa's, Bhiima's house, for Ghana's house and Vighana's house, for Sukhana's house, for Vakra's, for Satha's house and also for Vikata's house, for Brahmakarna's house, for Damshra's house, for Roma's house, for Raksha's house, for Ydhonmata's and Indrajihva's house, in the same way for Hastimukas house, for Karala's house, for Pisacha's house, and also for the building of Shonita.

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क्रममाणः क्रमेण एव हनूमान् मारुत आत्मजः ॥ ५-६-२६
तेषु तेषु महा अर्हेषु भवनेषु महा यशाः ।
तेषाम् रूढिमताम् ऋद्धिम् ददर्श स महा कपिः ॥ ५-६-२७

26;27. **maarutaatmajaH** = the son of Vayu; **mahaayashaaH** = one with great fame; **mahaakapiH** = great one among Vanaras; **saH hanumaan** = that Hanuma; **dadarsha** = saw; **teshhaam buddhim** = the wealth of those rakshasas; **bhuddhimataam** = who were rich; **kramamaaNaaH** = moving; **krameNaiva** = in a sequence; **teshu teshu** = (in) those and those; **mahaarheshhu bhavaneshhu** = best buildings.

The son of Vayu, one with great fame, great one among Vanaras , moving about in a sequence in those and those best buildings, saw the wealth of those rakshasas, who were rich.

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सर्वेषाम् समतिक्रम्य भवनानि समन्ततः ।

आससाद अथ लक्ष्मीवान् राक्षस इन्द्र निवेशनम् ॥ ५-६-२८

28. lakshmivaan = the glorious Hanuma; samati kramya = passing; sarveshham bhavanaani = every ones houses; samantataH = all round; tathaa = there after; asasaada = neared; raakshasendraniveshanam = the house of Ravana.

The glorious Hanuma passing everyone's houses all round, there-after neared the house of Ravana.

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रावणस्य उपशायिन्यो ददर्श हरि सत्तमः ।

विचरन् हरि शार्दूलो राक्षसीर् विकृत ईक्षणाः ॥ ५-६-२९

शूल मुद्गल हस्ताः च शक्तो तोमर धारिणीः ।

29. harisattamaH = Hanuma best among Vanaras; harishaardulaH = tiger among Vanaras; vicharan = moving about; dadarsha = saw; raakshasiiH = Rakshasa women; raavaNasya upashaayinya = those who were sleeping near to Ravana; vikR^itekshaaH = those who had horrific eyes; shuulamudgarahastaashcha = those who had Sulaas; Mudgaras in their hands; shaktitomaradhaariNiiH = those who had Shaktis and Tomaras.

Hanuma best among Vanaras, tiger among Vanaras, moving about saw Rakshas women, those who were sleeping near to Ravana, those who had horrific eyes, those who had Sulaas, Mudgaras in their hands, those who had Shaktis and Tomaras.

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ददर्श विविधान् गुल्मामः तस्य रक्षः पतेर् गृहे ।

राक्षसांश्च महाकायान्नानाप्रहरणोद्यतान् ॥ ५-६-३०

30. dadarsha = (Hanuma) saw; tasyagR^ihe = in that house; rakshaHpate = of Ravana; vividhaangulmaan = a variety of army divisions; raakshasaamshcha = and also rakshasas; mahaakaayaan = those who had huge bodies; naanaapraharaNodhyataan = having different weapons raised up.

Hanuma saw in that house of Ravana a variety of army divisions and also Rakshasas those who had huge bodies having different weapons raise up.

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रक्तान् श्वेतान् सितामः चैव हरीमः चैव महा जवान् ॥ ५-६-३१

कुलीनान् रूप सम्पन्नान् गजान् पर गज आरुजान् ।

निष्ठितान् गज शिखायाम् ऐरावत समान् युधि ॥ ५-६-३२

निहन्त्स्व पर सैन्यानाम् गृहे तस्मिन् ददर्श सः ।

क्षरतः च यथा मेघान् स्रवतः च यथा गिरीन् ॥ ५-६-३३

मेघ स्तनित निर्घोषान् दुर्धर्षान् समरे परैः ।

32;33. saH = that Hanuma; tasmingR^ihe = in that house; dadarsha = saw; hariim chaapi = horses; raktaan = in red colour; shvethaan = in white colour; stitaamshchaiva = slightly whitish; mahaanjavaan = capable of great speed; gajaan = elephants; puliinaan = born in a good breed; ruupasampannaan = having good appearance; paragajaarujaan = capable of harassing enemy's elephants; nishhThitaan = skilled; gajashikhsaayaam = in good elephant

training; **airaavatasamaan** = equalling Iraavata; **nihantruun** = capable of killing; **parasainyaanaam** = enemies armies; **yudhi** = in war; **ksharataH** = rutting; **meghaanyathaa** = like raining clouds; **giriinyathaa** = like mountains; **sravataH** = (with water falls)that are pouring down; **meghastanitanirghoshhaan** = with trumpeting resembling thundering of clouds; **durdharshhaan** = unassailable; **paraiH** = by enemies; **samare** = in a battle.

That Hanuma in that house saw horses in red colour and in white colour, slightly whitish, capable of great speed, elephants born in a good breed having good appearance capable of harassing enemy's elephants, skilled in good elephant training, equalling Iraavata, capable of killing enemies armies in war, rutting like raining clouds, like mountains with water falls that are pouring down, with trumpeting resembling thundering of clouds, unassailable by enemies in a battle.

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सहस्रम् वाहिनीः तत्र जाम्बूनद परिष्कृताः ॥ ५-६-३४
हेम जालैर् अविच्छिन्नाः तरुण आदित्य सन्निभाः ।
ददर्श राक्षस इन्द्रस्य रावणस्य निवेशने ॥ ५-६-३५

34;35. **tatra** = there; **dadarsha** = (Hanuma) saw; **niveshane** = in the house; **raavaNasya** = of Ravana; **rakshasendrasya** = the king of rakshasas; **vaahiniiH** = army divisions; **sahasram** = in thousands; **jaabuunadaparishhkR^itaaH** = decorated with gold; **hemajaalaparichchannaH** = covered with heaps of gold; **taruNaadityasannibhaaH** = equalling the sun who has fully come up.

There Hanuma saw in the house of Ravana, the king of rakshasas, army divisions in thousands decorated with gold, covered with heaps of gold, equalling the Sun who has fully come up.

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शिविका विविध आकाराः स कपिर् मारुत आत्मजः ।
लता गृहाणि चित्राणि चित्र शाला गृहाणि च ॥ ५-६-३६
क्रीडा गृहाणि च अन्यानि दारु पर्वतकान् अपि ।
कामस्य गृहकम् रम्यम् दिवा गृहकम् एव च ॥ ५-६-३७
ददर्श राक्षस इन्द्रस्य रावणस्य निवेशने ।

36;37. **saH kapiH** = that Hanuma; **maarutaatmajaH** = the son of Vayu; **dadarsha** = saw; **niveshane** = in the house; **ravanasya** = of Ravana; **rakshasendrasya** = the king of Rakshasas; **shibikaaH** = palanquins; **vividhaakaaraaH** = of various shapes; **chitraaNilathaagR^ihaaNi** = wonderful bowers; **chitraashaalaagR^ihaaNi** = art galleries; **anyaani** = and other; **kriiDaagR^ihaaNi** = pleasure houses; **daaruparvatakaanapi** = (which were constructed) with wooden mountains; **kaamasyagR^ihakam** = house for sexual delights; **ramyam divaagR^ikamevacha** = and a beautiful diurnal house.

That Hanuma the son of Vayu saw in the house of Ravana the king of rakshasas, palanquins of various shapes, wonderful bowers, art galleries and other pleasure houses which were constructed with wooden mountains, house for sexual delight and a beautiful diurnal house.

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स मन्दर तल प्रख्यम् मयूर स्थान सम्कुलम् ॥ ५-६-३८
ध्वज यष्टिभिर् आकीर्णम् ददर्श भवन उत्तमम् ।

अनन्त रत्न निचयम् निधि जालम् समन्ततः ॥ ५-६-३९

धीर निष्ठित कर्म अन्तम् गृहम् भूत पतेर् इव ।

38;39. saH = That Hanuma; dadarsha = saw; bhaanuvantam = the best among building; mandaragiriprakhyaam = equalling mount Mandara; mayuurasthaanasamkulam = filled with pens for peacocks; aakiirNam = spread; dhvajayashhTibhiH = by flag staffs; dhiiranishhThatakarmaantam = managed by courageous one's; bhuutapateHgR^ihamiva = like the house of Kubera; anekaratnasamkiirNam = filled with many diamonds; nidhijaalam = and also heaps of riches.

That Hanuma saw the best among buildings equalling mount Mandara filled with pens for peacocks, spread by flag staffs managed by courageous ones like the house of Kubera filled with many diamonds and also heaps of riches.

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अर्चिर्भिः च अपि रत्नानाम् तेजसा रावणस्य च ॥ ५-६-४०

विरराज अथ तद् वेश्म रश्मिमान् इव रश्मिभिः ।

40. tat = That; veshma = building; viraraaja = shone; archirbhishchaapi = by the rays; ratnaanaam = of diamonds; tejasaacha = by the splendour; raavaNasya = of Ravana; rashmimaaniva = like the Sun; rashmibhiH = by rays.

That building shone by the rays of diamonds, by the splendour of Ravana like the Sun by rays.

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जाम्बू नदमयानि एव शयनानि आसनानि च ॥ ५-६-४१

भाजनानि च शुभ्राणि ददर्श हरि यूथपः ।

41. hariyuudhapaH = leader of Vanaras; Hanuma; dadarsha = saw; shayanaani = couches; aasanaanicha = and seats; mukhyaani = and chief vessels; jaambuunadamayaanyeva = all made with gold.

Hanuma leader of Vanaras saw couches and seats and chief vessels all made with gold.

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मध्व् आसव कृत क्लेदम् मणि भाजन सम्कुलम् ॥ ५-६-४२

मनो रमम् असम्बाधम् कुबेर भवनम् यथा ।

नूपुराणाम् च घोषेण कान्चीनाम् निनदेन च ॥ ५-६-४३

मृदन्ग तल घोषैः च घोषवद्भिर् विनादितम् ।

प्रासाद सम्घात युतम् स्त्री रत्न शत सम्कुलम् ॥ ५-६-४४

सुव्यूढ कक्ष्यम् हनुमान् प्रविवेश महा गृहम् ।

42;43;44. hanumaan = Hanuma; pravivesha = entered; mahaagR^iham = the big house; madhvaasavakR^itakledam = moistened by liquor made of honey; maNibhaajanashankulam = filled with vessels made of gems; manoramam = delightful one; asambaadham = un-congested one; kuberabhavanamyathaa = like the building of Kubera; ninaaditam = resounded; nuupuraaNaamghoshheNa = by the sound of tinkles; kaaJNchiinaam ninadena = by the sound waist ornaments; mR^idaN^gatalaghoshhaiishcha = by the sound of percussion on Mrudangas; ghoshhvidbhiH = with deep sound; praasaadasamgaatayutam = which consisted of

many mansions; **striirathashetasamkulam** = filled with hundreds of best women; **suvyuuDhakakshyam** = encircled by many spacious enclosures.

Hanuma entered the big house moistened by liquor made of honey, filled with vessels made of gems delightful one, un-congested one like the building of Kubera resounded by the sound of tinkles by the sound of waist ornaments, by the sound of percussion on Mrudangas with deep sound, which consisted of many mansions filled with hundreds of best women, encircled by many spacious enclosures.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे षष्ठः सर्गः

Thus, this is the 6th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

Hanuma continues his search for mother Seetha in Ravana's inner city. He sees the aerial plane Pushpaka in Ravana's building.

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स वेश्म जालम् बलवान् ददर्श ।

व्यासक्त वैदूर्य सुवर्ण जालम् ।

यथा महत् प्रावृष्णि मेघ जालम् ।

विद्युत् पिनद्धम् सविहम्ग जालम् ॥ ५-७-१

1. saH = That Hanuma; balavaan = the strong one; dadarsha = saw; veshmajaalam = a group of houses; vyaasaktavaiDuuryasuvarNajaalam = with windows in golden hue embedded with cats eye gems; mahat meghajaalam yathaa = like a great group of clouds; praavR^ishhi = in rainy season; vidyutpinaddham = made with lighting; savihaN^gajaalam = together with a group of birds.

That Hanuma, the strong one, saw a group of houses with windows in golden hue, embedded with cat's-eye gems, like a great group of clouds in rainy season with lighting, together with a group of birds.

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निवेशनानाम् विविधाः च शालाः ।

प्रधान शन्ख आयुध चाप शालाः ।

मनो हराः च अपि पुनर् विशाला ।

ददर्श वेश्म अद्रिषु चन्द्र शालाः ॥ ५-७-२

2. dadarsha = (Hanuma) saw; vividhaaH shaalaaH = various halls; niveshanaanaam = of the houses; pradhaanashaN^khaayudhachaapashaayudhaaH = important buildings storing conches; bows; and other weapons; punaH = and also; manoharaaH = heartening; vishaalaaH chandrashaalaaH = spacious attics; veshmaadR^ishhu = on the top of mountain like houses.

Hanuma saw various halls of the houses, important buildings storing conches, bows, and other weapons, and also heartening spacious attics at the top of mountain- like houses.

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गृहाणि नाना वसु राजितानि ।
देव असुरैः च अपि सुपूजितानि ।
सर्वैः च दोषैः परिवर्जितानि ।
कपिर् ददर्श स्व बल अर्जितानि ॥ ५-७-३

3. **kapiH** = Hanuma; **dadarsha** = saw; **gR^ihaaNi** = houses; **naanaavasuraaajitaani** = glittered by various riches; **supuujitaaNi** = well worshipped; **devaasuraishchaapi** = by devas and asuraas; **parivarjitaani** = left; **sarvaiHdoshhaiH** = by all flaws; **svabaalaarjitaani** = obtained by the self-might of rakshasas;

Hanuma saw houses glittered by various riches, well worshipped by Devas and Asuras, devoid of all flaws and obtained by the self-might of rakshasas.

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तानि प्रयत्न अभिसमाहितानि ।
मयेन साक्षाद् इव निर्मितानि ।
मही तले सर्व गुण उत्तराणि ।
ददर्श लन्का अधिपतेर् गृहाणि ॥ ५-७-४

4. **dadarsha** = (Hanuma) saw; **taaNigR^ihaaNi** = those houses; **laN^kaadhipateH** = of the ruler of Lanka; **prayanaabhisamaahitaani** = constructed by great effort; **nirmitaaniiva** = as though constructed; **saakshaatmayena** = by Mayaa himself; **mahiitale** = on Earth; **sarvaguNottaraaNi** = with all best qualities.

Hanuma saw those houses of the ruler of Lanka, constructed by great effort as though constructed by Mayaa himself on earth with all best qualities.

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ततो ददर्श उच्चित मेघ रूपम् ।
मनो हरम् कान्चन चारु रूपम् ।
रक्षो अधिपस्य आत्म बल अनुरूपम् ।
गृह उत्तमम् हि अप्रतिरूप रूपम् ॥ ५-७-५

5. **tataH** = thereafter; **dadarsha** = Hanuma saw; **gR^ihottamam** = the best house; **rakshodhipasya** = of the lord of Rakshas; **uchchhitamegharuupamam** = having the appearance of a cloud; **manoharam** = soul-captivating one; **kaanchanachaarurupam** = having a beautiful form made of gold; **apratiruparuupam** = with that has no comparison; **aatmabalaanuruupam** = suitable of Ravana's might.

Thereafter Hanuma saw the best house of the lord of rakshasas, having the appearance of a cloud, soul-captivating one having a beautiful form made of gold which has no comparison, suitable of Ravana's might

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मही तले स्वर्गम् इव प्रकीर्णम् ।
श्रिया ज्वलन्तम् बहु रत्न कीर्णम् ।
नाना तरूणाम् कुसुम अवकीर्णम् ।
गिरेर् इव अग्रम् रजसा अवकीर्णम् ॥ ५-७-६

6. (Hanuma saw Ravana's house) svargamiva = like heaven; prakiirNam = thrown; mahiitale = upon earth; jvalantam = effulgent; shriyaa = with glory; bahuratnakiirNam = embedded with variety of diamonds; kusumaavakiiraNam = covered by flowers; naanaataruuNaam = of various trees; gireH agramiva = like the summit of a mountain; avakiirNam = covered; rajasaa = by pollen.

Hanuma saw Ravana's house like heaven thrown upon earth, effulgent with glory, embedded with variety of diamonds covered by flowers of various trees, like the summit of a mountain covered by pollen.

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नारी प्रवेकैर् इव दीप्यमानम् ।
तडिद्भिर् अम्भोदवद् अर्च्यमानम् ।
हंस प्रवेकैर् इव वाह्यमानम् ।
श्रिया युतम् खे सुक्ताम् विमानम् ॥ ५-७-७

7. diipyamaanamiva = being shone; naaripravekaaH = by the best among the women; ambhodavat = like a cloud; taTidbhiH = by lightening; archyamaanam = being worshipped; vaahyamaanamiva = like being carried; hamsapravekaiH = by the best swans; shriiyaayutam = full of splendor; vimaanam = (like an) aerial car; sukR^itaam = of good people; khe = in sky.

Being shone by the best among women like a cloud by lightening, being worshipped, like being carried by the best swans, like an aerial car full of splendor, of good people in sky.

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यथा नग अग्रम् बहु धातु चित्रम् ।
यथा नभः च ग्रह चन्द्र चित्रम् ।
ददर्श युक्ती कृत मेघ चित्रम् ।
विमान रत्नम् बहु रत्न चित्रम् ॥ ५-७-८

8. dadarsha = Hanuma saw; vimaanaratnam = the best house; yuktiikR^ita meghachitram = like a beautiful cloud endowed with many hues; nabhaH yathaa = like the sky; graHchandrachitram = illumined by planets including the moon; bahuratnachitram = decked with numerous precious stones; nagaagram yathaa = like a mountain peak; bahudhaatu chitram = looking picturesque with numerous minerals.

Hanuma saw the best house like a beautiful cloud endowed with many hues, like the sky illumined by planets including the moon, decked with numerous precious stones like a mountain peak, looking picturesque with numerous minerals.

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मही कृता पर्वत राजि पूर्णा ।
शैलाः कृता वृक्ष वितान पूर्णाः ।

वृक्षाः कन्ताः पुष्प वितान पूर्णाः ।

पुष्पम् कन्तम् केसर पत्र पूर्णम् ॥ ५-७-९

9. mahii = the earth; kR^itaa = was made; parvataraajapuurNa = to be full of mountain ranges; shailaaH = the mountains; kR^itaaH = were made; vR^ikshavitaanapuurNaaH = to be abounding of tree; vR^ikshaaH = the trees; kR^itaaH = were made; pushhpavitaahpuurNaaH = to be full of flowers; pushhpam = the flower; kR^itam = was made; kesarapatrapuurNam = to be full of filaments and petals.

The earth was made to be full of mountain ranges. The mountains were made to be abounded of trees. The trees were made to be full of flowers. The flower was made to be full of filaments and petals.

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कृतानि वेश्मानि च पाण्डुराणि ।

तथा सुपुष्पा अपि पुष्करिण्यः ।

पुनः च पद्मानि सकेसराणि ।

धन्यानि चित्राणि तथा वनानि ॥ ५-७-१०

10. paanDuraaNi veshmaani cha = white mansions were also; kR^itaani = built; tathaa = in the same way; pushhkaraaNicha = lakes also; supushhpaaNi = with beautiful flowers; punashcha = and also; padmaani = lotuses; sakesaraaNi = together with filaments; tathaa = and; vanaani = forest; dhanyaani chitraaNi = (that were) the best and wonderful.

White mansions were also built in the same way. Lakes also with beautiful flowers and also lotuses together with filaments and forest that were the best and wonderful.

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पुष्प आह्वयम् नाम विराजमानम् ।

रत्न प्रभाभिः च विवर्धमानम् ।

वेश्म उत्तमानाम् अपि च उच्च मानम् ।

महा कपिः तत्र महा विमानम् ॥ ५-७-११

11. tatra = there; mahaakapiH = the great Hanuma(saw); mahaavimaanam = a great aerial car; veshmottamaanaamapi uchchamaanam = the best among best of aerial cars; naamaviraajamaanam = shining with the name; pushhpaaHvayam = of Pushpaka; ratnaprabhaabhiH = with the rays of precious stones; vighuurNamaanam = capable of traveling long distances.

There the great Hanuma saw a great aerial car, the best among best of aerial cars, shining with the name of Pushpaka with the rays of precious stones, and capable of traveling long distances.

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कृताः च वैदूर्यमया विहग्मा ।

रूप्य प्रवालैः च तथा विहग्माः ।

चित्राः च नाना वसुभिर् भुजग्मा ।

जात्या अनुरूपाः तुरगाः शुभ अन्गाः ॥ ५-७-१२

12. vihaN^gaaH = birds; vaiDuuryamayaaH = of cats eye gems; tathaa = as well as; vihaN^gaaH = birds; ruupyapravaaLaishcha = made of silver and coral; chitraaH bhujaN^gaaH = wonderful serpents; naanaavasubhiH = made of various jewels; turagaaH = horses; subhaaN^gaaH = of beautiful limbs; anuruupaaH = suitable; jaatyaa = by their noble breed; kR^itaa = were arranged.

Artificial birds made of cat's-eye gems, as well as birds made of silver and coral, wonderful serpents made of various jewels, horses of beautiful limbs suitable by their noble breed were arranged.

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प्रवाल जाम्बूनद पुष्प पक्षाः ।
सलीलम् आवर्जित जिह्म पक्षाः ।
कामस्य साक्षाद् इव भान्ति पक्षाः ।
कृता विहम्गाः सुमुखाः सुपक्षाः ॥ ५-७-१३

13. vihaN^gaaH = birds; kR^itaaH = were made; pravaaLajaambuunadapushhpapakshaaH = with corals on their wings and with golden flowers; supakshaaH = with good wings; aavarjitajihmapakshaaH = with curved and bent wings; saliilam = in a playful way; bhaanti = shining; pakshaaHiva = like helpers; kaamasya = of the god of love; saakshaat = himself.

Birds were made with corals on their wings and together with golden flowers, with good wings, with curved and bent wings in a playful way, shining like helpers of the god of love himself

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नियुज्यमानाः च गजाः सुहस्ताः ।
सकेसराः च उत्पल पत्र हस्ताः ।
बभूव देवी च कृता सुहस्ता ।
लक्ष्मीः तथा पद्मिनि पद्म हस्ता ॥ ५-७-१४

14. gajaaH = Elephants; padmini = in a lotus-pool; sakesaraashcha = with filaments of lotus petals on body; suhastaa = with shapely trunks; utpalapatrahastaaH = with lotus petals held in their trunks; niyuajyamaanaaH tu = devoted to the worship; lakshmiH = of Goddess Lakshmi; tathaa = and deviicha = (an image of) Goddess Lakshmi also; suhastaa = with graceful hands; padmahastaa = holding lotus in Her hand; kR^itaa babhuuva = was made to exist in Pushpaka;

Images of elephants in a lotus-pool with filaments of lotus on body, with lotus petals held in their trunks, were devoted to the worship of an image of Goddess Lakshmi. And also an image of Goddess Lakshmi with four graceful hands and holding lotus in Her hand was made to exist in Pushpaka.

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इति इव तद् गृहम् अभिगम्य शोभनम् ।
सविस्मयो नगम् इव चारु शोभनम् ।
पुनः च तत् परम सुगन्धि सुन्दरम् ।
हिम अत्यये नगम् इव चारु कन्दरम् ॥ ५-७-१५

15. itiiva = in this fashion; abhigamyaa = nearing; tatgR^iham = that house; shobhanam = which was shining; nagamiva = like a mountain; chaarushobhanam =

with a beautiful glow; **savismayaH** = became surprised; **punashcha** = and saw (again); **tat** = that house; **paramasugandhi** = with a great sweet fragrance; **sundaram nagamiva** = like a beautiful mountain; **himaatyaye** = during spring; **chaarukandaram** = with beautiful case.

In this fashion, nearing that house which was shining like a mountain with a beautiful glow that house with great sweet fragrance like a beautiful mountain during spring, with beautiful cave became surprised and saw (again).

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ततः स ताम् कपिर् अभिपत्य पूजिताम् ।
चरन् पुरीम् दश मुख बाहु पालिताम् ।
अदृश्य ताम् जनक सुताम् सुपूजिताम् ।
सुदुःखिताम् पति गुण वेग निर्जिताम् ॥ ५-७-१६

16. **tataH** = thereafter; **saH kapiH** = that Hanuma; **abhipatyaa** = nearing; **taam puriim** = that city of Lanka; **pujitaam** = worshipped (by Rakshasas) **dashamukhabaahupaalitaam** = ruled by arms of ten-headed Ravana; **charan** = moving(thereabout); **sudukhitaam** = became very gloomy; **adR^ishyaa** = (on) not seeing; **taamjanakasutaam** = that Seetha; **supuujitaam** = well worshipped (by all); **patiguNaveganirjitaam** = greatly conquered by the virtues of Her husband Sri Rama.

Thereafter that Hanuma nearing that city of Lanka worshipped by Rakshasas, ruled by arms of ten-headed Ravana, moving thereabout became very gloomy on not seeing that Seetha well worshipped by all and greatly conquered by the virtues of Her husband Sri Rama

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ततः तदा बहु विध भावित आत्मनः ।
कृत आत्मनो जनक सुताम् सुवर्त्मनः ।
अपश्यतो अभवद् अतिदुःखितम् मनः ।
सुचक्षुषः प्रविचरतो महात्मनः ॥ ५-७-१७

17. **tataH** = Thereafter; **tadaa** = then; **manaH** = the heart; **mahaatmanaH** = of the great souled Hanuma; **bahuvidhabhaavitaatmanaH** = who contemplated supreme Spirit in many ways; **kR^itaatmanaH** = with a disciplined mind; **suvartmanaH** = following ritues path; **suchakshushhaH** = with good eyes; **pravicharataH** = moving about(in the city of Lanka) ; **abhavat** = became; **atidukhitam** = greatly sorrowful; **apasyataH** = not seeing; **janakasutaam** = Seetha;

Thereafter then the heart of the great souled Hanuma who contemplated supreme spirit in many ways with a disciplined mind following righteous path, with good observant eyes, moving about in the city of Lanka became greatly sorrowful on not seeing Seetha.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे सप्तमः सर्गः

Thus, this is the 7th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

This chapter describes Pushpaka in glorious and amazing detail.

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स तस्य मध्ये भवनस्य संस्थितम् ।
महद्विमानम् मणिवज्रचित्रितम् ।
प्रतप्तजाम्बूनदजालकृत्रिमम् ।
ददर्श वीरः पवनात्मजः कपिः ॥ ५-८-१

1. saH kapiH = that Hanuma; viiraH = the courageous one; pavanaatmajaH = the son of Lord Vayu; dadarsha = saw; mahat vimaanam = a great aerial plane; samsthitam = standing; madhye = in the middle; tasya bhavanasya = of that building; maNivajrachitritam = with a surprising hue due to diamonds and gems; prataptajaambuunadajalakR^itrimam = decorated by series of refined gold.

That Hanuma the courageous one, the son of Lord Vayu, saw the great aerial plane standing in the middle of that building with a surprising hue, due to diamonds, and gems decorated by series of refined gold.

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तदप्रमेयाप्रतिकारकृत्रिमम् ।
कृतम् स्वयम् साध्विति विश्वकर्मणाः ।
दिवम् गतम् वायुपथप्रतिष्ठितम् ।
व्यराजतादित्यपथस्य लक्ष्मिवत् ॥ ५-८-२

2. tat = that plane; vyaraajata = shone; lakshmavat = like symbol; aadityapathasya = for solar path; vaayupathapratishhThatam = standing in the aerial path; divamgatam = obtaining in the sky; kR^itam = manufactured; svyam vishvakarmaNaa = by Vishvakarma himself; saadhviti = and praised by him; aprameyaapratikaarakR^itrimam = one without comparison in beauty.

That plane shone like symbol for solar path standing in the aerial path obtaining the sky.
Manufactured by Vishvakarma himself and praised by him as one without comparison in beauty.

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न तत्र किञ्चिन्न कृतम् प्रयत्नतो ।
न तत्र किञ्चिन्न महर्हरत्नवत् ।
न ते विशेषा नियताः सुरेष्वपि ।
न तत्र किञ्चिन्न महाविशेषवत् ॥ ५-८-३

3. **tatra** = In that plane; **na kimchit na kR^itam** = there is not even a small thing that is not made; **prayatnataH** = with effort; **tatra** = in that; **na kimchit** = there is nothing; **na mahaarharatnavat** = without the best diamonds; **te visheshhaaH** = those characteristics; **naniyataaH** = definitely are not; **sureshhvapi** = in Devas also; **tatra** = in that; **kimchit na** = there is nothing; **na mahaavisheshhavat** = that is not great significance.

In that plane there is not even a small thing that is not made with great effort, in that there is nothing without the best diamonds, those characteristics definitely are not in Devas also, in that there is nothing that is not of great significance.

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तपह्समाधानपराक्रमार्जितम् ।
मनःसमाधानविचारचारिणम् ।
अनेकसंस्थानविषेणनिर्मितम् ।
ततस्ततस्तुल्यविशेषदर्शनम् ॥ ५-८-४

4. **tapHsamaadhaanaparaakramaarjitam** = one that has been obtained by austerities and by prowess; **manaHsamaadhaanavichaarachaariNam** = one that moves about by the thoughts of concentrated mind; **anekasamsthaanavisheshhanirmitam** = made from various significant parts; **tulyavisheshhanadarshanam** = with an appearance of parts of equal significance; **tataH tataH** = (collected from) here and there

One that has been obtained by austerities and by prowess, one that moves about by thoughts of concentrated mind, made from various significant parts with an appearance of parts of equal significance, collected from here and there from all over the world.

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विशेषमालम्ब्य विशेषसंस्थितम् ।
विचित्रकूटम् बहुकूटमण्डितम् ।
मनोऽभिरामम् शरदन्दुनिर्मलम् ।
विचित्रकूटम् शिखरम् गिरिर्यथा ॥ ५-८-५

5. **aalambya** = obtaining; **visheshham** = a special construction; **visheshhasamsthitam** = stood as a special object; **vichitrakuuTam** = like a mountain with wonderful peaks; **bahukuuTamaNDitam** = adorned by many peaks; **mano.abhiraamaan** = attractive to soul; **sharadindunirmalam** = calm like an autumnal moon; **shikaram yadaa** = like the peak; **gireH** = of a mountain; **vichitrakuuTam** = with other wonderful small peaks.

Obtaining a special construction as a special object, like a mountain with wonderful peaks adorned by many peaks, attractive to soul, calm like an autumnal moon, like the peak of a mountain with other wonderful small peaks.

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वहन्ति यम् कुण्डशोभितानना ।

महाशना व्योमचरा निशाचराः ।

विवृत्तविध्वस्तविशाललोचना ।

महाजवा भूतगणाः सहस्रशः ॥ ५-८-६

6. (Hanuma saw that aerial plane) yam = which; nishaacharaaH = rakshasas; mahaashanaaH = who were great eaters; kunDalashobhitaananaaH = with a face beautified by earrings ;vyomacharaaH = who roamed around in the sky; sahasrashaH buutagaNaaH = (and) thousands of genii; nivR^ittavidhvastavishaalalochanaaH = with round eyes; crooked eyes and wide eyes; mahaajavaaH = capable of great speed; vahanti = carried.

Hanuma saw that aerial plane which rakshasas who were great eaters, with a face beautified by earnings, who roamed around in the sky and thousands of genii with round eyes, crooked eyes and wide eyes capable of great speed carrying it.

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वसन्तपुष्पोत्करचारुदर्शनम् ।

वसन्तमासदपि कान्तदर्शनम् ।

स पुष्पकम् तत्र विमानमुत्तमम् ।

ददर्श तद्धानरवीरसत्तमः ॥ ५-८-७

7. saH = that Hanuma; vanaraviirasattamaH = the best among Vanara warriors; dadarsha = saw; tatra = there; uttamam vimaanam = a best plane; pushhpakam = with the name of Pushpaka; vasantapushhpotkarachaarudarshanam = with a more beautiful appearance than a group of flowers during spring; kaantadarshanam = a more attractive appearance; vasantamaasaadapi = than even the spring season.

That Hanuma the best among Vanara warriors saw there a best plane with the name of Pushpaka with a more beautiful appearance than a group of flowers during spring, a more attractive appearance than even the spring season.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे अष्टमः सर्गः

Thus, this is the 8th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 9 Verses converted to UTF-8, Nov 09

Introduction

This chapter further describes the inner buildings of Ravana's house. Hanuma passess through a hall filled with Ravana's wives.

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तस्य आलय वरिष्ठस्य मध्ये विपुलम् आयतम् ।
ददर्श भवन श्रेष्ठम् हनूमान् मारुत आत्मजः ॥ ५-९-१

1. **hanumaan** = Hanuma; **maarutaatmajaH** = the son of Vayu; **dadarsha** = saw; **bhavanashreshhTam** = a best building; **aayatam** = which was a tall one; **vipulam** = and a wide one; **madhye** = in the middle; **tasyaalayavarishhTasya** = of that best group of houses.

Hanuma, the son of Vayu, saw a best tall building and a wide one in the middle of that best group of houses.

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अर्ध योजन विस्तीर्णम् आयतम् योजनम् हि तत् ।
भवनम् राक्षस इन्द्रस्य बहु प्रासाद सम्कुलम् ॥ ५-९-२

2. **tat** = that; **bhavanam** = building; **raakshasendrasya** = of Ravana; **bahupraasaadashamkulam** = filled with many edifices; **ardhayojanavisthiirNam** = (was) half a Yojana long; **yojanam aayatam** = and one Yojana tall.

That building of Ravana filled with many edifices was half a Yojana long and one Yojana tall.

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मार्गमाणः तु वैदेहीम् सीताम् आयत लोचनाम् ।
सर्वतः परिचक्राम हनूमान् अरि सूदनः ॥ ५-९-३

3. **hanumaan** = Hanuma; **arisuudanaH** = the destructor of enemies; **parichakraama** = moved around; **sarvataH** = in all directions; **maargamaaNah tu** = searching; **siitaam** =

Seetha; **aayatalochanaam** = the wide eyed; **viadehiim** = the daughter of King of Videha.

Hanuma, the destructor of enemies, moved around in all directions searching for Seetha the wide eyed daughter of King of Videha

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उत्तमम् राक्षसावासम् हनुमानवलोकयन् ।
आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥ ५-९-४
चतुर् विषाणैर् द्विरदैः त्रिविषाणैः तथैव च ।
परिक्षिप्तम् असम्बाधम् रक्ष्यमाणम् उदायुधैः ॥ ५-९-५

4;5. **atha** = thereafter; **hanumaan** = Hanuma; **lakshmiivaan** = the glorious one; **aasasaada** = neared; **uttamam raakshasaavaasam** = the best residence of Rakshas; **raakshasendraniveshanam** = (and) the house of Ravana; **parikshiptam** = containing; **chaturvishhaaNaiH** = (elephants) with four tusks; **tathaivacha** = and also; **trivishhaaNaiH** = those with three tusks; **dviradaiH** = two tusks; **asambaadham** = not crowded; **rakshyamaaNam** = protected; **udaayudhaiH** = by those bearing raised weapons; **avalokayan** = observing (it).

Thereafter, Hanuma the glorious one neared and observed the best residence of Rakshasas and the house of Ravana, containing elephants with four tusks and also those with three tusks, those with two tusks and still not crowded. It was protected by soldiers bearing raised weapons.

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राक्षसीभिः च पत्नीभी रावणस्य निवेशनम् ।
आहन्ताभिः च विक्रम्य राज कन्याभिर् आवृत्तम् ॥ ५-९-६
तन् नक्र मकर आकीर्णम् तिमिम्लि झष आकुलम् ।
वायु वेग समाधूतम् पन्नगैर् इव सागरम् ॥ ५-९-७

6;7. **tat niveshanam** = that building; **aavR^itam** = surrounded; **raavaNasyapatniibhiH** = by the wives of Ravana; **raakshasiibhiH** = by demonesses; **raajakanyaabhiH** = princesses; **aahR^itaabhiH** = brought; **vikramya** = by strength; **saagaram iva** = (was) like an ocean; **nakramakaraakiirNam** = by crocodiles; big fishes; **timiN^gilajhashhaakulam** = filled with sharks and other fishes; **vaayuveghasamaadhuutam** = moved by the speed of wind; **pannagaiH** = and together with serpents.

That building surrounded by the wives of Ravana, by demonesses, and princesses brought by strength, was like an ocean filled with crocodiles, big fishes, sharks and other fishes, moved by the speed of wind, and together with serpents.

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या हि वैश्वरणे लक्ष्मीर् या च इन्द्रे हरि वाहने ।
सा रावण ग्न्हे सर्वा नित्यम् एव अनपायिनी ॥ ५-९-८

8. **yaa lakshmiH** = whatever wealth; **vaishravaNe** = is at Kubera; **yaa lakshmiH** = whatever riches; **indre cha** = at Indra; **harivaahane** = with green horses; **saa sarvaa** = all that affluence; **raavaNagR^ihe** = was at Ravana's house; **nityameva** = always; **aanapaayinii** = without reduction.

Whatever wealth is at Kubera, whatever riches at Indra with green horses, all that affluence was at Ravana's house. That wealth was always without reduction.

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या च राज्ञः कुबेरस्य यमस्य वरुणस्य च ।

तादृशी तद् विशिष्टा वा बुद्धी रक्षो गृहेष्व इह ॥ ५-९-९

9. **yaa** = whatever fortune; **kuberasya** = of Kubera; **raajJNaH** = the King of Yakshaas; **yamasya** = of Yama; **varuNasya cha** = and of Varuna; **taadrushii** = the same fortune; **vaa tadvishishhTaa** = or even greater; **buddiH** = treasure; **iha raakshogR^iheshhu** = was at this house of Ravana.

Whatever was the fortune of Kubera the King of Yakshas, of Yama and of Varuna, the same fortune or even greater treasure was at this house of Ravana.

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तस्य हर्म्यस्य मध्यस्थम् वेश्म च अन्यत् सुनिर्मितम् ।

बहुनिर्यूह सम्कीर्णम् ददर्श पवन आत्मजः ॥ ५-९-१०

10. **pavanaatmajaH** = Hanuma; **dadarsha** = saw; **anyatveshma** = another house; **madhyastham** = in the middle; **tasya harmyasya** = of that house; **sunirmitam** = a well build one; **bahuniryuhssamkiirNam** = consisting of many elephants in rut.

Hanuma saw another house in the middle of that house, a well built one consisting of many elephants in rut.

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ब्रह्मणो अर्थे क्तम् दिव्यम् दिवि यद् विश्व कर्मणा ।

विमानम् पुष्पकम् नाम सर्व रत्न विभूषितम् ॥ ५-९-११

परेण तपसा लेभे यत् कुबेरः पितामहात् ।

कुबेरम् ओजसा जित्वा लेभे तद् राक्षस ईश्वरः ॥ ५-९-१२

11. **yat** = whatever; **divyam vimaanam** = wonderful aeroplane; **pushhpakam naama** = by the name of Pushpaka; **sarvaratnavibhuushhitam** = decorated with all kinds of precious stones; **kR^itam** = made; **visvakarmaNa** = by Visvakarma; **divi** = in heaven; **brahmaNaH arthe** = for lord Brahma; **yat** = whatever plane; **kuberaH** = Kubera; **lebhe** = obtained; **pareNa tapasaa** = by great austerity; **pitaamahaat** = from Lord Brahma; **raakshasheshvaraH** = Ravana; **lebhe** = obtained; **tat** = that plane; **ojasaa** = by prowess; **jitvaa** = defeating; **kubera** = Kubera.

Whatever wonderful aeroplane by the name of Pushpaka, decorated with all kinds of precious stones, made by Visvakarma in heaven for lord Brahma, whatever plane Kubera obtained by great austerity from Lord Brahma, Ravana obtained that plane by prowess defeating Kubera.

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ईहा म्ना समायुक्तैः कार्यं स्वर हिरण्मयैः ।

सुक्तैर् आचितम् स्तम्भैः प्रदीप्तम् इव च श्रिया ॥ ५-९-१३

मेरु मन्दर सम्काशैर् उल्लिखद्भिर् इव अम्बरम् ।

कूट अगारैः शुभ आकारैः सर्वतः समलम्बन्तम् ॥ ५-९-१४

13;14. **aachitam** = supported; **stambhiaH** = by pillars; **iihaamR^igasamaayuktaiH** = decorated with images of wolves; **kaartasvarahiraNmayaiH** = with silver and golden hue; **sukR^itaiH** = (and that were) well made; **pradiiptamiva** = radiant; **shriyaa** = with splendour; **sarvataH samalankR^itam** = decorated all around; **kuuTaagaaraiH** = with rooms; **merumandarasaamkaashaiH** = equalling Mount Meru and Mount Mandara; **ambaram vullikhabhiriva** = as though touching the sky; **subhaakaaraiH** = with an auspicious shape.

Supported by pillars decorated with images of wolves, with silver and golden hue and which were well made, radiant with splendour, decorated all around with rooms equalling Mount Meru and Mount Mandara, as though touching the sky with an auspicious shape.

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ज्वलन अर्क प्रतीकाशम् सुक्न्तम् विश्व कर्मणा ।
हेम सोपान सम्युक्तम् चारु प्रवर वेदिकम् ॥ ५-९-१५

15. **sukR^itam** = well made; **vishvakarmaNa** = by Visvakarma; **jvalanaarkapратиikasham** = resembling Fire and Sun(in splendour); **hemasopaanasamyuktam** = with stairways made of gold; **chaarupravaravedikam** = with beautiful and best platforms.

Well made by Visvakarma and resembling Fire and Sun in splendour, with stairways made of gold and with beautiful and best platforms;

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जाल वात अयनैर् युक्तम् कान्चनैः स्थाटिकैर् अपि ।
इन्द्र नील महा नील मणि प्रवरवेदिकम् ॥ ५-९-१६

16. **jaalavaataanaiH yuktam** = with windows and ventilation holes; **kaaJNchanaiH** = made of gold; **spaTikairapi** = and also made of crystal; **indraniilamahaaniilamaNipravaravedikam** = with platforms made of sapphires and emeralds.

With windows and ventilation holes made of gold and also made of crystal, with platforms made of sapphires and emeralds;

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विद्रुमेण विचित्रेण मणिभिश्च महाधनैः ।
विस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम् ॥ ५-९-१७

17. **abhiviraajitam** = shone; **talena** = by floors; **vichitreNa vidrumeNa** = embellished with corals of strange hue; **maNibhishcha** = and with precious stones; **mahaadhanaiH** = of great value; **muktaabhiH** = with pearls; **nistulaabhiH** = without comparison.

Shone by floors embellished with corals of strange hue and with precious stones of great value, with pearls without comparison;

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चन्दनेन च रक्तेन तपनीयनिभेन च ।
सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम् ॥ ५-९-१८

18. **raktena** = reddish; **tapaniiyanibhenacha** = and resembling gold; **yuktam** = together; **chandanena** = with sandal wood; **supuNyagandhinaa** = having a good smell; **aaditya taruNopamam** = (brilliant) like the Sun at noon.

Reddish and resembling gold, together with sandal wood having a good smell and brilliant like the Sun at noon;

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कूटागारैर्वराकारैर्विविधैः समलम्कृतम् ।
विमानम् पुष्पकम् दिव्यम् आरुरोह महा कपिः ॥ ५-९-१९

19. **mahaakapiH** = the great Hanuma; **aaruroha** = alighted; **divyam pushhpakam vimaanam** = the best aeroplane called Pushpaka; **varaakaaraiH** = with an excellent form; **samalankR^itam** = decorated; **kuutaagaaraiH** = by rows of upper floors

The great Hanuma alighted the best aeroplane called Pushpaka with an excellent form decorated by rows of upper floors.

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तत्रस्थः स तदा गन्धम् पान भक्ष्य अन्न सम्भवम् ।
दिव्यम् सम्मूर्चितम् जिघ्रन् रूपवन्तम् इव अनिलम् ॥ ५-९-२०

20. **saH** = that Hanuma; **tadaa** = then; **tatrasthaH** = being there; **jighram** = smelled; **divyamgandham** = a wonderful sweet fragrance; **anilamiva** = like wind; **ruupavantam** = with an appearance; **paanabhakshyaannsambhavam** = created from drinks and foods including cooked rice; **sammuurchhitam** = diffused on all sides.

That Hanuma then being there, smelled a wonderful sweet fragrance like wind with an appearance, created from drinks and foods, including cooked rice diffused on all sides.

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स गन्धः तम् महा सत्त्वम् बन्धुर् बन्धुम् इव उत्तमम् ।
इत एहि इति उवाच इव तत्र यत्र स रावणः ॥ ५-९-२१

21. **saH gandhaH** = that sweet smell; **uvaacheva iti** = was as though saying thus; **tam** = to that Hanuma; **itaH ehi** = come here; **bandhuriva** = like a relative; **uttamam bhandhum** = to a best relative; **tatra** = there; **yatra** = wherever; **saH raavaNaH** = that Ravana(was).

That sweet smell was as though saying thus to that Hanuma : "Come here!", like a relative to a best relative pointing to there wherever that Ravana was.

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ततः ताम् प्रस्थितः शालाम् ददर्श महतीम् शुभाम् ।
रावणस्य मनः कान्ताम् कान्ताम् इव वर स्त्रियम् ॥ ५-९-२२

22. **prasthitaH** = Hanuma started; **tataH** = thereafter; **tataH** = there(in that direction); **dadarsha** = and saw; **shubhaam** = in auspicious; **mahatiimshaalaam** = great hall; **manaH kaantaam** = close to heart; **raavanasya** = of Ravana; **kaantaam varastriyamiva** = like a delightful best woman.

Hanuma started thereafter there (in that direction) and saw an auspicious great hall, close to heart of Ravana, like a delightful best woman.

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मणि सोपान विक्न्ताम् हेम जाल विराजिताम् ।
स्फाटिकैर् आवन्त तलाम् दन्त अन्तरित रूपिकाम् ॥ ५-९-२३

23. (That hall was)**maNisopaanavkR^itaam** = made of stairways embedded with diamonds; **hemajaalavibhuushhitaam** = decorated with golden windows; **spatikaiH aavR^itatalaam** = with a floor embellished with crystal; **dantaantaritaruupikaam** = with shapes made ivory in the middle.

That hall was made of stairways embedded with diamonds, decorated with golden windows, with a floor embellished with crystal, with shapes made from ivory in the middle.

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मुक्ताभिः च प्रवालैः च रूप्य चामी करैर् अपि ।

विभूषिताम् मणि स्तम्भैः सुबहु स्तम्भ भूषिताम् ॥ ५-९-२४

24. vibhuushhitaam = well decorated; muktaabhishcha = with pearls; pravaaLaishca = with corals; ruupyachaamiikarairapi = and also with silver and gold; maNistambhaiH = and with diamond studded pillars; shubhahusthambhabhuushhitaam = and also decorated with many pillars.

Well decorated with pearls, corals and also with silver and gold and with diamond studded pillars and also decorated with many pillars.

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नम्रैरृजुभिरत्युच्चैः समन्तात्सुविभूषितैः ।

स्तम्भैः पक्षैर् इव अत्युच्चैर् दिवम् सम्प्रस्थिताम् इव ॥ ५-९-२५

25. sthambhaiH = by pillars; namraiH = slightly bent; R^ijubhiH = with no distortion; atyuchchaiH = which were very tall; suvibhuushhitaiH = and well decorated; samantaat = all over; samprasthitaamiva = (that hall) was like starting; divam = for sky; atyuchchaiH pakshaiH = with very high wings.

By pillars slightly bent with no distortion, which were very tall and well decorated all over, that hall was as though starting for sky with very high wings.

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महत्या कुथय आस्त्रीणम् पृथिवी लक्षण अन्कया ।

पृथिवीम् इव विस्तीर्णाम् सराष्ट्र गृह मालिनीम् ॥ ५-९-२६

26. aasthiirNaam = covered; mahatyaa kuthayaa = by a wonderful large carpet; pR^ithiviilakshaNaan^kayaa = with all earth's characteristics (like rivers mountains; oceans; forests; painted over); vistiirNaam pR^ithiviimiva = (that hall was)like the vast earth; saraashhTragR^ihamaaliniim = together with states and rows of houses.

Covered by a wonderful large carpet with all earth's characteristics like rivers, mountains, oceans, forests, painted over, that hall was like the vast earth together with states and rows of houses.

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नादिताम् मत्त विहगैर् दिव्य गन्ध अधिवासिताम् ।

पर अर्ध्य आस्तरण उपेताम् रक्षो अधिप निषेविताम् ॥ ५-९-२७

27. naaditaam = resounded; mattavihagaiH = by birds in heat; divyagandhaadhivaasitaam = made fragrant by excellent perfumes; paraarthyastaraNopetaam = hung with best tapestries; rakshodhipanishhevitaam = inhabited by the King of rakshasas.

It was resounded by birds in heat, made fragrant by excellent perfumes, hung with best tapestries and inhabited by the king of rakshasas

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धूम्राम् अगरु धूपेन विमलाम् हंस पाण्डुराम् ।

चित्राम् पुष्प उपहारेण कल्माषीम् इव सुप्रभाम् ॥ ५-९-२८

28. dhuumraam = smokey; agarudhuupena = by the fumes of agalocum; vimalaam = a pure one; hamsapaaNDuraam = white like a swan; chitraam =

wonderful; **pushhpopahaareNa** = by the decoration of flowers; **kalmaashhiimiva** = like divine cow; **suprabhaam** = with a great radiance.

It was made smokey by the fumes of agalocum. It was a pure one white like a swan, wonderful by the decoration of flowers, like divine cow with a great radiance.

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मनः सम्ह्लाद जननीम् वर्णस्य अपि प्रसादिनीम् ।
ताम् शोक नाशिनीम् दिव्याम् श्रियः सम्जननीम् इव ॥ ५-९-२९

29. **taam divyaam** = that excellent hall; **manaHsamhlaadajananiim** = causing happiness to heart; **prasaadiniim** = causing; **varnasyaapi** = a fair complexion; **sokanaashaniim** = destroying sorrow; **samjananiim iva** = and was as though producing; **sriyaH** = prosperity.

That excellent hall was causing happiness to heart, causing a fair complexion, destroying sorrow and was as though producing prosperity.

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इन्द्रियाणि इन्द्रिय अर्थैः तु पन्च पन्चभिर् उत्तमैः ।
तर्पयाम् आस माता इव तदा रावण पालिता ॥ ५-९-३०

30. **maateva** = like a mother; **tadaa** = then; **raavaNapaalita** = that hall governed by Ravana; **tarpayaamaasa** = caused satisfaction; **paJNchadriyaaNii** = to all five sense organs; **uttamaiH paJNchabhiH indriyaarthaiH** = with the excellent five objects of the senses.

Like a mother, then that hall governed by Ravana caused satisfaction to all five sensory organs with all the excellent five objects of the senses.

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स्वर्गो अयम् देव लोको अयम् इन्द्रस्य इयम् पुरी भवेत् ।
सिद्धिर् वा इयम् परा हि स्याद् इति अमन्यत मारुतिः ॥ ५-९-३१

31. **maarutiH** = Hanuma; **amanyataa** = thought; **iti** = thus; **iyam svargaH** = this is heaven; **iyam devalokaH** = this is the aboard of Devas; **iyam** = this; **bhavet** = is; **indrasya purii** = a city of Indra; **iyam** = this; **syaadvaa** = might be; **paraasiddhiH** = the result of great austerity.

Hanuma thought thus : "This is heaven! This is indeed the abode of Devas! This is a city of Indra. This might be the result of a great austerity."

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प्रध्यायत इव अपश्यत् प्रदीपामः तत्र कान्चनान् (ःइअतुस्!)|
धूर्तान् इव महा धूर्तैर् देवनेन पराजितान् ॥ ५-९-३२

32. **dhuurtaaniva** = like gamblers; **paraajitaan** = defeated; **mahaadhuuraiH** = by greater gamblers; **devanena** = in gambling; **apashyat** = Hanuma saw; **kaaJNchanaan pradiipaan** = golden hued lamps; **pradhyata iva** = being still as though in thought.

Like gamblers defeated by greater gamblers in gambling, Hanuma saw golden hued lamps being still, as though in thought.

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दीपानाम् च प्रकाशेन तेजसा रावणस्य च ।

अर्चिर्भिर् भूषणानाम् च प्रदीप्ता इति अभ्यमन्यत ॥ ५-९-३३

33. amanyata = Hanuma thought; iti = thus; pradiipta = (this building) shines; diipaanaamprakaashena = by the light of lamps; raavaNasya tejasaa cha = and the brilliance of Ravana; bhushhNaanaam archirbhiH cha = and also due to the radiance of jewellery.

Hanuma thought thus : "This building shines by the light of lamps and the brilliance of Ravana and also due to the radiance of jewellery."

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ततो अपश्यत् कुथा आसीनम् नाना वर्ण अम्बर स्रजम् ।

सहस्रम् वर नारीणाम् नाना वेष विभूषितम् ॥ ५-९-३४

34. tataH = thereafter; apasyat = Hanuma saw; sahasram = a thousand; varanaariiNaam = of best women; kuthaasiinam = sitting on the rug; naanaavarNaambarasrajam = with clothing of various colours; naanaaveshavibhuushhitam = and decorated in a variety of ways.

Thereafter Hanuma saw a thousand of best women sitting on the rug with clothing of various colours and decorated in a variety of ways.

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परिवृत्ते अर्ध रात्रे तु पान निद्रा वशम् गतम् ।

क्रीडित्वा उपरतम् रात्रौ सुष्वाप बलवत् तदा ॥ ५-९-३५

35. tadaa = then; ardharatrepavR^itte = at the turn of midnight; shushhvaapa = (that women folk)slept; balavat = deeply; uparatam = resting; raatraukriiDitvaa = after playing during night; paananidraavasham gatam = getting the sleep caused by liquor.

Then at the turn of midnight, those women slept deeply resting after playing during night, with a deep sleep caused by liquor.

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तत् प्रसुप्तम् विरुरुचे निहृशब्द अन्तर भूषणम् ।

निहृशब्द हंस भ्रमरम् यथा पद्म वनम् महत् ॥ ५-९-३६

36. tat prasuptam = that sleeping group of women; nishabdaantarabhuushhaNam = adorned with jewels which were not making sound; viruruche = shone; mahat padmavanam yathaa = like a great park of lotuses; niHshebdahamsabramaram = with calm swans and bees.

That sleeping group of women, adorned with jewels which were not making sound, shone like a great park of lotuses with calm swans and bees.

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तासाम् सम्वृन्त दन्तानि मीलित अक्षाणि मारुतिः ।

अपश्यत् पद्म गन्धीनि वदनानि सुयोषिताम् ॥ ५-९-३७

37. maarutiH = Hanuma; apasyat = saw; vadanaani = faces; taasaam shuyoshhitaam = of those best women; samvR^itadantaani = with teeth covered (by lips); miilitaakshiiNi = with closed eyes; padmaghandhiini = and with lotus fragrance.

Hanuma saw faces of those best women, with teeth covered by lips with closed eyes and with lotus fragrance.

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प्रबुद्धानि इव पद्मानि तासाम् भूत्वा क्षपा क्षये ।
पुनः सम्वृत्त पत्राणि रात्राव् इव बभुः तदा ॥ ५-९-३८

38. tadaa = at that time; taasaam = those faces; babhuH = shone; prabudhaaniva padmaaniva bhuutvaa = became like lotuses in blossom; kshaapakshyaye = during day time; punaH = and again; samvR^itapatraaNiiva = were like lotuses with closed petals; raatrau = at night.

At that time, those faces shone which became like lotuses in blossom during day time and again were like lotuses with closed petals at night.

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इमानि मुख पद्मानि नियतम् मत्त षट्पदाः ।
अम्बुजानि इव फुल्लानि प्रार्थयन्ति पुनः पुनः ॥ ५-९-३९

39. (Hanuma thought that) mattashhaTpadaaH = drunk bees; niyatam = definitely; praatrhayantii = are desiring; punaH punaH = again and again; imaanii = these; mukhapadmaani = lotuses faces; pullaani ambujaaniiva = like lotuses in blossom.

Hanuma thought that drunk bees definitely are desiring again and again these lotus faces like lotuses in blossom.

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इति वा अमन्यत श्रीमान् उपपत्त्या महा कपिः ।
मेने हि गुणतः तानि समानि सलिल उद्भवैः ॥ ५-९-४०

40. shriimaan = the glorious; mahaakapiH = the great Hanuma; amanyata = thought; itiiva = thus; upapatya = by reason; mene hi = thought also that; taani = those faces; samaani = equal salilodbhavaiH = lotuses; guNataH = by their qualities.

The glorious great Hanuma thought as above by recourse to reason. He also thought thus "Those faces equal lotuses by their qualities such as beauty, fragrance, and others".

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सा तस्य शुशुभे शाला ताभिः स्त्रीभिर् विराजिता ।
शारदी इव प्रसन्ना द्यौः ताराभिर् अभिशोभिता ॥ ५-९-४१

41. saa shaalaa = that hall; tasya = of Ravana's; viraajitaa = being shone; tabhiHstriibhi = by those women; shushubhe = glittered; prasannaa dyauH iva = like a calm cloudless sky; shaaradiiva = in autumn; abhishobhitaa = shone; taaraabhiH = by stars.

That hall of Ravana's being shone by those women, glittered like a calm cloudless sky in autumn shone by stars.

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स च ताभिः परिवृत्तः शुशुभे राक्षस अधिपः ।
यथा हि उडु पतिः श्रीमामः ताराभिर् अभिसंवृत्तः ॥ ५-९-४२

42. saH raakshasaadhipaH = that lord of Rakshasas; parivR^itaH = surrounded; taabhH = by those women; shushubhe = shone; hyuDupathiH yathaa = like the moon; sriimaan = with radiance; abhisamvR^itaH = surrounded; taaraabhiH = by stars.

That lord of Rakshasas surrounded by those women shone like the radiant moon surrounded by stars.

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याः च्यवन्ते अम्बरात् ताराः पुण्य शेष समाव्न्ताः ।
इमाः ताः समाताः क्त्स्ना इति मेने हरिः तदा ॥ ५-९-४३

43. tadaa = then; hariH = Hanuma; mene = thought; iti = thus; yaaH = whatever; taaraaH = meteors; puNyasheshhasamaavR^itaaH = together with residue of piety; chyavante = fall down; ambaraat = from the sky; taaH kR^istnaaH = all those meteors; imaaH sangataaH = had been together as these women.

Then Hanuma thought thus : "Whatever meteors together with residue of piety fall down from the sky, all those meteors had been together as these women".

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ताराणाम् इव सुव्यक्तम् महतीनाम् शुभ अर्चिषाम् ।
प्रभा वर्ण प्रसादाः च विरेजुः तत्र योषिताम् ॥ ५-९-४४

44. tatra = there; prabhaavarNaprasaadaashcha = the luster; complexion and grace; yoshhitaam = of those women; suvyaktam = clearly; mahatiinaam taaraaNaam iva = resembled great stars; virejuhu = which emitted; shubhaarchishhaam = an auspicious radiance.

There the luster, complexion and grace of those women clearly resembled great stars which emitted an auspicious radiance.

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व्याव्न्त गुरु पीन स्रक् प्रकीर्ण वर भूषणाः ।
पान व्यायाम कालेषु निद्रा अपहन्त चेतसः ॥ ५-९-४५

45. vyaavR^ittagurupiinasrakprakiirNavarabhuushhaNaaH = those women with dishevelled large thick garlands and scattered excellent jewels; paanavyaayamakaaleshu = during the time of drinking dancing etc.; nidraapahR^itachetasaH = were with a consciousness stolen by sleep.

Those women with dishevelled large thick garlands and scattered excellent jewels during the time of drinking, dancing etc., were with consciousness stolen by sleep.

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व्याव्न्त तिलकाः काश्चित् काश्चिद् उद्भ्रान्त नूपुराः ।
पार्श्वे गलित हाराः च काश्चित् परम योषितः ॥ ५-९-४६

46. kaashchitparamayoshhitaH = best women; vyaavR^ittatilakaaH = became with disturbed marks on forehead; kaashchitkaashchidudbhraantanuupuraaH = became with displaced anklets; kaashchitkaagaLitahaaraashcha = became with necklaces fallen off; paarshve = to side.

Best women with disturbed sacred marks (tilaka) on forehead became with displaced anklets, became with necklaces fallen off to side.

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मुखा हार वृत्ताः च अन्याः काश्चित् प्रस्रस्त वाससः ।

व्याविद्ध रशना दामाः किशोर्य इव वाहिताः ॥ ५-९-४७

47. anyaaH = some other women; muktaahaaraavR^itaaH = became tied with pearl necklaces; kaashchit = some others; visrastavaasasaH = became with tropped raiment; vyaavidddharashanaadaamaaH = (some others) became with tied-up waist ornaments; kishoryaH iva = (and) resembled young female horses; vaahitaaH = who had walked long.

Some other women became tied with pearl necklaces, some others became with tied-up waist ornaments (and) resembled young female horses who had walked long.

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सुकुण्डल धराः च अन्या विच्चिन्न म्दित स्रजः ।

गज इन्द्र म्दिताः फुल्ला लता इव महा वने ॥ ५-९-४८

48. anyaaH = some others; sukuNDala dharaaH = wearing nice earrings; vicchinna mR^idita srajaH = with flower garlands that were torn and disturbed; lataaH iva = resembled creepers; gajendra mR^iditaaH iva = tread upon by an elephant; mahaavane = in a big forest.

Some others wearing nice earrings with flower garlands that were torn and disturbed, resembled creepers, tread upon by an elephant in a big forest.

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चन्द्र अंशु किरण आभाः च हाराः कासांचिद् उत्कटाः ।

हंसा इव बभुः सुप्ताः स्तन मध्येषु योषिताम् ॥ ५-९-४९

49. utkaTaaH = big; haaraaH = (pearl) necklaces; chandraaMshhu kiraNaabhaashcha = with the radiance of moon rays; stana madhyeshhu = in the middle of breasts; kaasaaMchit yoshhitaam = of some other women; babhuH = shone; suptaaH haMsaaH iva = like sleeping swans.

Big pearl necklaces with the radiance of moon-rays in the middle of breasts of some other women shone like sleeping swans.

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अपरासाम् च वैदूर्याः कादम्बा इव पक्षिणः ।

हेम सूत्राणि च अन्यासाम् चक्र वाका इव अभवन् ॥ ५-९-५०

50. aparaasaaM cha = And for some other women; vaiDuuryaaH = necklaces made with cat's eye gems; kaadaMbaaH pakshiNaH iva = resembled birds called Kadambas; anyaasaam = and for some others; hemasuutraaNi = golden chains; abhavan chakravaakaaH iva = were like Chakravaka birds.

And of some other women, necklaces made with cat's eye gems resembled birds called Kadambas and for some others golden chains were like Chakravaka birds.

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हंस कारण्डव आकीर्णाः चक्र वाक उपशोभिताः ।

आपगा इव ता रेजुर् जघनैः पुलिनैर् इव ॥ ५-९-५१

51. taaH = those women; jaghanaiH = with buttocks; pulinairiva = resembling sand dunes; rejuH = shone; aapagaa iva = like rivers; hamsa kaaranDavapakshrNaaH = filled with

swans and bird called Karandas; **chakravaakopishobhitaH** = and decorated by Chakravaka birds.

Those women with buttocks resembling sand dunes, shone like rivers filled with swans and birds called Karandas and decorated by Chakravaka birds.

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किन्किणी जाल सम्काशाः ता हेम विपुल अम्बुजाः ।
भाव ग्राहा यशः तीराः सुप्ता नद्य इव आबभुः ॥ ५-९-५२

52. **suptaaH** = those sleeping women; **aababhuH** = shone; **nadyaH iva** = like rivers; **kiN^kiNiijaalashaMkoshaaH** = with their smiles as flower buds; **haimavipulaaMbujaH** = with golden jewellery as big lotuses; **bhaava graahaaH** = with their behaviours as crocodiles; **yashastiiraaH** = with fame as banks.

Those sleeping women shone like rivers with their smiles as flower buds, with golden jewellery as big lotuses, with their behaviours as crocodiles, with fame as banks.

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मृदुष्व् अन्गेषु कासांचित् कुच अग्रेषु च संस्थिताः ।
बभूवुर् भूषणानि इव शुभा भूषण राजयः ॥ ५-९-५३

53. **shubhaaH** = auspicious; **bhuushhaNa raajayaH** = lines of decoration; **saMstitaaH** = which were; **mR^idushhu aNgeshhu** = on smooth parts; **kaasaaMchit** = of some other women; **kuchaagreshhu cha** = and on nipples; **babhuuvuH** = were; **bhuushhaNaaniiva** = were like jewellery.

Auspicious lines of decoration which were on smooth parts of some other women and on nipples, were like jewellery.

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अंशु कान्ताः च कासांचिन् मुख मारुत कम्पिताः ।
उपरि उपरि वक्त्राणाम् व्याधूयन्ते पुनः पुनः ॥ ५-९-५४

54. **amshukantaashcha** = Edges of clothing (worn by them); **mukha maaruta kampitaaH** = disturbed by air from breathing; **kaasaamchit** = of some other women; **vyaadhuuyante** = were being fluttered; **punaH punaH** = again and again; **vaktraaNaam uparyupari** = on their faces.

Edges of clothing (worn by them) disturbed by air from breathing of some other women, were being fluttered again and again on their faces.

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ताः पाताका इव उद्धूताः पत्नीनाम् रुचिर प्रभाः ।
नाना वर्ण सुवर्णानाम् वक्त्र मूलेषु रेजिरे ॥ ५-९-५५

55. **taaH** = Those edges of clothes; **naanaa varNa suvarNaanaam** = with various beautiful colours; **rejire** = shone; **patniinaam vaktra muuleshhu** = at the base of Ravana's wives' throats; **ruchira prabhaaH pataakaaH** = like flags of beautiful shine; **uddhuutaaH** = hoisted.

Those edges of clothes with various beautiful colours, shone at the base of Ravana's wives' throats like hoisted flags of beautiful shine.

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ववल्गुः च अत्र कासांचित् कुण्डलानि शुभ अर्चिषाम् ।

मुख मारुत संसर्गान् मन्दम् मन्दम् सुयोषिताम् ॥ ५-९-५६

56. atra = Here; kuNDalaani = ear-rings; kaasaamchit suyoshhitaam = of some beautiful women; shubhaarchishhaam = with a good glory; vavalgushcha = also moved; mandam mandam = lightly; mukha maaruta saMsargaat = due to the air from breathing (of those women).

Here ear-rings of some beautiful women with a good glory, also moved lightly due to the air from breathing of those women.

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शर्कर आसव गन्धः स प्रक्न्त्या सुरभिः सुखः ।

तासाम् वदन निहृश्वासः सिषेवे रावणम् तदा ॥ ५-९-५७

57. tadaa = then; sukhaH = comforting; vadananiHshvaasaH = breath from the faces; taasaam = of those women; prakR^ityaa = by nature; surabhiH = fragrant; sharkaraasava gandhaishcha = with the smell of liquor made of Sarkara; sishheve = served; raavaNam = Ravana.

Then comforting breath from the faces of those women, by nature fragrant with the smell of liquor made of Sarkara, served Ravana.

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रावण आनन शन्काः च काश्चिद् रावण योषितः ।

मुखानि स्म सपत्नीनाम् उपाजिघ्रन् पुनः पुनः ॥ ५-९-५८

58. kaashchit = Some; raavaNa yoshhitaH = women of Ravana; upaajighran = smelled; sapatniinaam = co-wives'; mukhaani = faces; punaH punaH = again and again; raavaNaanana shaNkaashcha = imagining them to be face of Ravana.

Some women of Ravana smelled co-wives' faces again and again imagining them to be face of Ravana.

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अत्यर्थम् सक्त मनसो रावणे ता वर स्त्रियः ।

अस्वतन्त्राः सपत्नीनाम् प्रियम् एव आचरमः तदा ॥ ५-९-५९

59. taaH = those; varastriyaH = best women; atyartham saktamanasaH = with greatly devoted mind; raavaNe = in Ravana; tadaa = then; asvatantraaH = not being on own will; aacharan = brought; priyameva = delight only; sapatniinaam = to their co-wives.

Those best women with greatly devoted mind in Ravana, then not being on own will, brought delight only to their co-wives.

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बाहून् उपनिधाय अन्याः पारिहार्य विभूषिताः ।

अंशुकानि च रम्याणि प्रमदाः तत्र शिश्यिरे ॥ ५-९-६०

60. anyaaH = some other; pramadaaH = women; shishyire = slept; tatra = there; upanidhaayaa = making as pillows; baahuun = their arms; paarihaarya vibhuushhitaan = decorated with bracelets; ramyaaNi amshukaaNi = and beautiful clothes.

Some other women slept there, making as pillows their arms decorated with bracelets and beautiful clothes.

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अन्या वक्षसि च अन्यस्याः तस्याः काचित् पुनर् भुजम् ।
अपरा त्व् अन्कम् अन्यस्याः तस्याः च अपि अपरा भुजौ ॥ ५-९-६१

61. **anyaa** = another woman; **anyasyaaH vakshasii** = (slept) on another's bosom; **kaachitpunaH** = again another women; **tasyaaH bhujam** = (slept) on her shoulder; **aparaatu** = another woman; **anyasyaaH aN^kam** = (slept) on another woman's thigh; **aparaa** = another; **tasyaaH kuchau** = (slept) on her breasts.

Another woman slept on another's bosom, again another woman slept on her shoulder, another woman slept on another woman's thigh and another slept on her breasts.

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ऊरु पार्श्व कटी ञ्छम् अन्योन्यस्य समाश्रिताः ।
परस्पर निविष्ट अन्यो मद स्नेह वश अनुगाः ॥ ५-९-६२

62. **madasneH** = overcome with heat and friendship; **samaashritaaH** = resorting; **uurupaarshva kaTiipR^ishhTam** = to thighs; sides; waist and back; **anyonyasya** = of one another; **parasparanivishhTaaN^gyaH** = with mutual limbs placed on one another.

Overcome with heat and friendship, they resorted to thighs, sides, waist and back of one another, with mutual limbs placed on one another.

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अन्योन्यस्य अंग संस्पर्शात् प्रीयमाणाः सुमध्यमाः ।
एकी कन्त भुजाः सर्वाः सुषुपुः तत्र योषितः
अन्योन्य भुज सूत्रेण स्त्री माला ग्रथिता हि सा ।
माला इव ग्रथिता सूत्रे शुशुभे मत्त षट्पदा ॥ ५-९-६३

63. **saa** = that; **striimaalaa** = garland of women; **grathitaa** = tied; **anyonyabhujasuutreNa** = with the rope of each other's shoulders; **shushubhe** = shone; **maaleva** = like a flower garland; **mattashhTpataa** = with dragon flies on it; **ghrathitaa** = tied; **suutre** = in thread.

That garland of women tied with the rope of each other's shoulders shone like a flower garland with dragon flies on it tied in thread.

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लतानाम् माधवे मासि फुल्लानाम् वायु सेवनात् ।
अन्योन्य माला ग्रथितम् संसक्त कुसुम उच्चयम् ॥ ५-९-६४
व्यतिवेष्टित सुस्कन्धम् अन्योन्य भ्रमर आकुलम् ।
आसीद् वनम् इव उद्धूतम् स्त्री वनम् रावणस्य तत् ॥ ५-९-६५

64;65. **tat striivanam** = that group of women; **raavanasya** = of Ravana; **anyonyamaalaagrathitam** = tied by each other as garland; **samsaktkusumochchhayam** = with mixed group of flowers; **vyativeshhTitasuskhandham** = with beautiful shoulders entwined; **anyonyabhramalaakulam** = promiscuously hair; **aasiit** = was; **uddhutam vanamiva** = like an exalted garden; **anyonyamaalaagrathitam** = with a flower garland tied

together; **lataanaam** = of creepers; **pullaanaam** = in bloom; **vaayusamsevanaat** = due to the caress of the lord of wind; **madhavemaasi** = in the vernal in the month of Vaisaakha; **vyativeshhTitasuskhandam** = with entwined beautiful trees

That group of women of Ravana, tied by each other as garland with mixed group of flowers, with beautiful shoulders entwined promiscuously, hair like an exalted garden with a flower garland tied together of creepers in bloom due to the caress of the lord of wind in the vernal in the month of Vaisakha, with entwined beautiful trees.

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उचितेष्व् अपि सुव्यक्तम् न तासाम् योषिताम् तदा ।

विवेकः शक्य आधातुम् भूषण अन्ग अम्बर स्रजाम् ॥ ५-९-६६

66. **tadaa** = then; **na shekyaH** = it was not possible; **aadhaatum** = to make; **suvyaktam** = clear; **vivekaH** = the knowledge; **bhuushhN^gaambarasrajam** = of jewellery body parts and clothes; **taasaamyoshhitaam** = of those women; **vuchiteshhvapi** = even for those used (to them).

Then it was not possible to make clear the knowledge of jewellery, body parts and clothes of those women even for those used to them.

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रावणे सुख सम्विष्टे ताः स्त्रियो विविध प्रभाः ।

ज्वलन्तः कान्चना दीपाः प्रेक्षन्त अनिमिषा इव ॥ ५-९-६७

67. **raavaNe shukhasamvishhTe** = while Ravana slept comfortably; **kaaJNchanaaH diipaaH** = golden lamps; **jvalantaH** = shining brilliant; **praikshanta iva** = were as though seeing; **animishhaaH** = without closing eyes; **taaH striyaH** = those women; **vividhaprabhaaH** = of various glows.

While Ravana slept comfortably, golden lamps shining brilliant, were as though seeing without closing eyes, those women of various glows.

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राज न्षि पित् दैत्यानाम् गन्धर्वाणाम् च योषितः ।

रक्षसाम् च अभवन् कन्याः तस्य काम वशम् गताः ॥ ५-९-६८

68. **yoshhitaH** = women; **raajarshhipitrudaityaanaam** = of royal sages; brahmanas and demons; **gandharvaNaam** = and of Gandharvas; **raakshasaanaam** = of Rakshasas; **yaaH kanyaaH** = all those unmarried girls; **kaamavasham gataaH** = surrendered from lust; **tasya** = to Ravana.

Women of royal sages, brahmanas and demons and of Gandharvas, of Rakshasas - all those unmarried girls surrendered from lust to Ravana.

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युद्धकामेन ताः सर्वा रावणेन हताः स्त्रियः ।

समदा मदनेनैव मोहिताः काश्चिदागताः ॥ ५-९-६९

69. **sarvaaH** = all; **taaH striyaH** = those women; **hR^itaaH** = have been stolen; **raavaNena** = by Ravana; **yuddhakaamena** = with a desire for war; **kaashchit** = some; **samadaa** = together with heat (of youth); **aagataaH** = obtained (Ravana); **madanenaivamohitaaH iva** = being desired by god of love.

All those women had been stolen by Ravana with a desire for war, some together with heat of youth obtained Ravana being desired by god of love.

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न तत्र काचित् प्रमदा प्रसह्य ।

वीर्य उपपन्नेन गुणेन लब्धा ।

न च अन्य कामा अपि न च अन्य पूर्वा ।

विना वर अर्हाम् जनक आत्मजाम् तु ॥ ५-९-७०

70. **tatra** = there; **kaachitpramada** = even one woman; **na labhdhaa** = has not been obtained; **prasahya** = forcefully; **viiryopapannena** = by the strong Ravana; **taam janakaatmajaam vinaa** = except for that daughter of Janaka Seetha; **varaarhaam** = the best among women; **guNena** = (every other woman has been obtained) by character; **na cha** = and there is no(woman); **anyakaamaapi** = who had desire in another(man); **na anyapuurvaacha** = and also there was no one with another (lover).

There, even one woman had not been obtained forcefully by the strong Ravana, except for that daughter of Janaka, Seetha. Every other woman had been obtained by her character alone and there was no woman who had desire in another man, and there also was none with another lover.

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न च अकुलीना न च हीन रूपा ।

न अदक्षिणा न अनुपचार युक्ता ।

भार्या अभवत् तस्य न हीन सत्त्वा ।

न च अपि कान्तस्य न कामनीया ॥ ५-९-७१

71. **na cha abhavat** = and there was no; **tasya bhaarya** = wife of his; **akuliinaa** = without a good lineage; **nahiina ruupaacha** = and there was no one with less beauty; **na adakshiNaa** = no one without skill; **na anupachaara yuktaa** = no one without service; **na hiinastvaa** = none with low intellect; **na** = no one; **kaantasya na kaamaniyyaa cha** = without causing desire to lover.

And there was no wife of his without a good lineage, there was no one with less beauty, no one without skill, no one without service, none with low intellect, no one without causing desire to lover.

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बभूव बुद्धिः तु हरि ईश्वरस्य ।

यदि ईद्शी राघव धर्म पत्नी ।

इमा यथा राक्षस राज भार्याः ।

सुजातम् अस्य इति हि साधु बुद्धेः ॥ ५-९-७२

72. **iti budhistu** = following thought; **babhuuva** = occurred; **hariishvarasya** = to Hanuma; **saadhubudhhe** = with a pious mind; **sujaatam** = it is good; **asya** = for this Ravana; **raaghava dharmapatniim** = (if) the virtuous wife of Rama(had been left happy with her husband) **idR^ishii yatha** = in the same such manner; **imaaH rakshasaraaja bhaaryaaH** = as these wives of the king of rakshasas.

Following thought occurred to Hanuma with a pious mind : "It would have been good for this Ravana if the virtuous wife of Rama had been left happy with her husband in the same such

पुनः च सो अचिन्तयद् आर्त रूपो ।
 ध्रुवम् विशिष्टा गुणतो हि सीता ।
 अथ अयम् अस्याम् कन्तवान् महात्मा ।
 लन्का ईश्वरः कष्टम् अनार्य कर्म ॥ ५-९-७३

73. saH = Hanuma; aartharuupaH = became gloomy; punashcha so.achintayat = and thought (thus;); siitaa = Seetha; dhruvamvishishhTaaH = is definitely the best guNataH = by virtues; atha = then; ayam laN^keshvaraH = this lord of Lanka; mahaatma = even though being great otherwise; kR^itavaan = did; kashhTam = evil; anaaryam = (and)an un-gentlemanly deed) asyaam = with her.

Hanuma became gloomy and thought thus: "Seetha is definitely the best by virtues; then this lord of Lanka even though being great otherwise, did an evil and an un-gentlemanly deed with her.

इति वाल्मीकि रामायणे आदि काव्ये सुन्दर काण्डे नवमः सर्गः

Thus, this is the 9th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Introduction

In this Chapter Hanuma has first glimpse of Ravana in his house. He also observes various wives of Ravana sleeping in the house. He sees Mandodari and thinks her to be Seetha.

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तत्र दिव्य उपमम् मुख्यम् स्फाटिकम् रत्न भूषितम् ।
अवेक्षमाणो हनुमान् ददर्श शयन आसनम् ॥ ५-१०-१
दान्तकाञ्चनिचित्राङ्गैर्वेश्व वरासनैः ।
महार्हस्तरणोपेतैरुपपन्नम् महाधनैः ॥ ५-१०-२

1;2. tatra = in that house; avekshamaaNaiH = while observing; hanumaan = Hanuma; dadarsha = saw; shayanaasanam = (a portion of house with) beds and couches; upetam = consisting of; varaasanaiH = best couches; divyopamam = equaling those in heaven; mukhyam = best; sphaaTikam = made of crystal; ratnabhuushhitam = decorated with diamonds; daantakaaJNchana chitraaN^gaiH = with wonderful parts made of ivory and gold; vyDuuryaiH mahaarH aastaraNa upetaiH = covered with best beds made of cat's eye gems; mahaadhanaiH = of great value.

In that house, while observing, Hanuma saw a portion of house with beds and couches, consisting of best couches equaling those in heaven, made of crystal decorated with diamonds, with wonderful parts made of ivory and gold, covered with best beds made of cat's eye gems of great value.

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तस्य च एकतमे देशे सो अग्र्य माल्य विभूषितम् ।
ददर्श पाण्डुरम् चत्रम् तारा अधिपति सन्निभम् ॥ ५-१०-३

3. saH = Hanuma; dadarsha = saw; ekatamedeshe = in a part; tasya = of that room; chhatram = an umbrella; paaNDuram = white in colour; agryamaalaavibhuushhitam = decorated with best flower garlands; taaraadhipatisannibham = and resembling moon the lord of stars.

Hanuma saw in a part of that room, an umbrella white in colour decorated with best flower garlands and resembling moon - the lord of stars.

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जातरूपपरिक्षिप्तम् चित्रभानुसमप्रभम् ।
अशोकमालाविततम् ददर्श परमासनम् ॥ ५-१०-४

4. **dadarsha** = (Hanuma) saw; **paramaasanam** = an excellent couch; **jaataruupapariikshiptam** = made of gold; **chitrabhaanusamaprabham** = with radiance equaling that of fire; **asokamaalaavitatam** = spread by garlands of Ashoka flowers.

Hanuma saw an excellent couch made of gold with radiance equaling that of fire, spread by garlands of Ashoka flowers.

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वाल व्यजन हस्ताभिर् वीज्यमानम् समन्ततः ।
गन्धैः च विविधैर् जुष्टम् वर धूपेन धूपितम् ॥ ५-१०-५

5. **viijyamaanam** = fanned; **vaalavyajanahastaabhiH** = by women with fans in their hands; **samantataH** = in all the four directions; **jushhTam** = obtained; **vividhaiH gandhaiH** = by various fragrances; **dhuupitam** = fumigated; **paradhuupena** = by the best incense.

Fanned by women with fans in their hands in all the four directions and obtained by various fragrances fumigated by the best incense.

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परम आस्तरण आस्तीर्णम् आविक अजिन सम्प्रतम् ।
दामभिर् वर माल्यानाम् समन्ताद् उपशोभितम् ॥ ५-१०-६

6. **paramaastharaNaastiirNam** = covered by an excellent bed; **aavikaajinasamvR^itam** = spread by sheep skin; **samantaat** = everywhere; **upashobhitam** = shone; **damabhiH** = by rows; **varamaalyaanaam** = of excellent garlands.

Covered by an excellent bed, spread by sheep skin everywhere and shone by rows of excellent garlands.

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तस्मिन् जीमूत सम्काशम् प्रदीप्त उत्तम कुण्डलम् ।
लोहित अक्षम् महा बाहुम् महा रजत वाससम् ॥ ५-१०-७

7. (Hanuma saw Ravana) **tasmin** = in that; **jiimuutasamkaasham** = equaling a cloud; **pradiiptottamakuNDalam** = wearing earrings with a brilliant shine; **lohitaaksham** = with read eyes; **mahaabaahum** = with long arms; **mahaarajatavaasasam** = wearing gold clothes.

Hanuma saw Ravana in that house, equaling a cloud, wearing earrings with a brilliant shine with red eyes and with long arms wearing gold clothes.

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लोहितेन अनुलिप्त अङ्गम् चन्दनेन सुगन्धिना ।
संध्या रक्तम् इव आकाशे तोयदम् सतडिद् गुणम् ॥ ५-१०-८

8. **anuliptaaN^gam** = with body smeared; **lohitenaachandanena** = with red sandal wood; **sugandhinaa** = with good fragrance; **sandhyaaraktaam aakaashe toyadam iva** = like a cloud in the red sky at sunset; **sataTidgaNam** = together with groups of lightening.

With his body smeared with red sandal-wood with good fragrance like a cloud in the red sky at sunset, together with groups of lightening.

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वृतम् आभरणैर् दिव्यैः सुरूपम् काम रूपिणम् ।

सद्रक्ष वन गुल्म आढ्यम् प्रसुप्तम् इव मन्दरम् ॥ ५-१०-९

9. **vR^itam** = filled; **divyaiH aabharaNaiH** = with excellent jewellery; **surrupam** = with a good appearance; **kaamaruupiNam** = with ability to assume desired form; **mandaram iva** = resembling mount Mandara; **prasuptam** = in sleep; **savR^ikshavanagulmaaDhyam** = together with groups of trees and bushes.

Ravana was filled with excellent jewellery, with a good appearance, with an ability to assume desired form, resembling mount Mandara in sleep, together with groups of trees and bushes.

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क्रीडित्वा उपरतम् रात्रौ वर आभरण भूषितम् ।

प्रियम् राक्षस कन्यानाम् राक्षसानाम् सुख आवहम् ॥ ५-१०-१०

10. **uparatam** = resting; **kriiDitvaa** = after having pleasure; **raatrau** = at night; **varaabharaNabhuushhitam** = bedecked with the best ornaments; **priyam** = lover; **raakshasakanyaanaam** = to the Rakshasa girls; **sukhaavaham** = causing comfort; **raakasaanaam** = to rakshasas.

Resting after having pleasure at night, bedecked with the best ornaments, he was a lover to the rakshasa girls and causing comfort to rakshasas.

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पीत्वा अपि उपरतम् च अपि ददर्श स महा कपिः ।

भास्करे शयने वीरम् प्रसुप्तम् राक्षस अधिपम् ॥ ५-१०-११

11. **sa mahaakapiH** = that great Hanuma; **dadarsha** = saw; **viiram** = the gallant; **raakshasaadhipam** = king of rakshasas; **prasuptam** = in the sleep; **uparatam** = resting; **piitvaa** = after drinking; **bhaasvare shayane** = on a shining couch.

That great Hanuma saw the gallant king of rakshasas in sleep on a shining couch resting after drinking.

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निहृश्वसन्तम् यथा नागम् रावणम् वानर उत्तमः ।

आसाद्य परम उद्विग्नः सो अपासर्पत् सुभीतवत् ॥ ५-१०-१२

12. **saH vaanararshhabhaH** = that Hanuma; best among Vanaras; **aasaadya** = neared; **raavaNam** = Ravana; **paromdvignaH** = became very gloomy; **apaasarpat** = (and) moved away; **subhiitavat** = with great dread; **niHshvasantam naagam yathaa** = as though from a hissing serpent.

That Hanuma, best among Vanaras neared Ravana, became very gloomy and moved away with great dread, as though from a hissing serpent.

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अथ आरोहणम् आसाद्य वेदिका अन्तरम् आश्रितः ।

सुप्तम् राक्षस शार्दूलम् प्रेक्षते स्म महा कपिः ॥ ५-१०-१३

13. **atha** = thereafter; **mahaakapiH** = the great Hanuma = **aasaadya** = neared; **aarohaNam** = staircase; **aashritaH** = sought; **vedikaantaram** = another dais; **prekshate sma** = (and) observed closely; **raakshasa shaarduulam** = Ravana.

Thereafter the great Hanuma neared staircase, sought another dais and observed closely Ravana.

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शुशुभे राक्षस इन्द्रस्य स्वपतः शयन उत्तमम् ।

गन्ध हस्तिनि सम्विष्टे यथा प्रस्रवणम् महत् ॥ ५-१०-१४

14. **shayanottamam** = the excellent couch; **svapataH raakshasendrasya** = of the sleeping Ravana; **shushubhe** = shone; **mahat prasravaNam yathaa** = like a great lake; **gandhahastini samvishhThe** = when a scented elephant resides (in it).

The excellent couch of the sleeping Ravana shone like a great lake when a scented elephant resides in it.

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कान्चन अन्गद नद्धौ च ददर्श स महात्मनः ।

विक्षिप्तौ राक्षस इन्द्रस्य भुजाव् इन्द्र ध्वज उपमौ ॥ ५-१०-१५

15. **saH** = that Hanuma; **dadarsha cha** = also saw; **mahaatmana** = the wealthy; **raakshasendrasya** = Ravana's; **bhujaaH** = arms; **kaaJNchnaaN^gadanaddhau** = tied with golden armlets; **vikshiptau** = thrown apart; **indradhvajoptamau** = resembling flag staffs(raised in honor) of Indra.

That Hanuma also saw the wealthy Ravana's arms tied with golden armlets thrown apart, resembling flag staffs raised in honor of Indra.

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ऐरावत विषाण अग्रैर् आपीडित क्रतु व्रणौ ।

वज्र उल्लिखित पीन अंसौ विष्णु चक्र परिक्षितौ ॥ ५-१०-१६

16. **aapiiDanakR^itavraNau** = (those arms had) wounds made by stabbing; **airaavatavishhaaNaagraiH** = from the pointed edges of tusks of Iraavata; **vajrollikhitapiinaamsau** = fleshy shoulders smeared with diamond; **vishhNuchakraparikshatau** = hit by Vishnu chakra;

Those arms had wounds made by stabbing from the pointed edges of tusks of Iraavata and fleshy shoulders smeared with diamond and hit by Vishnu chakra.

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पीनौ समसुजात अंसौ समातौ बल सम्युतौ ।

सुलक्षण नख अङ्गुष्ठौ स्वङ्गुली तल लक्षितौ ॥ ५-१०-१७

17. **piinau** = (these arms of Ravana were) corpulent; **samasujaataamsau** = with well grown and equal shoulders; **samgatau** = proportionate to body; **balasamyutau** = with strength; **sulakshaNanakhaaN^gushhThau** = with knees and thumbs of good characteristic; **svaN^guliitalalaskhsitau** = with good fingers and palms.

These arms of Ravana were corpulent with well grown and equal strong shoulders proportionate to body, with knees and thumbs of good characteristics, with good fingers and palms.

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सम्हतौ परिघ आकारौ द्रुतौ करि कर उपमौ ।
विक्षिप्तौ शयने शुभ्रे पन्च शीर्षाव् इव उरगौ ॥ ५-१०-१८

18. **samhatau** = with strong joints; **parighaakaarau** = with a shape of club; **vR^ittau** = round in shape; **karikaropamau** = resembling the trunks of an elephant; **paJNchashiirshhaauvivoragau iva** = like five headed snakes; **vikshiptau** = thrown; **subhre shayane** = on clean couch.

With strong joints in the shape of club, round in shape resembling the trunks of an elephant, like five headed snakes thrown on clean couch.

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शश क्षतज कल्पेन सुशीतेन सुगन्धिना ।
चन्दनेन पर अर्धेन स्वनुलिप्तौ स्वल्म्रतौ ॥ ५-१०-१९
उत्तम स्त्री विम्रितौ गन्ध उत्तम निषेवितौ ।
यक्ष पन्नग गन्धर्व देव दानव राविणौ ॥ ५-१०-२०

19;20. **bhujau** = shoulders; **su anuliptau** = well smeared; **paraarthyena chandanena** = by best sandal; **sugandhina** = with good smell; **sushiitena** = and very cool; **shashakshatajakalpena** = resembling a hare's blood; **svalankN^kR^itau** = well decorated; **uttamastriivimR^iditau** = massaged by the best women; **gandhottamanishhevitau** = served by the best sandal; **yakshapannaga gandharva deva daanava raaviNau** = (which made) yakshas; nagas; gandharvas; devas and daanavaas scream.

Shoulders well smeared by best sandal with good smell and very cool resembling in color to a hare's blood, well decorated, massaged by the best women, served by the best sandal and which made yakshas, nagas, gandharvas, devas and daanavaas scream.

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ददर्श स कपिः तस्य बाहू शयन संस्थितौ ।
मन्दरस्य अन्तरे सुप्तौ महा अर्ही रुषिताव् इव ॥ ५-१०-२१

21. **saH kapiH** = That Hanuma; **dadarsha** = saw; **tatra** = there; **baahu** = arms; **shanasamsthitau** = on the couch; **mahaahii iva** = like great serpents; **rushhitau** = in anger; **suptau** = sleeping; **mandarasya antare** = in the middle of mount Mandara.

That Hanuma saw there arms on the couch like great serpents in anger sleeping in the middle of mount Mandara.

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ताभ्याम् स परिपूर्णाभ्याम् भुजाभ्याम् राक्षस अधिपः ।
शुशुभे अचल सम्काशः शृङ्गाभ्याम् इव मन्दरः ॥ ५-१०-२२

22. **saH** = That; **raakshaseshvaraH** = king of Rakshasas(Ravana); **achalasamkaashaH** = equaling a mountain; **taabhyaam bhujaabhyaam** = with those two shoulders; **paripuuraNaabhyaam** = which were well built; **shushubhe** = and shone; **mandaraH iva** = like Mount Mandara; **shR^iN^gaabhyaam** = with twin peaks

That king of Rakshasas equaling a mountain with those shoulders, which were well built and shone like Mount Mandara with twin peaks.

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चूत पुम्नाग सुरभिर् बकुल उत्तम सम्युतः ।
मृष्ट अन्न रस सम्युक्तः पान गन्ध पुरः सरः ॥ ५-१०-२३
तस्य राक्षस सिम्हस्य निश्चक्राम मुखान् महान् ।
शयानस्य विनिह्श्वासः पूरयन् इव तद् ग्रहम् ॥ ५-१०-२४

23;24. **maahaamukhaat** = from the great face; **raakshasasimhasya** = of that king of Rakshasas; **shayanasya** = who was sleeping; **nishchakraama** = came out; **vinisvaasaH** = breath; **chuutapunnaaga surabhiH** = fragrant like the flowers of chuuta and punnaaga; **vakulottamasamyutaH** = consisting of the best fragrance of Vakula flowers; **mR^ishhTaannarasasamyuktaH** = together with the flavor of best cooked rice; **paanagandhapuraskR^itaH** = with the smell of liquor; **puurayanniva** = as though filling; **tat gR^iham** = that house.

From the great face of that king of Rakshasas who was sleeping, came out breath with fragrance like that of flowers of chuuta and punnaaga, consisting of the best fragrance of Vakula flowers, together with the flavor of best cooked rice, with the smell of liquor as though filling that house.

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मुक्ता मणि विचित्रेण कान्चनेन विराजता ।
मुकुटेन अपव्रत्तेन कुण्डल उज्ज्वलित आननम् ॥ ५-१०-२५
रक्त चन्दन दिग्धेन तथा हारेण शोभिता ।
पीन आयत विशालेन वक्षसा अभिविराजितम् ॥ ५-१०-२६
पाण्डुरेण अपविद्धेन क्षौमेण क्षतज ईक्षणम् ।
महा अर्हेण सुसम्वीतम् पीतेन उत्तम वाससा ॥ ५-१०-२७
माष राशि प्रतीकाशम् निह्श्चसन्तम् भुजन्गावत् ।
गान्गे महति तोय अन्ते प्रसुतमिव कुन्जरम् ॥ ५-१०-२८
चतुर्भिः कान्चनैर् दीपैर् दीप्यमानैः चतुर् दिशम् ।
प्रकाशी क्रतु सर्व अन्गम् मेघम् विद्युद् गणैर् इव ॥ ५-१०-२९
पाद मूल गताः च अपि ददर्श सुमहात्मनः ।
पत्नीः स प्रिय भार्यस्य तस्य रक्षः पतेर् गृहे ॥ ५-१०-३०

25;26;27;28;29;30. **saH** = that Hanuma; **dadarsha** = saw; **tasya rakshaH pateH gR^ihe** = in the house of that king of Rakshasa's; **patniishcha** = wives; **paadamuulagataaH** = at the feet; **sumahaatmanaH** = a gigantic one; **priyabhaaryasya** = with loving wives; **viraajitam** = shone; **apavR^ittena makuTena** = with crown tilted to the side; **muktaamaNivichitreNa** = having strange hue with pearls and diamonds; **kaaJNchanaan** = and of golden colour; **kuNDalojjvalitaananam** = with a face made brilliant made by earrings; **abhiviraajitam** = shone; **vakshasaa** = with the chest region; **raktachandanadigdhena** = smeared with red sandal; **shobhinaaahaareNa** = shining with a necklace; **piinaayatavishaalena** = wide high and corpulent; **kshaumeNa** = with a silk cloth; **paaNDareNa** = of white colour; **apaviddhena** = falling on him; **kshatajekshanam** = with eyes reddish like blood; **susamviitam** = well tied; **uttamavasasaa** = by a best cloth; **piitena** = of yellow colour; **mahaarheNa** = and of very best quality; **maashharaashipratiikaasham** =

resembling a heap of black beans; **nishshvasantam** = snoring; **bhujaN^gavat** = like a hiss of a snake; **kuJNjaram iva** = like an elephant; **prasuptam** = sleeping; **toyaante** = in the middle of water; **mahati gaaN^ge** = belonging to the great river Ganga; **diipyamaanachaturdisham** = with all the four directions shone; **chaturbhiH diipaiH** = by the four lamps; **kaaJNchanaiH** = of golden colour; **megham iva** = resembling a cloud; **praakaasiikR^ita sarvaaN^gam** = with all the parts being shone; **vidhyugaNaiH** = by groups of lighting.

That Hanuma saw in the house of that king of Rakshasa's, wives at the feet, Ravana being a gigantic one with loving wives, shone with crown tilted to the side, having strange hue with pearls and diamonds and of golden colour, with a face made brilliant by earrings, shone with the chest region smeared with red sandal, shining with a necklace wide, high and corpulent with a silk cloth of white colour falling on him, with eyes reddish like blood, well tied by a best cloth of yellow colour and of very best quality, resembling a heap of black beans, snoring like a hiss of a snake, like an elephant sleeping in the middle of water belonging to the great river Ganga with all the four directions shone by the four lamps of golden colour, resembling a cloud with all the parts being shone by groups of lighting.

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शशि प्रकाश वदना वर कुण्डल भूषिताः ।

अम्बाल माल्य आभरणा ददर्श हरि यूथपः ॥ ५-१०-३१

31. **hariyuudhapaH** = the leader of Vanaras; **dadarsha** = saw; **shashiprakaashavadanaaH** = (those wives of Ravana) with faces with radiance of moon; **chaarukuNDalabhuushhitaaH** = adorned with beautiful earrings; **amlaanamaalyabharaNaaH** = wearing jewellery and flower garlands which were not worn out.

The leader of Vanaras saw those wives of Ravana with faces with radiance of moon, adorned with beautiful earrings, wearing jewellery and flower garlands which were not worn out.

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नृत्त वादित्र कुशला राक्षस इन्द्र भुज अन्कगाः ।

वर आभरण धारिण्यो निषन्ना दद्र्शे कपिः ॥ ५-१०-३२

32. **hariH** = Hanuma; **dadR^ishe** = saw; **nR^ittavaaditrakushalaaH** = (wives of Ravana) with skill in dance and musical instruments; **raakshasendrabhujaaN^kagaaH** = obtained the shoulders of Ravana; **varaabharaNadhaariNyoH** = wearing the best jewellery; **nishhaNNaaH** = being in sleep.

Hanuma saw wives of Ravana with skill in dance and musical instruments, who obtained the shoulders of Ravana wearing the best jewellery and being in sleep.

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वज्र वैदूर्य गर्भाणि श्रवण अन्तेषु योषिताम् ।

ददर्श तापनीयानि कुण्डलानि अन्गदानि च ॥ ५-१०-३३

33. **dadarsha** = (he) saw; **kuNDalaani** = earrings; **yoshhitaam** = of those women; **shravaNaanteshhu** = at the end of ears; **vjravaiDuuryagarbhaaNi** = with embedded diamonds and cats eye gems; **taapaniiaani** = and having golden colour.

He saw earrings of those women at the end of ears with embedded diamonds and cats eye gems and having golden colour.

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तासाम् चन्द्र उपमैर् वक्त्रैः शुभैर् ललित कुण्डलैः ।
विराज विमानम् तन् नभः तारा गणैर् इव ॥ ५-१०-३४

34. vaktraiH = with the faces; taasaam = of those women; lalitakuNDalaiH = with delicate earrings; chandropamaiH = which were equal to moon; shubhaiH = (and)auspicious; tat vimaanam = that house; viraraaja = shone; nabhaH iva = like the sky; taaraagaNaiH = with clusters of stars.

With the faces of those women with delicate earrings which were equal to moon and auspicious that house shone like the sky with clusters of stars.

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मद व्यायाम खिन्नाः ताः राक्षस इन्द्रस्य योषितः ।
तेषु तेष्व् अवकाशेषु प्रसुप्ताः तनु मध्यमाः ॥ ५-१०-३५

35. yoshhitaH = women; taaH raakshasendrasya = of that Ravana; madavyaayaamakinnaaH = being tired from lustful passion and exertion; tanumadhyamaaH = and having lean waists; prasuptaaH = slept; teshhu teshhu avakaasheshhu = at opportunity.

Women of that Ravana being tired from lustful passion and exertion and having lean waists slept at first opportunity.

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अङ्गहारैस्तथैवान्या कोवलैर्नृत्तशालिनी ।
विन्यस्तशुभसर्वाङ्गी प्रसुप्ता वरवर्णिनी ॥ ५-१०-३६

36. anyaa = another; nR^ittashaalini varavarNinii = woman with skill in dancing; komalaiH aN^gahaaraiH = consisting of delicate body postures; prasuptaa = slept; tathaiva = in the same way; vinyastashubhasarvaan^gi = with all her body parts making the same dance postures.

Another woman with skill in dancing consisting of delicate body postures slept in the same way with all her body parts making the same dance postures.

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काचिद् वीणाम् परिष्वज्य प्रसुप्ता सम्प्रकाशते ।
महा नदी प्रकीर्णा इव नलिनी पोतम् आश्रिता ॥ ५-१०-३७

37. kaachit = one women; parishhvajya = hugging; veeNaam = veena; prasuptaa = and sleeping; samprakaashate = was shining; naliniiva = like a lotus plant; mahaanadiiprakiirNa = thrown away by(the flow of) a great river; aashritaa = and resorting; potam = a boat.

One woman hugging veena and sleeping was shining like a lotus plant thrown away by the flow of a great river and resorting a boat.

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अन्या कक्ष गतेन एव मङ्गुकेन असित ईक्षणा ।
प्रसुप्ता भामिनी भाति बाल पुत्रा इव वत्सला ॥ ५-१०-३८

38. anyaa = another woman; asitekshaNaa = with black eyes; prasuptaa = sleeping; maDukena = with an instrument called madduka; kakshagatenaiva = under arm pit; bhaati = shone; bhaaminiiva = like a woman; vatshalaa baalaputraa = (carrying) an infant boy with love.

Another woman with black eyes sleeping with an instrument called madduka under arm pit shone like a woman carrying an infant boy with love.

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पटहम् चारु सर्व अङ्गी पीड्य शेते शुभ स्तनी ।
चिरस्य रमणम् लब्ध्वा परिष्वज्य इव कामिनी ॥ ५-१०-३९

39. **bhaamini** = a women; **chaarusarvaaN^gii** = with beautiful body features; **subhastanii** = with beautiful breasts; **shete** = slept; **piiDya** = tightly hugged; **paTaham** = instrument called pataha; **parishhvajyeva** = as though hugging; **ramaNam** = a lover; **labdhvaa** = getting him; **chirasya** = after a long time.

A woman with beautiful body features and with beautiful breasts slept tightly and hugged instrument called pataha as though hugging a lover, getting him after a long time.

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काचिद् अंशम् परिष्वज्य सुप्ता कमल लोचना ।
रहः प्रियतमम् गृह्य सकामेव च कामिनी ॥ ५-१०-४०

40. **kaachit** = another woman; **kamalalochanaa** = with lotus like eyes; **parishhvajya** = hugging; **vasam** = a flute; **suptaa** = slept; **sakaamaa kaaminiiva** = like a woman with lust; **gR^ihya** = holding; **priyatamam** = (her) lover; **rahaH** = in secret.

Another woman with lotus like eyes hugging a flute slept like a woman with lust holding her lover in secret.

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विपञ्चैडम् परिगृह्यान्या नियता नृत्तशालिनी ।
निद्रा वशम् अनुप्राप्ता सह कान्ता इव भामिनी ॥ ५-१०-४१

41. **anyaa** = another woman; **nR^ittashaalini** = skilled in dance; **anupraaptaa** = obtained; **nidraavasham** = sleep; **parigR^ihyaa** = getting vipanJNchiim = an instrument like veena; **niyataa** = (and being) in tune with it; **bhaaminii** = like a woman; **saha kaanta** = together with her lover.

Another woman skilled in dance obtained sleep getting an instrument like veena and being in tune with it like a woman together with her lover.

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अन्या कनक सम्काशैर् मृदु पीनैर् मनो रमैः ।
मृदन्गम् परिपीड्य अङ्गैः प्रसुप्ता मत्त लोचना ॥ ५-१०-४२

42. **anyaa** = another woman; **mattalochana** = with lusty eyes; **prasuptaa** = slept; **paripiiDyaa** = hugging; **mR^idaN^ga** = a percussion instrument called mridanga; **anN^gaiH** = with her body parts; **manoharaiH** = which were pleasant; **kanakasamkaashaiH** = which resembled gold; **mR^idupiinaiH** = and which were smooth and fleshy.

Another woman with lusty eyes slept hugging a percussion instrument called mridanga with her body parts which were pleasant which resembled gold and which were smooth and fleshy.

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भुज पार्श्वे अन्तरस्थेन कक्षगेन व्रश्च उदरी ।

पणवेन सह अनिन्द्या सुप्ता मद क्रतु श्रमा ॥ ५-१०-४३

43. **kR^ishodarii** = another woman with thin stomach; **anindyaa** = who was not to be blamed; **suptaa** = slept; **madakR^itasramaa** = due to tiresomeness from lust; **padameshaH** = together with an instrument called Padama; **bhujapaashaantarasthena** = between her shoulders; **kakshagena** = and reaching arm pits.

Another woman with thin stomach, who was not to be blamed, slept due to tiresomeness from lust together with an instrument called Padama between her shoulders and reaching arm pits.

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डिण्डिमम् परिग्रह्य अन्या तथैव आसक्त डिण्डिमा ।

प्रसुप्ता तरुणम् वत्सम् उपगूह्य इव भामिनी ॥ ५-१०-४४

44. **anyaa** = another woman; **aasaktaDiNDimaa** = with an instrument called Dindima near her; **parigR^ihya** = got; **DinDimam** = that Dindima; **prasuptaa** = slept; **tathaiva** = and in the same way; **bhaaminii iva** = as a woman; **taruNamupaguhya** = hugging her husband; **vastham** = and also her child;

Another woman with an instrument called Dindima near her slept in the same way as a woman hugging her husband and also her child.

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काचिद् आडम्बरम् नारी भुज सम्भोग पीडितम् ।

कृत्वा कमल पत्र अक्षी प्रसुप्ता मद मोहिता ॥ ५-१०-४५

45. **kaachitnaarii** = another woman; **kamalapatraakshi** = with eyes like lotus petals; **prasuptaa** = slept; **kR^itvaa** = making; **aaDambaram** = the instrument called aadambara; **bhujasamyogapiiDitam** = pressing it by her shoulders; **madamoohitaa** = being desired by lust;

Another woman with eyes like lotus petals slept making the instrument called adambara pressing it by her shoulders being desired by lust.

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कलशीम् अपविद्ध्य अन्या प्रसुप्ता भाति भामिनी ।

वसन्ते पुष्प शबला माला इव परिमार्जिता ॥ ५-१०-४६

46. **anyaa bhaaminii** = another women; **prasuptaa** = sleeping; **apavidhya** = felling down; **kalasiim** = a small pot; **bhaati** = shone; **maaleva** = like a flower garland; **pushhpashabalaa** = with the flowers of strange hue; **vasante parimaarjitaa** = made auspicious in spring.

Another woman sleeping, felling down a small pot, shone like a flower garland with the flowers of strange hue made auspicious in spring.

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पाणिभ्याम् च कुचौ काचित् सुवर्ण कलश उपमौ ।

उपगूह्य अबला सुप्ता निद्रा बल पराजिता ॥ ५-१०-४७

47. **kaachit ablaa** = another woman; **suptaa** = slept; **upaguhyaa** = hugging; **kuchau** = her breasts; **suvarNkalashopamau** = resembling golden pots; **paaNibhyaam** = by her

hands; **nidraabalaparaajitaa** = overcome with sleep.

Another woman slept hugging her breasts resembling golden pots by her hands, overcome with sleep.

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अन्या कमल पत्र अक्षी पूर्ण इन्दु सद्रश आनना ।
अन्याम् आलिन्य सुश्रोणी प्रसुप्ता मद विह्वला ॥ ५-१०-४८

48. **anyaa** = another woman; **kamalapatraakshi** = with eyes like lotus petals; **puurNedu sadR^ishaanana** = with her face resembling full moon; **madavihvalaa** = overcome with lust; **prasuptaa** = slept; **aaliN^gyaa** = hugging; **anyaam** = another woman; **shushroNiim** = with a beautiful hip region.

Another woman with eyes like lotus petals, with her face resembling full moon, overcome with lust slept hugging another woman with a beautiful hip region.

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आतोद्यानि विचित्राणि परिष्वज्य वर स्त्रियः ।
निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकान् इव ॥ ५-१०-४९

49. **varastriyaH** = some excellent woman; **suptaaH** = slept; **parishvajya** = hugging; **vichitraaNi aatodhyaani** = strange instruments; **kuchaih nipiiDhya** = and pressing them with breasts; **kaaminyaH kaamukaaniva** = as though lustful woman with lusty men;

Some excellent women slept hugging strange instruments and pressing them with breasts as though lustful woman with lusty men.

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तासाम् एक अन्त विन्यस्ते शयानाम् शयने शुभे ।
ददर्श रूप सम्पन्नाम् अपराम् स कपिः स्त्रियम् ॥ ५-१०-५०

50. **saH kapiH** = that Hanuma; **dadarsha** = saw; **taasaam** = among those women; **ruupasampannaam striyam** = a very beautiful woman; **syanaam** = sleeping; **shubhe shayane** = on an auspicious couch; **ekaanta vinyaste** = arranged alone at a side.

That Hanuma saw among those women a very beautiful woman sleeping on an auspicious couch arranged alone at a side.

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मुक्ता मणि समायुक्तैर् भूषणैः सुविभूषिताम् ।
विभूषयन्तीम् इव च स्व श्रिया भवन उत्तमम् ॥ ५-१०-५१
गौरीम् कनक वर्ण आभाम् इष्टाम् अन्तः पुर ईश्वरीम् ।
कपिर् मन्द उदरीम् तत्र शयानाम् चारु रूपिणीम् ॥ ५-१०-५२

51;52. **kapiH** = Hanuma; **mandadariim** = (saw) Mandodari; **charuruupiNiim** = with a beautiful form; **muktaamaNisamaamuktaiH** = together with diamonds and pearls; **suvibhuushhitaam** well decorated; **bhuushhaNaiH** = by jewellery; **svashriya** = and with her self radiance; **vibhuushhayantiimiva** = as though decorating bhavanottamam = that great building; **gaariim** = with a fair complexion; **kanakavarNaabhaam** = and with a radiance like golden colour; **ishhTaam** = who was dear to her husband; **antaHpureshvariim** = the lady of the women in that gynaeceum; **shayaanaam** = sleeping; **tatra** = there.

Hanuma saw Mandodari with a beautiful form together with diamonds and pearls, well decorated by jewellery and with her self radiance as though decorating that great building with a fair complexion and with a radiance like golden colour, who was dear to her husband the lady of women in that gynaeceum sleeping there.

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स ताम् दृष्ट्वा महा बाहुर् भूषिताम् मारुत आत्मजः ।
तर्कयाम् आस सीता इति रूप यौवन सम्पदा ॥ ५-१०-५३
हर्षेण महता युक्तो ननन्द हरि यूथपः ।

53. saH maarutaatmajaH = that Hanuma; mahaabaahuH = with great arms; taamdR^ishhTvaa = seeing that woman; bhuushhitaam = well decorated; tarkayaamaasa = in logic though; siiteti = this is Seetha; ruupayauvana sampadaa = by the wealth of her appearance and her youth; hariyudhapaH = that warrior of vanaras; nananda = was delighted; mahataa harshhenayuktaH = together with great pleasure.

That Hanuma with great arms seeing the woman well decorated, out of logic thought thus: "This is Seetha by the wealth of her appearance and her youth". That warrior of Vanaras was delighted together with great pleasure.

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आशपोटयाम् आस चुचुम्ब पुच्चम् ।
ननन्द चिक्रीड जगौ जगाम।
स्तम्भान् अरोहन् निपपात भूमौ ।
निदर्शयन् स्वाम् प्रकृतिम् कपीनाम् ॥ ५-१०-५४

54. aasphoTayaamaasa = clasped his arms; chuchumbha puchchham = kissed his tail; nananda = he was delighted; chikriiDa = he was playful; jagau = sang; jagaama = paced; nidarshayan = showing; svaam = his; kappiinaam prakR^itim = simian nature; aarohat = climbed; stambaat = pillars; nipapaata bhuumau = and fell down on land.

He clasped his arms, kissed his tail he was delighted, he was playful, sang, paced showing his simian nature, climbed pillars and fell down on land.

इति वाल्मीकि रामयने आदि काव्ये सुन्दर काण्डे दशमः सर्गः

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Chapter [Sarga] 11 Verses converted to UTF-8, Nov 09

Introduction

Realizing that the woman he saw at Ravana's house was not Seetha, Hanuma begins to search again for Seetha.

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अवधूय च ताम् बुद्धिम् बभूव अवस्थितः तदा ।

जगाम च अपराम् चिन्ताम् सीताम् प्रति महा कपिः ॥ ५-११-१

1. mahaakapiH = the great Hanuma; tadaa = then; avadhuuya = removing; taam buddhim = that thought; bhabhuuva = became avasthitaH = with the right mind; jagaama = and went; aparaam chintaam = (with)another thought; siitaam prati = about Seetha.

The great Hanuma then removing that thought became with the right mind and had another thought about Seetha.

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न रामेण वियुक्ता सा स्वप्नुम् अर्हति भामिनी ।

न भोक्तुम् न अपि अलम्कर्तुम् न पानम् उपसेवितुम् ॥ ५-११-२

न अन्यम् नरम् उपस्थातुम् सुराणाम् अपि च ईश्वरम् ।

न हि राम समः कश्चिद् विद्यते त्रिदशेष्व् अपि ॥ ५-११-३

अन्या इयम् इति निश्चित्य पान भूमौ चचार सः ।

2;3. saa bhaaminii = that Seetha; na arhate = is not suitable; svaptum = to sleep; raameNa viyuktaa = separated from Rama; na bhoktum = will not eat; na apyalamkartum = will not decorate also; na = not suited; upasevitum = to drink; paanam = a beverage; upasthaatum = to reach; anyam naram = another man; suraaNaam eshvaram api = even though he were Indra; hi = because; na vidyate hi = there is indeed no; kashchit = one; raamasamaH = equalling Rama; tridasheshhvapi = even among gods; iyam anyaa = this is another woman; iti = thus; nishchitya = deciding; saH = that Hanuma; chachaara = paced; paanabhuumau = in that banqueting hall.

That Seetha is not suitable to sleep separated from Rama, will not eat, will not decorate also, not suited to drink a beverage, to reach another man even though if he were Indra because there is indeed no one equalling Rama even among gods. This is another woman - thus deciding that Hanuma paced in that banqueting hall.

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क्रीडितेन अपराः क्लान्ता गीतेन च तथा पराः ॥ ५-११-४

नृत्तेन च अपराः क्लान्ताः पान विप्रहताः तथा ।

4. **aparaaH** = some women; **klaantaaH** = were tired; **kriiDitena** = from erotic dalliance; **tathaa** = and then; **aparaaH** = some other women; **giitena** = (were tired) from singing; **aparaaH** = some others; **klaantaaH** = were weary; **nR^ittena** = from dance; **tathaa** = and; **paanaviprahataaH** = were unconscious from consumption of liquor.

Some women were tired from erotic dalliance and then some other women were tired from singing; some others were weary from dance and were unconscious from consumption of liquor.

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मुरजेषु म्दन्गेषु पीठिकासु च संस्थिताः ॥ ५-११-५

तथा आस्तरण मुख्येषु सम्विष्टाः च अपराः स्त्रियः ।

5. **samsthitaH** = (some women) were stationed; **murajeshhu** = on tabors; **mR^idaN^geshhu** = on mrudangaas; **piiThikaasu cha** = on seats; **aparaaH** = some other; **striyaH** = women; **samvishhThaaH** = rested; **aastaraNamukhyeshhu** = on chief carpets.

Some women were stationed on tabors, on Mrudangas, on seats, some other women rested on chief carpets.

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अङ्गनानाम् सहस्रेण भूषितेन विभूषणैः ॥ ५-११-६

रूप सम्ल्लाप शीलेन युक्त गीत अर्थ भाषिणा ।

देश काल अभियुक्तेन युक्त वाक्य अभिधायिना ॥ ५-११-७

रत अभिरत संसुप्तम् ददर्श हरि यूथपः ।

6;7. **hariyuudhapaH** = the warrior among Vanaras; **dadarsha** = saw; **anN^ganaanaam sahasreNa** = a thousand of women; **bhuushhitena** = decorated; **vibhuushhaNaiH** = by jewellery; **ruupasallaapashiilena** = with a nature of talking about beauty; **yuktagiitaarthabhaashhiNaa** = conversing about the correct meaning of songs(being sung) **deshakaalaabhiyuktena** = behaving according to time and place; **yuktavaakyaabhidhaayinaa** = wont to speak appropriate words; **rathaabhirathasamsuptam** = indulged in sleep after sexual dalliance.

The warrior among Vanaras saw a thousand of women decorated by jewellery with a nature of talking about beauty, conversing about the correct meaning of songs being sung, behaving according to time and place, wont to speak appropriate words, indulged in sleep after sexual dalliance.

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तासाम् मध्ये महा बाहुः शुशुभे राक्षस ईश्वरः ॥ ५-११-८

गोष्ठे महति मुख्यानाम् गवाम् मध्ये यथा वृषः ।

8. **madhye** = in the middle; **taasaam** = of that group of women; **rakshasheshvaraH** = Ravana; **mahaabaahuH** = with great arms; **shushubhe** = shone; **vR^ishhabhaiva** = like a

bull; gavaam madhye = in the middle of cows; mahatighoshhThe = in a big cow-pen.

In the middle of that group of women, Ravana with great arms shone like a bull in the middle of cows in a big cow-pen.

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स राक्षस इन्द्रः शुशुभे ताभिः परिवृतः स्वयम् ॥ ५-११-९
करेणुभिर् यथा अरण्यम् परिकीर्णो महा द्विपः ।

9. saH raakshasendraH svayam = that Ravana himself; parivR^itaH = surrounded; taabhiH = by those women; shushubhe = shone; mahaadvipaH yathaa = like a great elephant; parikiirNaH = surrounded; kareNubhiH = by she elephants; mahaaraNye = in a great forest;

That Ravana himself surrounded by those women, shone like a great elephant surrounded by she elephants in a great forest.

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सर्व कामैर् उपेताम् च पान भूमिम् महात्मनः ॥ ५-११-१०
ददर्श कपि शार्दूलः तस्य रक्षः पतेर् गृहे ।

10. harishaardhuulaH = the best among Vanaras; dadarsha = saw; tasya mahaatmanaH rakshaHpateH = in that wealthy Ravana's; gR^ihe = house; paanabhuumim cha = a bar also; upetaam = consisting; sarvakaamaiH = of all desirables.

The best among Vanaras saw in that wealthy Ravana's house a bar also, consisting of all desirables.

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मृगाणाम् महिषाणाम् च वराहाणाम् च भागशः ॥ ५-११-११
तत्र न्यस्तानि मांसानि पान भूमौ ददर्श सः ।

11. saH = Hanuma; dadarsha = saw; tatra = there; paanabhuumau = in that bar; maamsaani = meat; mR^igaaNaam = of dear; mahishhaaNaam cha = and of buffalo; varaahaaNaam cha = of wild boar; nyastaani = kept; bhaagashaH = separately;

Hanuma saw there in that bar, meat of dear and of buffalo, of wild boar kept separately.

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रौक्मेषु च विशलेषु भाजनेष्व् अर्ध भक्षितान् ॥ ५-११-१२
ददर्श कपि शार्दूल मयूरान् कुक्कुटामः तथा ।

12. harishaarduulaH = the best among Vanaras; dadarsha = saw; ardhabhakshitaan = half eaten; mayuraan = peacocks; tathaa = and; kukuTaan = chicken; vishaaleshhu bhaajaneshhu = in wide vessels; raukmeshhu = of golden colour.

The best among Vanaras saw half eaten peacocks and chicken in wide vessels of golden colour.

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वराह वार्ध्राणसकान् दधि सौवर्चल आयुतान् ॥ ५-११-१३
शल्यान् म्ग्ग मयूरामः च हनूमान् अन्ववैक्षत ।

13. **hanumaan** = Hanuma; **anvavaikshata** = observed; **varaahavaardhraaNashakaan** = meat of pigs and goat; **shalyaan** = porcupines; **mR^igamayuraamshcha** = deer and peacocks; **dadhisaauvarchalaayutaan** = preserved in curds and sochal salt.

Hanuma observed meat of pigs and goats, porcupines, deer and peacocks preserved in curds and sochal salt.

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कृकरान् विविधान् सिद्धामः चकोरान् अर्ध भक्षितान् ॥ ५-११-१४

महिषान् एक शल्यामः च चागामः च कृत निष्ठितान् ।

लेख्यम् उच्च अवचम् पेयम् भोज्यानि विविधानि च ॥ ५-११-१५

14;15. (Hanuma saw) **krakaraan** = birds called Krakara; **vividhaansiddhaan** = cooked ready(to be eaten) in variety of ways; **chakoraan** = birds called Chakoras; **ardhabhakshitaan** = half eaten; **mahishhaan** = wild buffalos; **ekashalyaamshcha** = fishes called ekashleya; **chhaagaamshcha** = goats; **lehyaan** = food to be licked; **vuchchaavachaan** = of various kinds; **peyaan** = beverages; **vividhaani bhojyaani** = (and) various foods.

Hanuma saw birds called Krakara cooked ready to be eaten in variety of ways, birds called Chakoras half eaten, wild buffalos, fishes called ekashleya, goats, food to be licked of various kinds, beverages and various foods.

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तथा अम्ल लवण उत्तंसैर् विविधै राग षाडवैः ।

हार नूपुर केयूरैर् अपविद्धैर् महा धनैः ॥ ५-११-१६

पान भाजन विक्षिप्तैः फलैः च विविधैर् अपि ।

कृत पुष्प उपहारा भूर् अधिकम् पुष्यति श्रियम् ॥ ५-११-१७

16; 17. **tathaa** = In the same way; **bhuuH** = that floor; **shriyam pushhyati** = was obtaining glory; **adhikam** = greatly; **raagashhaaDabaiH** = with Ragas and Shadabas; **aamla lavaNottaM saiH** = seasoned with sour and salty sauces; **haaranuupurakeyuuraiH** = with necklaces; anklets and armlets; **mahaadhanaiH** = of great value; **apaviddhaiH** = thrown around; **vividhaiH phalaishcha** = with various fruits; **paanabhajaana vikshiptaiH** = left in drinking vessels; **kR^ita pushhpopa haaraa** = with flowers sprinkled.

In the same way that floor was obtaining glory greatly with Ragas and Shadabas seasoned with sour and salty sauces, with necklaces, anklets and armlets of great value thrown around, with various fruits left in drinking vessels, with flowers sprinkled.

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तत्र तत्र च विन्यस्तैः सुश्लिष्टैः शयन आसनैः ।

पान भूमिर् विना वह्निम् प्रदीप्ता इव उपलक्ष्यते ॥ ५-११-१८

18. **paana bhuumiH** = That bar; **upalakshyate** = was seen; **pradiipteva** = as though radiant; **vinaa vahnim** = without fire; **shayanaasanaiH** = with couches and chairs; **sushlishhTaiH** = well arranged; **vinyastaiH** = (and) placed; **tatra tatra** = there and there.

That bar was seen as though radiant without fire, with couches and chairs well arranged and placed there and there.

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बहु प्रकारैर् विविधैर् वर संस्कार संस्कृतैः ।

मांसैः कुशल सम्युक्तैः पान भूमि गतैः पृथक् ॥ ५-११-१९

19. bahuprakaaraiH maamsaiH = Many meats; vividhaiH = of different kinds; varasamskaara samskR^itaiH = cultured with various best seasonings; kushala saMyuktaiH = well arranged; pR^ithak = separately; paanabhuumigataiH = obtained that bar.

Many meats of different kinds cultured with various best seasonings, well arranged separately obtained that bar.

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दिव्याः प्रसन्ना विविधाः सुराः कृत सुरा अपि ।

शर्करा आसव माध्वीकाः पुष्प आसव फल आसवाः ॥ ५-११-२०

वास चूर्णैः च विविधैर् मृष्टाः तैः तैः पृथक् पृथक् ।

20. divyaaH = excellent; prasannaaH = clear; vividhaaH = various (liquors); suraaH = liquor called Sura; sharkaraa sava = liquor made of sugar; maadhviika = (liquor) made of honey; pushpaa sava = liquor made of flowers; phalaa savaaH = and liquors made of fruits; kR^ita suraaH api = also artificially made liquors; taiH taiH = those and those; mR^ishhTaaH = were cultured; pR^ithak pR^ithak = separate separately; vividhaiH vaasachuurnaiH = with various fragrant powders

Excellent and clear various liquors, a liquor called Sura, liquor made of sugar, liquor made of honey, liquor made of flowers and liquors made of fruits also, artificially made liquors - those and those were cultured separately with various fragrant powders.

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सम्तता शुशुभे भूमिर् माल्यैः च बहु संस्थितैः ॥ ५-११-२१

हिरण्मयैः च करकैर् भाजनैः स्फाटिकैर् अपि ।

जाम्बूनदमयैश्चान्याः करकैरभिवम्वृता ॥ ५-११-२२

21;22. bhuumiH = The floor; shushubhe = shone; saMtataa = filled; maalyaishcha = by flower garlands; bahu saMsthitaiH = in a variety of forms; vividhaiH bhaajanaiH = with various vessels; hiraNmayaiH = of golden hue; sphaaTikair api = and also made of crystal; abhisamvR^itaa = filled; anyaiH karakaiH = with other small vessels; jaambuunadamayaiH = of golden colour.

The floor shone filled by flower garlands in a variety of forms, with various vessels of golden hue and also made of crystal, filled with other small vessels of golden colour.

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राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ।

पान श्रेष्ठम् तदा भूरि कपिः तत्र ददर्श ह ॥ ५-११-२३

23. kapiH = Hanuma; dadarsha ha = saw indeed; tadaa = then; bhuuri paana shreshhTham = lot of best quality liquor; kumbheshhu = in pots; raajateshhu = of silver; jaambuunadamayeshhu = and of golden colour.

Hanuma saw indeed then lot of best quality liquor in pots of silver and of golden colour.

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सो अपश्यत् शात कुम्भानि शीधोर् मणिमयानि च ।
राजतानि च पूर्णानि भाजनानि महा कपिः ॥ ५-११-२४

24. saH mahaa kapiH = That great Hanuma; apashyat = saw; bhaajanaani = vessels; puurNaani = full; shiidhoH = of liquor; shaatakumbhaani = of golden colour; maNimayaani cha = embedded with gem stones; raajataani cha = and also of silver hue.

That great Hanuma saw vessels full of liquor of golden colour, embedded with gem stones and also of silver hue.

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क्वचिद् अर्ध अवशेषाणि क्वचित् पीतानि सर्वशः ।
क्वचिन् न एव प्रपीतानि पानानि स ददर्श ह ॥ ५-११-२५

25. saH = That Hanuma; dadarsha ha = saw indeed; kvachit = at some places; paanaani = drinks; ardhaava sheshhaaNi = half filled; kvachit = (and) some places; sarvashaH piitaani = completely drunk; kvachit = (and) some places; naiva prapiitaani = not at all drunk.

That Hanuma saw indeed at some places drinks half filled and at some places completely drunk and some places not at all drunk.

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क्वचिद् भक्ष्यामः च विविधान् क्वचित् पानानि भागशः ।
क्वचिद् अन्न अवशेषाणि पश्यन् वै विचचार ह ॥ ५-११-२६

26. vichachaara ha = (Hanuma) paced about; pashyan = seeing; kvachit = (at) some places; vividhaan bhakshaaMsha = various eatables; kvachit = (and) some places; paanaani = drinks; bhaagashaH = separately; kvachit = some places; annavasheshhaaNi = remnants of cooked rice.

Hanuma paced about seeing at some places various eatables and at some places drinks separately, and at some places remnants of cooked rice.

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क्वचित् प्रभिन्नैः करकैः क्वचिद् आलोडितैर् घटैः ।
क्वचित् सम्पृक्त माल्यानि जलानि च फलानि च ॥ ५-११-२७

27. kvachit = (Hanuma saw) some places; karakaiH = with vessels; prabhinnaiH = broken; kvachit = some places; ghaTaiH = with pots; aloLitaiH = in shambles; kvachit = some places; jalaani cha = (with) water; saMpR^iktamaalyaani = together with flower garlands; phalaani cha = and fruits.

Hanuma saw some places with vessels broken, some places with pots in shambles, some places with water together with flower garlands and fruits.

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शयनानि अत्र नारीणाम् शून्यानि बहुधा पुनः ।
परस्परम् समाश्लिष्य काश्चित् सुप्ता वर अन्गनाः ॥ ५-११-२८

28. atra = Here; shayanaani punaH = couches again; naariNaam = of women; bahudhaa shubhraaNi = were varied and clean; kaashchit = some; varaaN^ganaaH = best women; suptaah = slept; samaashlishhya = hugging; parasparam = one another

Here couches again of women were varied and clean, some best women slept there hugging one another.

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काचिच् च वस्त्रम् अन्यस्या अपहृत्य उपगुह्य च ।
उपगम्य अबला सुप्ता निद्रा बल पराजिता ॥ ५-११-२९

29. **kaashchit abalaaH** = Some women; **nidraabalaparaajitaaH** = conquered by the power of sleep; **aahR^itya** = pulled; **anyasyaaH svapantyaH vastram** = other sleeping women's clothing; **suptaaH** = and slept; **paridhaaya** = covering (themselves).

Some women conquered by the power of sleep pulled other sleeping women's clothing and slept covering themselves.

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तासाम् उच्च्वास वातेन वस्त्रम् माल्यम् च गात्रजम् ।
न अत्यर्थम् स्पन्दते चित्रम् प्राप्य मन्दम् इव अनिलम् ॥ ५-११-३०

30. **vastram maalyam cha** = Clothing and garland; **taasaam gaatrajam** = on the throats of those (women); **spandate** = was moving; **na atyartham** = slightly; **chitram** = (and) wonderfully; **praapya iva** = as though obtaining; **anilam** = air; **uchchhvaasavaatena** = from the air of breath.

Clothing and garland on the throats of those women was moving slightly and wonderfully as though obtaining air from the air of breath.

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चन्दनस्य च शीतस्य शीधोर् मधु रसस्य च ।
विविधस्य च माल्यस्य पुष्पस्य विविधस्य च ॥ ५-११-३१
बहुधा मारुतः तत्र गन्धम् विविधम् उद्वहन् ।

31. **tatra** = There; **maarutaH** = wind (blew); **udvahan** = carrying; **bahudhaa** = in a lot (of directions); **vividham gandham** = a variety of fragrances; **shiitasya gandhasya** = of cool sandal-paste; **madhurasasya shiidhoH cha** = and of sweet liquor; **vividhasya maalyasya** = of various flower garlands; **vividhasya dhuupasya cha** = and of various kinds of agallocum fumes.

There wind blew carrying in a lot of directions, a variety of fragrances of cool sandal-paste and of sweet liquor, of various flower garlands and of various kinds of agallocum fumes.

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स्नानानाम् चन्दनानाम् च धूपानाम् चैव मूर्चितः ।
प्रववौ सुरभिर् गन्धो विमाने पुष्पके तदा ॥ ५-११-३२

32. **tadaa** = Then; **surabhiH gandhaH** = the blossoming fragrance; **snaanaanaam chandanaanaam cha** = from the baths and sandal paste; **dhuupaanaam chaiva** = and from agallocum fumes; **pravavau** = blew; **muurchitaH** = spreading (all around); **pushhpake vimaane** = in that Pushpaka plane.

Then the blossoming fragrance from the baths and sandal paste and from agallocum fumes blew spreading all around in that Pushpaka plane.

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श्याम अवदाताः तत्र अन्याः काश्चित् कृष्णा वर अङ्गनाः ॥ ५-११-३३

काश्चित् कान्चन वर्ण अन्यः प्रमदा राक्षस आलये ।

33. tatra = there; raakshasaalaye = in that Ravana's house; anyaaH = some (women); shyaamaavadaataaH = had fair and white complexion; kaashchit = some; varaaN^ganaaH = best women; kR^ishhnaaH = were black; kaashchit pramadaaH = some women; kaaJNchanavarNaan^gyaH = had a body of golden complexion.

There in that Ravana's house, some women had fair and white complexion some best women were black, some women had a body of golden complexion.

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तासाम् निद्रा वशत्वाच् च मदनेन विमूर्चितम् ॥ ५-११-३४

पद्मिनीनाम् प्रसुप्तानाम् रूपम् आसीद् यथैव हि ।

34. ruupam = appearance; taasaam = of those; prasuptaanaam = sleeping (women); vimuurchitam = tired; nidraavashatvaacha = from being possessed by sleep; madanenacha = and from lust; aasiit = was; yathaiva = like; padminiinaam = lotuses; prasuptaanaam = sleeping.

Appearance of those sleeping women, tired from being possessed by sleep and from lust, was like lotuses sleeping.

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एवम् सर्वम् अशेषेण रावण अन्तः पुरम् कपिः ॥ ५-११-३५

ददर्श सुमहा तेजा न ददर्श च जानकीम् ।

35. kapiH = Hanuma; sumahaatejaaH = with great radiance; evam = thus; dadarsha = saw; sarvam = entire; raavaNaatHpuram = Ravana's house; asheshhena = completely; na dadarsha = (but) did not see; jaanakiim cha = Seetha.

Hanuma with great radiance thus saw entire Ravana's house completely but did not see Seetha.

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निरीक्षमाणः च ततः ताः स्त्रियः स महा कपिः ॥ ५-११-३६

जगाम महतीम् चिन्ताम् धर्म साध्वस शङ्कितः ।

36. tadaa = then; saH mahaakapiH = that Hanuma; niriikshmaaNaaH = seeing; taaH striyaH = those women; jagaamaa = obtained; mahatiim chintaam = great anguish; dharmasaadvaHsasheN^kitaH = being in doubt because of fear in the matter of dharma.

Then that Hanuma seeing those women obtained great anguish being in doubt because of fear in the matter of dharma.

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पर दार अवारोधस्य प्रसुप्तस्य निरीक्षणम् ॥ ५-११-३७

इदम् खलु मम अत्यर्थम् धर्म लोपम् करिष्यति ।

37. mama = my; idam = this; niriikshaNam = seeing; prasuptasya = sleeping; paradaaraavarodhasya = house of other people's wives; karishhyati = will do; atyartham dharmalopam = a great deficit to dharma.

"My seeing sleeping house of other people's wives will do a great deficit to dharma."

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न हि मे पर दाराणाम् दृष्टिर् विषय वर्तिनी ॥५-११-३८

अयम् च अत्र मया दृष्टः पर दार परिग्रहः ।

38. me = my; dR^ishhTaH = sight; na hi = is indeed not; paradaaraaNaam vishhayavartinii = in the matter of others wives; atra = here; ayam = these paradaaraparigrahaH = other's wives; dR^ishhTashcha = have been seen ; mayaa = by me;

"My sight is indeed not in the matter of other wives here. These other's wives have been seen by me."

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तस्य प्रादुर् अभूच् चिन्ता पुनर् अन्या मनस्विनः ॥ ५-११-३९

निश्चित एक अन्त चित्तस्य कार्य निश्चय दर्शिनी ।

39. tasya = to that Hanuma; manasvinaH = with an excellent mind; nishchitaikaantachittasya = with a fixed and concentrated mind; pradurabhoot = was born; anyaa = another; chintaa = thought; punaH = again ; kaaryanishchayadarshinii = showing a fixed resolve in the task at hand.

To that Hanuma with an excellent mind, with a fixed and concentrated mind, was born another thought again, showing a fixed resolve in the task at hand.

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कामम् दृष्ट्वा मया सर्वा विश्वस्ता रावण स्त्रियः ॥ ५-११-४०

न तु मे मनसः किञ्चिद् वैकृत्यम् उपपद्यते ।

40. sarvaaH = all; raavaNastriyaH = Ravana's women; vishvastaaH = who were in faith; kaamam dR^ishhTaaH = could have been seen; mayaa = by me; me manasaH = to my mind; na upajaayate hi = there indeed was not; kimchit = even a little; vaikR^ityam = disturbance.

"All Ravana's women who were in faith could have been seen by me; to my mind there indeed was not even a little disturbance".

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मनो हि हेतुः सर्वेषाम् इन्द्रियाणाम् प्रवर्तते ॥ ५-११-४१

शुभ अशुभास्व अवस्थासु तच् च मे सुव्यवस्थितम् ।

41. shubhaashubhaasu = among auspicious or inauspicious; avasthaasu = states; pravartane- in the behavior; sarveshhaanaam indriyaaNaam = of all senses; manaH hetuH = mind is the reason; me = my; tachcha = that mind; suvyavasthitam = is very steady.

"Among auspicious or inauspicious states in the behavior of all senses mind is the reason. My that mind is very steady."

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न अन्यत्र हि मया शक्या वैदेही परिमार्गितुम् ॥ ५-११-४२

स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे ।

42. mayaa = by me; na shakhyaa hi = it is not possible; parimaargitum = to search; vaidehii = Seetha; anyatra = at another place; sadaa = always; samparimaargaNe = during search; striyaH = women; dR^ishyante = will be seen; strishhu = among women.

"By me it is not possible to search Seetha at another place. Always during search women will be seen among other women."

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यस्य सत्त्वस्य या योनिः तस्याम् तत् परिमार्ग्यते ॥ ५-११-४३
न शक्यम् प्रमदा नष्टा मृगीषु परिमार्गितुम् ।

43. yasya sattvasya = to an animal; yaa yoniH = whatever race; tat = that animal; parimaargyate = is searched; tasyaam = in that race; pramadaa = a woman; nashhTaa = missing; na shakhyaa = is not possible; parimaargitum = to be searched; mR^igiishhu = among female deer.

"To an animal of whatever race that animal is searched in that race; a woman missing is not possible to be searched among female deer."

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तद् इदम् मार्गितम् तावत् शुद्धेन मनसा मया ॥ ५-११-४४
रावण अन्तः पुरम् सरम् दृश्यते न च जानकी ।

44. tat = for that reason; idam sarvam = all this; raavaNaataHpuram = Ravana's house; maargitam = has been search; mayaa = by me; shuddhena = with a pure; manasaa = mind; Aramaic = Seetha alone; na dR^ishyate = cannot be seen.

"For that reason all this Ravana's house has been search by me with a pure mind Seetha alone cannot be seen."

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देव गन्धर्व कन्याः च नाग कन्याः च वीर्यवान् ॥ ५-११-४५
अवेक्षमाणो हनुमान् न एव अपश्यत जानकीम् ।

45. viiryavaan = the strong; hanumaan = Hanuma; avekshamaaNah = observing; devagandharvakanyaashcha = girls from devas; Gandharvas; naagakanyaashcha = and girls from nagas; naivaavaikshata = did not see; jaanakiim = Janaki.

The strong Hanuma observing girls from devas, gandharvas and girls from nagas did not see Janaki.

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ताम् अपश्यन् कपिः तत्र पश्यमः च अन्या वर स्त्रियः ॥ ५-११-४६
अपक्रम्य तदा वीरः प्रध्यातुम् उपचक्रमे ।

46. viiraH kapiH = the powerful Hanuma; apashyan = not seeing; taam = Her; tatra = there; pashyamshcha = and seeing; anyaaH varastriyaH = other best women; tadaa = then; upachakrame = started; pradhyaatum = to think deeply; apakramya = going far(from there).

The powerful Hanuma not seeing Her there and seeing other best women then started to think deeply going far from there.

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स भूयस्तु परम् श्रीमान् मारुतिर्यत्नमास्थितः ॥ ५-११-४७

अपानभूमिमुत्सृज्य तद्विचेतुम् प्रचक्रमे ।

47. saH maarutiH = that Hanuma; shriimaan = the glorious one; aastitaH = adopting; param yatnam = a great task; bhuuyaH = again; utsR^ijya = left; aapaanabhumim = that bar; prachakrame = (and) began; vichetum = to search; tat = that (house).

That Hanuma the glorious one adopting a great task again left that bar and began to search that house.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकादशः सर्गः

Thus, this is the 11th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 12 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma gets discouraging thoughts about Seetha. He thinks that Seetha might be dead. He thus gets into depression for a moment.

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स तस्य मध्ये भवनस्य वानरो ।
लता ग्न्हामः चित्र गृहान् निशा गृहान् ।
जगाम सीताम् प्रति दर्शन उत्सुको ।
न च एव ताम् पश्यति चारु दर्शनाम् ॥ ५-१२-१

1. saH maarutiH = That Hanuma; darshanotsukaH = interested in sight; siitaam prati = toward Seetha; madhye = in the middle of; tasya bhavanasya = that building; jagaama = went; lataagR^ihaan = (towards) houses made of plant creepers; chitragR^ihaan = art houses; nishaagR^ihaan = nocturnal houses; na chaiva pashyati = but did not see; taam = Her; chaarudarshanaam = with a beautiful appearance.

That Hanuma interested in sight of Seetha, in the middle of that building, went towards houses made of plant creepers, art houses, and nocturnal houses but did not see Her with a beautiful appearance.

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स चिन्तयाम् आस ततो महा कपिः ।
प्रियाम् अपश्यन् रघु नन्दनस्य ताम् ।
ध्रुवम् नु सीता म्रियते यथा न मे ।
विचिन्वतो दर्शनम् एति मैथिली ॥ ५-१२-२

2. saH mahaakapiH = That great Hanuma; tataH = then later; apashyan = not seeing; taam = that Seetha; priyaam = dear; raghunanadanasya = to Rama; chintayaamaasa = thought thus; me = to me; vichinvataH = searching; maithilii = Seetha; yathaa = in what

way; **darshanam** = appearance; **na upayiti** = not being obtained(from that); **siitaa** = Seetha; **dhruvam** = definitely; **mriyate** = has died.

That great Hanuma then later not seeing that Seetha dear to Rama thought thus: "to me searching Seetha in whatever way appearance not being obtained, from that Seetha definitely has died."

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सा राक्षसानाम् प्रवरेण बाला ।
स्व शील सम्रक्षण तत् परा सती ।
अनेन नूनम् प्रतिदुष्ट कर्मणा ।
हता भवेद् आर्य पथे परे स्थिता ॥ ५-१२-३

3. **saa jaanakii** = That Seetha; **sthitaa** = standing; **pare aaryapathe** = in the best traditional path; **vashiilasamrakshaNaa tatparaa satii** = being chaste interested in preserving her character; **hataabhavet** = must have been killed; **anena raakshasaanaam pravareNa** = by the king of these Rakshasas; **pratidushhThakarmaNaa** = who performed evil deeds; **nuunam** = this is certain.

"That Seetha standing in the best traditional path being chaste interested, in preserving her character must have been killed by the king of these Rakshasas who performed evil deeds - this is certain."

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विरूप रूपा विकृता विवर्चसो ।
महा आनना दीर्घ विरूप दर्शनाः ।
समीक्ष्य सा राक्षस राज योषितो ।
भयाद् विनष्टा जनक ईश्वर आत्मजा ॥ ५-१२-४

4. **saa janakeshwara aatmajaa** = that daughter of king Janaka; **vinashhTaa** = died; **bhayaat** = of fear; **samiikshya** = seeing; **raakshasa raajayoshhitaH** = the wives of Ravana; **viruuparuupaaH** = with crooked appearances; **vikR^itaaH** = horrible ones; **vivarcha saH** = without radiance; **mahaananaaH** = with great faces; **diirgha viruupa darshanaaH** = with long and crooked eyes.

"That daughter of King Janaka died of fear seeing the wives of Ravana with crooked appearances - horrible ones without radiance with great faces with long and crooked eyes."

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सीताम् अद्ष्ट्वा हि अनवाप्य पौरुषम् ।
विहन्त्य कालम् सह वानरैः चिरम् ।
न मे अस्ति सुग्रीव समीपगा गतिः ।
सुतीक्ष्ण दण्डो बलवामः च वानरः ॥ ५-१२-५

5. **adR^ishhTvaa** = without seeing; **siitaam** = Seetha; **anavaapya** = not obtaining; **paurushham** = destiny; **vihR^itya** = and wandering; **chiram kaalam** = for a long time; **vaanaraiH saH** = together with Vanaras; **me** = to me; **gatiH naasthi** = there is no path; **sugriiva samiipagaa** = to go near Sugreeva; **vaanaraH** = Sugreeva; **sutiikshaNadaNDaH** = has a sharp punishment; **balavaamshcha** = and also is strong.

"Without seeing Seetha, not obtaining destiny and wandering for a long time together with Vanaras, to me there is not a path to go near Sugreeva. Sugreeva has a sharp punishment and also

दृष्टम् अन्तः पुरम् सर्वम् दृष्ट्वा रावण योषितः ।
न सीता दृश्यते साध्वी वृथा जातो मम श्रमः ॥ ५-१२-६

6. sarvam = all; antaHpuram = inner city; dR^ishhTaam = has been seen; raajayoshhitaH = women of Ravana; dR^ishhTaaH = have been seen; saadhvii = the chaste; siitaa = Seetha; na dR^ishyate = has not been seen; mama shramaH = my effort; jaataH = became; vR^ithaa = wasteful.

"All inner city has been seen. Women of Ravana have been seen. The chaste Seetha has not been seen. My effort became wasteful."

किम् नु माम् वानराः सर्वे गतम् वक्ष्यन्ति समाताः ।
गत्वा तत्र त्वया वीर किम् कृतम् तद् वदस्व नः ॥ ५-१२-७

7. maam = to me; gatam = who has gone back; sarve vaanaraaH = all vanaras; samgataaH = after meeting; kim nu = what; vakshyanti = they would say; viiraa = O strong one; gatvaa = going; tatra = there; kim kR^itam = what has been done; tvayaa = by you; tat vadasva = tell that; naH = to us.

"To me who has gone back all Vanaras after meeting what they would say? O strong one! Going there, what has been done by you? Tell that to us."

अदृष्ट्वा किम् प्रवक्ष्यामि ताम् अहम् जनक आत्मजाम् ।
ध्रुवम् प्रायम् उपेष्यन्ति कालस्य व्यतिवर्तने ॥ ५-१२-८

8. adR^ishhTvaa = without seeing; tam janakaatmajaam = that Seetha; kim = what; pravakshyaami = can I say; vyativartane = due to passing; kaalasya = of time; dR^ivam = definitely; upaishhyanti = they will obtain; praayam = fire.

"Without seeing that Seetha what can I say? Due to passing of time, definitely they will obtain fire."

किम् वा वक्ष्यति वृद्धः च जाम्बवान् अन्नादः च सः ।
गतम् पारम् समुद्रस्य वानराः च समागताः ॥ ५-१२-९

9. gatam = (to me) who had gone; paaram = for the other shore; samudrasya = of the ocean; kim vaa = what will; vR^iddhaH jaambavaan = the old Jambava; vakshyati = say; saH = (what would)that; angadhashcha = Angada and; samaagataaH vaanaraashcha = vanaras who meet(say).

"To me who had gone for the other shore of the ocean what will the old Jambavan say? What would that Angada and vanaras who meet say?"

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परम् सुखम् ।
अनिर्वेदो हि सततम् सर्व अर्थेषु प्रवर्तकः ॥ ५-१२-१०

10. **airhead** = non-depression; **mullah** = is root; **shriyaH** = of development; **anirvedaH** = Absence of despondency; **param sukham** = is the greatest comfort; **anirvedaH** = self reliance; **satatam** = is always; **pravartakaH hi** = is indeed the promoter; **sarvaartheshhu** = in all matters.

"Non-depression is root of development. Absence of despondency is the greatest comfort. Self reliance always is indeed the promoter in all matters."

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करोति सफलम् जन्तोः कर्म यच् च करोति सः ।
तस्माद् अनिर्वेद कन्तम् यत्नम् चेष्टे अहम् उत्तमम् ॥ ५-१२-११
अदृष्टामः च विचेष्यामि देशान् रावण पालितान् ।

11. **yat** = whatever; **karma** = action; **karoti** = (human) does; **tat** = that; **jantoH** = (action) of man; **saphalam saH karoti** = is made to be successful by non-depression; **tasmaat** = for that reason; **aham** = I; **cheshhTe** = will perform; **uttamam prayatnam** = a best effort; **anirvedakR^itam** = together with non-depression; **vicheshhyaam taavat** = I will search all those; **deshaan** = regions; **raavanapaalitaan** = ruled by Ravana; **adR^ishhTaan** = not (yet) seen.

"Whatever action a human does that action of man is made to be successful by non-depression. For that reason I will perform a best effort together with non-depression. I will search all those regions ruled by Ravana not yet seen."

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आपान शाला विचिताः तथा पुष्प गृहाणि च ॥ ५-१२-१२
चित्र शालाः च विचिता भूयः क्रीडा गृहाणि च ।
निष्कुट अन्तर रथ्याः च विमानानि च सर्वशः ॥ ५-१२-१३

12;13. **apaanashaalaaH** = bars; **vichitaaH** = have been searched; **tathaa** = in the same way; **pushhpagR^ihaanicha** = flower houses; **chitrashaalaashcha** = art houses; **vichitaaH** = have been searched; **bhuuyaH** = again; **kriiDaagR^ihaanicha** = pleasure houses; **nishhkuTaantararathyaashcha** = pathways in the middle of gardens; **vimaanaanicha** = buildings; **sarvashaH** = in all directions(have been searched).

"Bars have been searched; in the same way flower houses, art houses have been searched; again pleasure houses, pathways in the middle of gardens, buildings in all directions have been searched."

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इति संचिन्त्य भूयो अपि विचेतुम् उपचक्रमे ।
भूमी गृहामः चैत्य गृहान् गृह अतिगृहकान् अपि ॥ ५-१२-१४

14. **iti** = thus; **samchintya** = thinking; **upachakrame** = (Hanuma) began; **vichetum** = to search; **bhuuyopi** = again; **bhuumiigR^ihaan** = undergrounds; **chaityagR^ihaan** = houses at the beginning of street intersections; **gR^ihaati gR^ihakaanapi** = and also small houses faraway from the main houses.

Thus thinking Hanuma began to search again undergrounds, houses at the beginning of street intersections and also small houses faraway from the main houses.

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उत्पतन् निपतमः च अपि तिष्ठन् गच्छन् पुनः क्वचित् ।
अपावृण्वमः च द्वाराणि कपाटानि अवघट्टयन् ॥ ५-१२-१५
प्रविशन् निष्पतमः च अपि प्रपतन् उत्पतन् अपि ।
सर्वम् अपि अवकाशम् स विचचार महा कपिः ॥ ५-१२-१६

15;16. saH mahaakapiH = the great Hanuma; utpatan = flying; punaH punaH = again and again; nishhpatamshchaapi = and jumping down; tishhThan = standing up; ghachchhan = walking; dvaaraaNi apaavR^iNvan = opening doors; kavaaTaani avaghaaTayan = pushing doors; pravishan = and entering(inside); nishhpatamshchaapi = coming out; prapatan = climbing down; utpatan api = climbing up; vichachaara = wandered; sarvam avakaasam = all opportunity.

The great Hanuma flying again and again and jumping down, standing up, walking, opening doors, pushing doors and entering inside, coming out, climbing down, climbing up wandered all opportunity.

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चतुर् अङ्गुल मात्रो अपि न अवकाशः स विद्यते ।
रावण अन्तः पुरे तस्मिन् यम् कपिर् न जगाम सः ॥ ५-१२-१७

17. saH kapiH = that Hanuma; tasmin ravaNaantaH pure = in that city of Ravana; yam na jagaama = whatever region he did not go; saH = avakaashaH = that region; na vidhyate = was not there; chaturaN^guLa maatro.api = even for four angulas.

That Hanuma in that city of Ravana - whatever region he did not go that region was not there even for four angulas.

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प्राकर अन्तर रथ्याः च वेदिकः चैत्य संश्रयाः ।
श्वभ्राः च पुष्करिण्यः च सर्वम् तेन अवलोकितम् ॥ ५-१२-१८

18. prakaarantara radhyaashcha = streets in the middle of fort walls; vedikaaH = platforms; chaitya samshrayaaH = together with the intersection of four streets; diirghikaaH = wells; pushhkariNyashcha = lakes; sarvam = all these; avalokitam = had been seen; tena = by him.

Streets between fort walls, platforms together with the intersection of four streets, wells, lakes all these had been seen by him.

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राक्षस्यो विविध आकारा विरूपा विकृताः तथा ।
दृष्टा हनूमता तत्र न तु सा जनक आत्मजा ॥ ५-१२-१९

19. raakshasyaH = Rakshasa women; vividhaakaaraaH = of various forms; viruupaaH = with crooked forms; tathaa = and; vikR^utaaH = horrific forms; dR^ishhTaaH = had been seen; tatra = there; hanumataa = by Hanuma; na tu = but not; saa janakaatmajaa = that Seetha.

Rakshasa women of various forms, with crooked forms and horrific forms had been seen there by Hanuma but not that Seetha.

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रूपेण अप्रतिमा लोके वरा विद्या धर स्त्रियः ।

दृष्टा हनूमता तत्र न तु राघव नन्दिनी ॥ ५-१२-२०

20. **varaaH** = the best; **vidhyaadhara striiyaH** = Vidhyaadara women; **ruupeNa apratimaaH** = incomparable by beauty; **loke** = in the world; **dR^ishhTaaH** = had been seen; **tatra** = there; **hanumataa** = by Hanuma; **na tu** = but not; **raaghavanandinii** = Seetha.

The best Vidhyadhara women incomparable by beauty in the world had been seen there by Hanuma, but not Seetha.

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नाग कन्या वर आरोहाः पूर्ण चन्द्र निभ आननाः ।

दृष्टा हनूमता तत्र न तु सीता सुमध्यमा ॥ ५-१२-२१

21. **naagakanyaaH** = naaga women; **varaarooha** = with beautiful buttocks; **puurNachandra nibhaananaaH** = with faces equaling full moon; **dR^ishhTaaH** = had been seen; **hanumataa** = by Hanuma; **tatra** = there; **na tu** = but not; **siitaa** = Seetha; **su madhyamaa** = with a beautiful waist.

Naaga women with beautiful buttocks, with faces equaling full moon had been seen by Hanuma there, but not Seetha with a beautiful waist.

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प्रमथ्य राक्षस इन्द्रेण नाग कन्या बलाद् हताः ।

दृष्टा हनूमता तत्र न सा जनक नन्दिनी ॥ ५-१२-२२

22. **naagakanyaaH** = naaga women; **hR^itaaH** = who had been stolen; **balata** = forcefully; **pramathya** = being defeated; **raakshasendreNa** = by Ravana; **dR^ishhTaaH** = had been seen; **tatra** = there; **hanumataa** = by Hanuma; **na saa janakanandinii** = not that Seetha.

Naaga women who had been stolen forcefully, being defeated by Ravana had been seen there by Hanuma, not that Seetha

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सो अपश्यमः ताम् महा बाहुः पश्यमः च अन्या वर स्त्रियः ।

विषसाद महा बाहुर् हनूमान् मारुत आत्मजः ॥ ५-१२-२३

23. **saH hanuman** = That Hanuma; **mahaa baahuH** = with great arms; **diimaan** = the wise one; **maarutaatmaja** = the son of Vayu; **apasyan** = not seeing; **taam** = that Seetha; **pasyan** = seeing; **anyaaH** = other; **varastriyaH** = best women; **vishhasaada** = became depressed; **muhuH** = again and again.

That Hanuma with great arms, the wise one, the son of Vayu not seeing that Seetha and seeing other women became depressed again and again.

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उद्योगम् वानर इन्द्राणम् प्लवनम् सागरस्य च ।

व्यर्थम् वीक्ष्य अनिल सुतः चिन्ताम् पुनर् उपागमत् ॥ ५-१२-२४

24. **viikshya** = seeing; **udyogam** = the effort; **vaaNarendraaNaam** = of the best Vanaras; **plavanam cha** = and the crossing; **saagarasya** = of ocean; **vyartham** = as being wasted; **anilasutaH** = Hanuma; **chintaam upaagamat** = got depression; **punaH** = again.

Seeing the effort of the best Vanaras and the crossing of ocean as being wasted, Hanuma got depression again.

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अवतीर्य विमानाच् च हनूमान् मारुत आत्मजः ।
चिन्ताम् उपजगाम अथ शोक उपहत चेतनः ॥ ५-१२-२५

25. **atha** = there after; **maarutaatmajaH** = the son of Vaayu; **hanuman** = Hanuma; **avatiirya** = got down; **vimaanaat** = from Pushpaka; **upaagamat** = obtained; **chintaam** = thought; **shokohahatachetanaH** = with a mind overcome with grief.

Thereafter the son of Vayu Hanuma got down from Pushpaka, obtained thought with a mind overcome with grief.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वादशः सर्गः ॥

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Chapter [Sarga] 13 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma starts to search for Seetha overcoming the depression. He begins to go towards Ashoka garden to continue his search.

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विमानात् तु सुसम्क्रम्य प्राकारम् हरि यूथपः ।
हनूमान् वेगवान् आसीद् यथा विद्युद् घन अन्तरे ॥ ५-१३-१

1. **hanuman** = Hanuma; **hariyuudhapaH** = the leader of vanaras; **susamkramya** = crossed; **vimaanaat** = from pushpaka; **praakaaram** = toward the fort wall; **aasiit** = and became; **vegavaan** = with speed; **vidhyut yathaa** = like a lighting; **ghanantare** = in the middle of cloud.

Hanuma the leader of Vanaras crossed from pushpaka toward the fort wall and became with speed like lighting in the middle of a cloud.

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सम्परिक्रम्य हनुमान् रावणस्य निवेशनान् ।
अदृष्ट्वा जानकीम् सीताम् अब्रवीद् वचनम् कपिः ॥ ५-१३-२

2. **kapiH hanuman** = the simian Hanuma; **samparikramya** = went far; **raavaNasya niveshanaat** = from the house of Ravana; **adR^ishhTvaa** = not seeing; **siitaam** = Seetha; **jaanakiim** = the daughter of king Janaka; **abraviit** = said; **vachanam** = (these) words.

The simian Hanuma went far from the house of Ravana and not seeing Seetha, the daughter of King Janaka, said these words:

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भूयिष्ठम् लोडिता लन्का रामस्य चरता प्रियम् ।
न हि पश्यामि वैदेहीम् सीताम् सर्व अन्ग शोभनाम् ॥ ५-१३-३

3. laN^kaa = the city of Lanka; bhuuyishhTham lolitaa = had been mostly explored; charataa = (by me)attempting; raamasya priyam = the pleasure of Sri Rama; na hi pashyaami = but I am unable to see; siitaam = Seetha; sarvaaN^ga shobhanaam = beautiful in all limbs; vaidehiim = and the daughter of Videha;

"The city of Lanka has been mostly explored by me attempting for the pleasure of Rama. But I am unable to see Seetha, beautiful in all limbs, and the daughter of Videha."

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पल्वलानि तटाकानि सरांसि सरितः तथा ।
नद्यो अनूपवन अन्ताः च दुर्गाः च धरणी धराः ॥ ५-१३-४
लोडिता वसुधा सर्वा न च पश्यामि जानकीम् ।

4. sarvaaH vasudaa = all earth; palvaalaani = (consisting of) pools; taTaakaani = ponds; saraamsi = lakes; tathaa = and; saritaH = streams; nadyaH = rivers; anupavanaantashcha = and forest areas; filled with water; dharaNiidharaaH = mountains; durgaaH = difficult of access; Lolitaa = have been explored; na tu pashyaami = but I did not see; jaanakiim = Seetha.

"All earth consisting of pools, ponds, lakes and streams, rivers and forest areas filled with water, mountains difficult of access have been explored but I did not see Seetha."

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इह सम्पातिना सीता रावणस्य निवेशने ॥ ५-१३-५
आख्याता गृध्र राजेन न च पश्यामि ताम् अहम् ।

5. akhyaataa = it has been said; gR^idhraraajena sampaatinaa = by the eagle king Sampaat; siitaa = Seetha; iha = (to be) here; raavaNasya niveshane = in the house of Ravana; aham = I; na cha pashyaami = I am unable to see; taam = her.

"It has been said by the eagle King Sampati that Seetha is here in the house of Ravana. I am unable to see her."

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किम् नु सीता अथ वैदेही मैथिली जनक आत्मजा ॥ ५-१३-६
उपतिष्ठेत विवशा रावणम् दुष्ट चारिणम् ।

6. atha = otherwise; siitaa = Seetha; vaidehii = belonging to Videha; maithilii = born in Mithila; janakaatmaja = and daughter of king Janaka; kim nu upatishhTheta = can she be; vivashaa = helplessly; dushhTachaariNam raavaNam = (together with) the evil minded Ravana.

"Otherwise Seetha belonging to Videha born in Mithila and daughter of king Janaka - Can she be helplessly together with the evil minded Ravana."

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क्षिप्रम् उत्पततो मन्ये सीताम् आदाय रक्षसः ॥ ५-१३-७
बिभ्यतो राम बाणानाम् अन्तरा पतिता भवेत् ।

7. manye = I think; rakshasaH = while Ravana; bibhyataH = fearing; raamabaaNaanaam = Rama's arrows; kshipramutpatataH = flew quickly; siitaam aadaaya = carrying Seetha; patitaa bhavet = (She) might have fallen down; antaraa = in the middle(of the journey).

"I think while Ravana fearing Rama's arrows flew quickly carrying Seetha, she might have fallen down in the middle of the journey."

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अथवा ह्रियमाणायाः पथि सिद्ध निषेविते ॥ ५-१३-८
मन्ये पतितम् आर्याया हृदयम् प्रेक्ष्य सागरम् ।

8. **athavaa** = or; **manye** = I think; **hR^idayam** = the heart; **aayraayaaH** = of the noble Seetha; **hR^iyamaaryaayaaH** = being stolen; **patii** = in the path; **sidhhanishhevite** = served by Siddhaas; **patitam** = must have sunk; **saagaram prekshya** = at the site of the ocean.

"Or I think the heart of the noble Seetha being stolen in the path served by Siddhas must have sunk at the site of the ocean."

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रावणस्य ऊरु वेगेन भुजाभ्याम् पीडितेन च ॥ ५-१३-९
तया मन्ये विशाल अक्ष्या त्यक्तम् जीवितम् आर्याया ।

9. **manye** = I think; **raavanasya uruvegeNa** = due to great speed of Ravana; **bhujaabhyaam piiDitenacha** = and due to the torture of Ravana's shoulders; **jiivitam chaktam** = the life has been given up; **tayaa aaryayaa** = by that noble one; **vishaalaakshyaa** = with wide eyes.

"I think due to great speed of Ravana and due to the torture of Ravana's shoulders the life has been given up by that noble one with wide eyes."

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उपरि उपरि वा नूनम् सागरम् क्रमतः तदा ॥ ५-१३-१०
विवेष्टमाना पतिता समुद्रे जनक आत्मजा ।

10. **tadaa** = then; **kramataH** = while being flown; **saagaram upari upari** = upon the surface of the ocean; **janakaatmaja** = Seetha; **nunam** = definitely; **patitaa** = fell down; **saagare** = in the ocean; **viveshhThamaana** = while wriggling.

"Then while being flown upon the surface of the ocean, Seetha definitely fell down in the ocean while wriggling."

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आहो क्षुद्रेण च अनेन रक्षन्ती शीलम् आत्मनः ॥ ५-१३-११
अबन्धुर् भक्षिता सीता रावणेन तपस्विनी ।

11. **aho** = or; **tapasvinii siitaa bhakishtaa** = has the austere Seetha been eaten; **anena raavaNena** = by this Ravana; **kshudreNa** = the evil minded one; **atmanaH shiilam rakshantii** = while she was protecting her chastity; **abandhuH** = without any relatives(near her).

"Or has the austere Seetha been eaten by this Ravana, the evil minded one while she was protecting her chastity without any relatives near her."

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अथवा राक्षस इन्द्रस्य पत्नीभिर् असित ईक्षणा ॥ ५-१३-१२
अदुष्टा दुष्ट भावाभिर् भक्षिता सा भविष्यति ।

12. **athavaa** = otherwise; **adushhTaa** = not being evil; **asitekshaNaa** = with black eyes saa = she; **bhakshitaa bhavishhyati** = may have been eaten; **raakshasendrasya patniibhi** = by the wives of Ravana; **dushhTabhaavaabhi** = with evil thoughts.

"Otherwise not being evil with black eyes, She may have been eaten by the wives of Ravana with evil thoughts."

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सम्पूर्ण चन्द्र प्रतिमम् पद्म पत्र निभ ईक्षणम् ॥ ५-१३-१३

रामस्य ध्यायती वक्त्रम् पञ्चत्वम् कृपणा गता ।

13. **kR^ipaNaa** = the pitiable Seetha; **sampuurnNachandra pratimam** = equaling full moon; **padmapatra nibhyekshaNam** = with eyes equaling lotus petals; **paJNchantvam gataa** = must have obtained death; **dhyaayatii** = while meditating; **raamasya vaktram** = upon Rama's face.

"The pitiable Seetha equaling full moon, with eyes equaling lotus petals must have obtained death while meditating upon Rama's face."

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हा राम लक्ष्मण इति एव हा अयोध्येति च मैथिली ॥ ५-१३-१४

विलप्य बहु वैदेही न्यस्त देहा भविष्यति ।

14. **vaidehii** = the daughter of Videha; **maithilii** = Seetha; **ha raamaa** = O Rama; **ha lakshmaNa** = O Lakshmana; **ha ayodhye** = O Ayodhya; **iti** = thus; **bahuvilapya** = weeping greatly; **nyasta dehaa bhavishhyati** = may have given up her body.

"The daughter of Videha, Seetha. ♦O Rama! ♦O Lakshmana! ♦O Ayodhya!', thus weeping greatly may have given up her body."

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अथवा निहिता मन्ये रावणस्य निवेशने ॥ ५-१३-१५

नूनम् लालप्यते मन्दम् पञ्जरस्था इव शारिका ।

15. **manye** = I think; **athavaa** = otherwise; **nihitaa** = being put; **raavaNasya niveshane** = in the house of Ravana; **siitaa** = Seetha; **nunam laalpyate** = is definitely crying; **paJNjarastaa shaarikaa iva** = like a caged myna.

"I think otherwise being put in the house of Ravana Seetha is definitely crying like a caged myna."

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जनकस्य कुले जाता राम पत्नी सुमध्यमा ॥ ५-१३-१६

कथम् उत्पल पत्र अक्षी रावणस्य वशम् व्रजेत् ।

16. **katham** = how(can); **janakasya sutaa** = the daughter of King Janaka; **ramapatniim** = Rama's wife; **siita** = Seetha; **su madhyamaa** = with a beautiful waist; **utpala patraakshi** = with eyes like black lotus petals; **vrajet** = obtain; **raavanasya vasam** = Ravana's capture.

"How can the daughter of King Janaka, Rama's wife Seetha with a beautiful waist, with eyes like black lotus petals obtain Ravana's capture."

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विनष्टा वा प्रनष्टा वा मृता वा जनक आत्मजा ॥ ५-१३-१७

रामस्य प्रिय भार्यस्य न निवेदयितुम् क्षमम् ।

17. na kshamam = it is not fair; nivedayutum = to let know; raamasya priyabhaaryasya = to Rama who has a dear wife; janakaatmaja = (if) Seetha; vinashhTaa vaa = is lost; praNashhTavaa = or is not to be seen; mR^itaavaa = or has died.

"It is not fair to let know Rama who has a dear wife if Seetha is lost or is not to be seen or has died."

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निवेद्यमाने दोषः स्याद् दोषः स्याद् अनिवेदने ॥ ५-१३-१८

कथम् नु खलु कर्तव्यम् विषमम् प्रतिभाति मे ।

18. nivedyamaane = to be let known; syaat doshhaH = becomes an error; anivedane = not to let know; syaat = becomes; doshhaH = an error; khatham = how; kartavyam nu khalu = to perform the duty; me = to me; pratibhaati = (this) seems; vishhamam = dire (situation).

"To be let known becomes an error; not to let know becomes an error how to perform the duty? To me this seems dire situation."

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अस्मिन् एवम् गते कर्ये प्राप्त कालम् क्षमम् च किम् ॥ ५-१३-१९

भवेद् इति मतिम् भूयो हनुमान् प्रविचारयन् ।

19. asmin kaarye = this task; evam gate = while it goes this way; praaptakaalam = the time is approaching; kim bhavet = what becomes; kshamam = appropriate; iti = thus; hanuman = Hanuma; bhuuyaH pravichaarayata = thought again; matam = (this) view point.

"This task while it goes this way the time is approaching. What becomes appropriate" thus Hanuma thought again this view point.

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यदि सीताम् अदृष्ट्वा अहम् वानर इन्द्र पुरीम् इतः ॥ ५-१३-२०

गमिष्यामि ततः को मे पुरुष अर्थो भविष्यति ।

20. yadi aham gamishhyaami = if I go; vaanarendra puriim = towards Sugreeva's city; ita ha = from here; adR^ishhTvaa = without seeing; siitaam = Seetha; tataH = from that; kaH = (to) what; purushhaarthah bhavishhyati = avail will this effort be.

"If I go towards Sugreeva's city from here without seeing Seetha from that to what avail will this effort be?"

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मम इदम् लन्घनम् व्यर्थम् सागरस्य भविष्यति ॥ ५-१३-२१

प्रवेशः चिव लन्काया राक्षसानाम् च दर्शनम् ।

21. idam = this; mama = my; saagarasya laN^ghanam = crossing of the ocean; laN^kaayaaH praveshascha = entering the city of Lanka; raakshasaanaam darshanam = the site of Rakshasas; vyartham bhavishhyati = (all this) will become waste.

"My crossing of the ocean entering the city of Lanka the site of rakshasas - all this will become waste."

किम् वा वक्ष्यति सुग्रीवो हरयो व समागताः ॥ ५-१३-२२

किष्किन्धाम् समनुप्राप्तौ तौ वा दशरथ आत्मजौ ।

22. **maam** = to me; **samanupraaptam** = reaching; **kishkindhaam** = Kishkindha; **kim vaksyati sugriivaH** = what would Sugreeva say; **samaagataaH harayaH vaa** = or vanaras there; **tau dasharaathmajau vaa** = or those sons of Dasharatha (what would they say).

"To me reaching Kishkindha what would Sugreeva say or Vanaras there or those sons of Dasharatha what would they say?"

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गत्वा तु यदि काकुत्स्थम् वक्ष्यामि परम् अप्रियम् ॥ ५-१३-२३

न दृष्टा इति मया सीता ततः त्यक्ष्यन्ति जीवितम् ।

23. **gatvaa** = going(there); **mayaa** = by me; **kaakustham** = for Rama; **siitaa na dR^ishhTeti** = Seetha has not been seen; **iti** = thus; **vakshaami yadi** = if I say; **param apriyam** = a very unpleasant (word); **tataH** = thereafter; **jiivitam tyakshati** = (Rama) will give up life.

"Going there by me for Rama, ♦Seetha has not been seen' - thus if I say a very unpleasant word thereafter Rama will give up life."

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परुषम् दारुणम् क्रूरम् तीक्ष्णम् इन्द्रिय तापनम् ॥ ५-१३-२४

सीता निमित्तम् दुर्वाक्यम् श्रुत्वा स न भविष्यति ।

24. **shrutvaa** = hearing; **durvaakhyam** = bad words; **siitaa nimittam** = belonging to Seetha; **parushham** = (that is) harsh; **daaruNam** = horrible; **kruram** = cruel; **tiikshaNam** = sharp; **indriyataapanam** = sense agonizing; **saH na bhavishhyati** = He will not exist.

"Hearing bad word belonging to Seetha that is harsh, horrible, cruel, sharp, sense agonizing, He will not exist."

Verse Locator

तम् तु कृच्च गतम् दृष्ट्वा पन्चत्व गत मानसम् ॥ ५-१३-२५

भृश अनुरक्तो मेधावी न भविष्यति लक्ष्मणः ।

25. **dR^ishhTvaa** = seeing; **tam** = that Rama; **kR^ichchhra gatam** = being with troubles; **paJNchatva gatamaanasam** = being with a heart towards death; **lakshmaNaH** = Lakshmana; **bhR^ishaanuraktaH** = one with great love; **medhaavi** = and an intellectual; **na bhavishhyati** = will not exist.

"Seeing that Rama being with troubles, being with a heart towards death, Lakshmana, one with great love and an intellectual will not exist."

Verse Locator

विनष्टौ भ्रातरौ श्रुत्वा भरतो अपि मरिष्यति ॥ ५-१३-२६

भरतम् च मृतम् दृष्ट्वा शत्रुघ्नो न भविष्यति ।

26. **shR^itvaa** = hearing; **braatarau** = brothers; **vinashhTau** = to be dead; **bharataH api** = Bharata also; **marishhyati** = will die; **dR^ishhTvaa** = seeing; **mR^itam** = the dead; **bharatam** = Bharata; **shatrughnashcha** = Shatrughana also; **na bhavishhyati** = will not exist.

"Hearing brothers to be dead, Bharata also will die. Seeing the dead Bharata, Shatrughana also will not exist."

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पुत्रान् मृतान् समीक्ष्य अथ न भविष्यन्ति मातरः ॥ ५-१३-२७
कौसल्या च सुमित्रा च कैकेयी च न संशयः ।

27. **atha** = thereafter; **sa miikshya** = seeing; **putraan** = sons; **mR^itaan** = to be dead; **maataraH** = the mothers; **kausalyaa cha** = Kausalya sumitraa; **cha** = and Sumitra; **kaikeyii cha** = and Kaikeyi; **na bhavishhyanti** = will not exist; **samsayaH na** = there is no doubt.

"Thereafter seeing sons to be dead the mothers Kausalya, Sumitra and Kaikeyi will not exist - there is no doubt."

[Verse Locator](#)

कृतज्ञः सत्य संधः च सुग्रीवः प्लवग अधिपः ॥ ५-१३-२८
रामम् तथा गतम् दृष्ट्वा ततः त्यक्ष्यन्ति जीवितम् ।

28. **kR^itajJNaH** = grateful; **satyasandhashcha** = true to pledge; **sugriivaH** = Sugreeva; **plavagaadhi paH** = the leader of Vanaras; **dR^ishhTvaa** = seeing; **raamam** = Rama; **tathaa gatam** = die in that way; **jiivitam tyakshyati** = will give up life; **tataH** = thereafter.

"Grateful, true to pledge Sugreeva, the leader of Vanaras, seeing Rama the leader of Vanaras seeing Rama die in that way will give up life thereafter."

[Verse Locator](#)

दुर्मना व्यथिता दीना निरानन्दा तपस्विनी ॥ ५-१३-२९
पीडिता भर्तु शोकेन रुमा त्यक्ष्यति जीवितम् ।

29. **piiDitaa** = being tortured; **bhartrushokena** = by the sorrow of husband; **vyathitaa** = made sad; **durmanaaH** = by a gloomy heart; **diinaa** = disconsolate; **niraanandaa** = without happiness; **tapasvinii** = to be pitied; **rumaa** = Ruma; **tyakshati** = will give up; **jiivitam** = life.

"Being tortured by the sorrow of husband, made sad by a gloomy heart, disconsolate without happiness, to be pitied, Ruma will give up life."

[Verse Locator](#)

वालिजेन तु दुह्खेन पीडिता शोक कर्षिता ॥ ५-१३-३०
पन्चत्व गमने राज्ञः तारा अपि न भविष्यति ।

30. **piiDitaa** = being distressed; **vaalijenadukhena** = from the sorrow of Vali; **shokakarshitaa** = being emaciated from grief; **taaraapi** = Tara also; **na bhavishhyati** = will not exist; **raajJNi** = (while) the king Sugreeva; **paJNchatvam gate** = is obtaining death.

"Being distressed from the sorrow of Vali, being emaciated from grief, Tara also will not exist while the king Sugreeva is obtaining death."

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माता पित्रोर् विनाशेन सुग्रीव व्यसनेन च ॥ ५-१३-३१
कुमारो अपि अन्गदः कस्माद् धारयिष्यति जीवितम् ।

31. kumaaraH = the young; angada api = Angada also; vinaashenaa = from the death; maataa pitro = of mother and father; vyasanena = from the grief; suriivasya = of Sugreeva; kasmaat = why will (he); dhaarayishhyati jiivitam = retain life.

"The young Angada also from the death of mother and father, from the grief of Sugreeva - why will he retain life?"

[Verse Locator](#)

भर्तृजेन तु शोकेन अभिभूता वन ओकसः ॥ ५-१३-३२
शिरांसि अभिहनिष्यन्ति तलैर् मुष्टिभिर् एव च ।

32. vanaukasaH = Vanaras; hyabhibhuutaaH = being rejected; bhatrujena duHkhena = by the sorrow due to their lord; abhihanishhyanti = will strike; shiraamsi = their heads; talaiH = with palms; mushhTibhirevacha = and fists.

"Vanaras being rejected by the sorrow due to their lord will strike their heads with palms and fists."

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सान्त्वेन अनुप्रदानेन मानेन च यशस्विना ॥ ५-१३-३३
लालिताः कपि राजेन प्राणामः त्यक्ष्यन्ति वानराः ।

33. vaanaaraaH = Vanaras; laalitaH = loved; yashasvinaa kapiraaH = by the famous Sugreeva; saantvenaa = through good words; anupradaanena = through small gifts; maanena = through respect; chakshyanti = will give up praNaa = lives.

"Vanaras loved by the famous king Sugreeva through good words, through small gifts, through respect will give up lives."

[Verse Locator](#)

न वनेषु न शैलेषु न निरोधेषु वा पुनः ॥ ५-१३-३४
क्रीडाम् अनुभविष्यन्ति समेत्य कपि कुन्जराः ।

34. kapikuNJaraaH = best among Vanaras; na anubhavishhyanti = will not enjoy; sametya = together; kriiDaam = sport; vaneshhu = in forest; na shaileshhu = not on mountains; nirodheshhu vaa punaH = not again in covered places.

"Best among Vanaras will not enjoy together sport in forest, not on mountains, not again in covered places."

[Verse Locator](#)

सपुत्र दाराः सामात्या भर्तृ व्यसन पीडिताः ॥ ५-१३-३५
शैल अग्रेभ्यः पतिष्यन्ति समेत्य विषमेषु च ।

35. sa putra dhaaraaH = together with wife and children; saamaatyaaH = and together with ministers; bhartuvyasana piiDitaaH = being tortured by grief of their lord; patishhyanti = they will fall down; shailaagrebhyaH = from top of mountains; sameshhu = on to flat lands; vishhameshhu cha = and on to rugged lands.

"Together with wife and children and together with ministers being tortured by grief of their lord, they will fall down from top of mountains on to flat lands and on to rugged lands."

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विषम् उद्धन्धनम् वा अपि प्रवेशम् ज्वलनस्य वा ॥ ५-१३-३६

उपवासम् अथो शस्त्रम् प्रचरिष्यन्ति वानराः ।

36. **vaanaraaH** = Vanaras; **pracharishhyanti** = will perform(death); **vishham** = (taking) poison; **utbandhanam vaapi** = or get hanged; **jvalanasya pravesham vaa** = or entering fire; **upavaasam** = or fasting; **atho** = or; **shastram** = a weapon.

"Vanaras will perform death by taking poison or getting hanged or entering fire or fasting or a weapon."

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घोरम् आरोदनम् मन्ये गते मयि भविष्यति ॥ ५-१३-३७

इक्ष्वाकु कुल नाशः च नाशः चैव वन ओकसाम् ।

37 **mayi gate** = while I am going; **manye** = I think; **ikshvaaku kula naashashcha** = (about) the destruction of Ikshvaaku dynasty; **naashashchaiva** = and destruction; **vanaukasaam** = of Vanaras; **bhavishhyati** = and there will be; **ghoram aarodhanam** = a terrible wail.

"While I am going I think about the destruction of Ikshvaaku dynasty and destruction of Vanaras and there will be a terrible wail."

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सो अहम् न एव गमिष्यामि किष्किन्धाम् नगरीम् इतः ॥ ५-१३-३८

न हि शक्यामि अहम् द्रष्टुम् सुग्रीवम् मैथिलीम् विना ।

38. **aham** = I; **naiva gamishhyaami** = will not go; **itaH** = from here; **kishkindhaam nagariim** = to the kishkindha city; **aham** = I; **na cha shakshyaamyaham** = (am)not capable; **drashhTum** = to see; **sugriivam** = Sugreeva; **maithiliim vinaa** = without Seetha.

"I will not go from here to the Kishkindha city. I am not capable to see Sugreeva without Seetha."

[Verse Locator](#)

मयि अगच्चति च इहस्थे धर्म आत्मानौ महा रथौ ॥ ५-१३-३९

आशया तौ धरिष्येते वनराः च मनस्विनः ।

39. **mayii** = I; **agachchhati** = while not going; **ihasthe** = being here; **dharmaatmaanau** = those virtuous ones; **mahaa rathau** = those great warriors; **tau** = those two Rama and Lakshmana; **dharishhyate** = will live; **aashayaa** = by hope; **vaanaraashcha** = Vanaras also; **manasvinaH** = who are agile.

"I while not going, being here those virtuous ones, those great warriors those two Rama and Lakshmana will live by hope. Vanaras also who are agile will live."

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हस्त आदानो मुख आदानो नियतो वृक्ष मूलिकः ॥ ५-१३-४०

वानप्रस्थो भविष्यामि अदृष्ट्वा जनक आत्मजाम् ।

सागर अनूपजे देशे बहु मूल फल उदके ॥ ५-१३-४१

40; 41. **adR^ishhtvaa** = without seeing; **janakaatmajaa** = Seetha; **hastaa danaH** = (subsisting on) whatever falls on hand; **mukhaadaanaH** = whatever comes to mouth; **niyataH** = being self restrained; **bhavishhyaami** = will become; **vaana prastaH** = a

hermit; **vR^ikshamuulikaH** = living on trees and herbs; **saagaraanupaje dese** = at a region near ocean; **bahumuulaphalodake** = which has many roots; fruits and much water.

"Without seeing Seetha subsisting on whatever falls on hand, whatever comes to mouth, being self restrained I will become a hermit living on trees and herbs at a region near ocean which has many roots, fruits and much water."

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चिताम् कृत्वा प्रवेक्ष्यामि समिद्धम् अरणी सुतम् ।
उपविष्टस्य वा सम्यग् लिङ्गिनम् साधयिष्यतः ॥ ५-१३-४२
शरीरम् भक्षयिष्यन्ति वायसाः श्वापदानि च ।

42. **pravekshyaami** = or I will enter; **araNiisutam** = fire; **samidham** = which is glowing; **chitaam kR^itvaa** = after making a funeral pile; **vaa** = or; **upavishhTasya** = while sitting; **saadhayishhyataH** = performing; **liN^gnam** = fasting onto death; **sariram bhakshayishhyanti** = my body will be eaten; **vaayasaaH** = by crows; **shvapadaani cha** = and by beasts of prey.

"Or I will enter fire which is glowing after making a funeral pile or while sitting performing fasting onto death my body will be eaten by crows and by beasts of prey."

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इदम् अपि ऋषिभिर् दृष्टम् निर्याणम् इति मे मतिः ॥ ५-१३-४३
सम्यग् आपः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम् ।

43. **idam** = this; **niryaaNam** = way to giving up body; **dR^ishhTam** = has been seen; **maharshhibhi** = by sages; **iti** = this; **me matiH** = is my; opinion; **jaanakiim na chetpashyaami** = if I do not see Seetha; **pravekshyaami** = I will enter; **samyak aapaH** = lot of water.

"This way to giving up body has been seen by sages. This is my opinion if I do not see Seetha, I will enter lot of water."

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सुजात मूला सुभगा कीर्ति माला यशस्विनी ॥ ५-१३-४४
प्रभग्ना चिर रात्री इयम् मम सीताम् अपश्यतः ।

44. **siitaam apashyataH** = not seeing Seetha; **mama kiirtimaalaa** = my garland of glory; **chiraraatraaya** = of long time; **sujaatamuula** = with a strong foundation; **subhagaa** = beautiful one; **yashasvinii** = together with fame; **prabhagnaa** = has been destroyed.

"Not seeing Seetha, my garland of glory of long time with a strong foundation, beautiful one together with fame has been destroyed."

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तापसो वा भविष्यामि नियतो वृक्ष मूलिकः ॥ ५-१३-४५
न इतः प्रतिगमिष्यामि ताम् अदृष्ट्वा असित ईक्षणाम् ।

45. **bhavishhyaami** = I will become; **taapasovaa** = as a hermit; **niyataH** = who is self restrained; **vR^ikshamuulikaH** = resorting to trees and herbs; **na pratigamishhyaami** = I will not go; **itaH** = from here; **adR^ishhTvaa** = not seeing; **taam** = Seetha; **asitekshanaam** = with black eyes.

"I will become a hermit who is self restrained resorting to trees and herbs, I will not go from here not seeing Seetha with black eyes."

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यदि इतः प्रतिगच्छामि सीताम् अनधिगम्य ताम् ॥ ५-१३-४६
अन्गदः सहितैः सर्वैर् वानरैर् न भविष्यति ।

46. **yadi pratigachchhaami** = if I go back; **itaH** = from here; **anadhigamyaa** = without knowing; **taam siitaam** = that Seetha; **na bhavishhyati** = there will not be; **angadhaH** = Angada; **sarvaiH tai vaanaraiH saH** = together with all those Vanaras.

"If I go back from here without knowing that Seetha, there will not be Angada together with all those Vanaras."

[Verse Locator](#)

विनाशे बहवो दोषा जीवन् प्राप्नोति भद्रकम् ॥ ५-१३-४७
तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति सम्मामः ।

47. **bahavaH doshhaaH** = there are lot of blemishes; **vinaashe** = in dieing; **jiivan** = one who is alive; **pashyati** = sees; **bhadraaNi** = auspicious things; **tasmaat** = for that reason; **dharishhyaami** = I will keep; **praaNaan** = my life; **druvaH** = it is definite; **jiivitasamgaaH** = for the meeting of people who are alive.

"There are lots of blemishes in dying; one who is alive sees auspicious things. For that reason I will keep my life. It is definite for the meeting of people who are alive."

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एवम् बहु विधम् दुःखम् मनसा धारयन् मुहुः ॥ ५-१३-४८
न अध्यगच्चत् तदा पारम् शोकस्य कपि कुन्जरः ।

48. **kapikuJNjaraH** = Hanuma; **dhaarayan** = carrying; **manasaa** = in mind; **bahuvidham duHkham** = sorrow of various kinds; **muhuH** = again and again; **naadhyagachchhat** = did not get; **tadaa** = then; **shokhasya paaram** = the crossing of sorrow.

Hanuma carrying in mind sorrow of various kinds again and again did not get then the crossing of sorrow.

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रावणम् वा वधिष्यामि दशग्रीवम् महा बलम् ॥ ५-१३-४९
कामम् अस्तु हता सीता प्रत्याचीर्णम् भविष्यति ।

49. **vaa** = otherwise; **vadhishhyaami** = I will kill; **raavaNam** = Ravana; **dashagriivam** = with ten heads; **mahaabalam** = with great prowess; **hR^itaa** = the stolen; **siitaa** = Seetha; **kaamam astu** = whatever happened to her; **pratyaachiirNam bhavishhyati** = this will be a revenge to that.

"Otherwise I will kill Ravana with ten heads, with great prowess. Whatever happened to the stolen Seetha, this will be revenge to that."

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अथवा एनम् समुत्क्षिप्य उपरि उपरि सागरम् ॥ ५-१३-५०
रामाय उपहरिष्यामि पशुम् पशु पतेर् इव ।

50. **athavaa** = otherwise; **samutkshipyaa** = carrying; **evam** = this Ravana; **saagaram uparyupari** = over the surface of ocean; **upaharishhyaami** = I will take him; **raamaaya** = to Rama; **pashum iva** = like an animal; **pashupate** = to the lord of animals.

"Otherwise carrying this Ravana over the surface of ocean I will take him to Rama like an animal to the lord of animals."

[Verse Locator](#)

इति चिन्ता समापन्नः सीताम् अनधिगम्य ताम् ॥ ५-१३-५१

ध्यान शोका परीत आत्मा चिन्तयाम् आस वानरः ।

51. **vaanaraH** = Hanuma; **anadhigamya** = not seeing; **taam siitaam** = that Seetha; **iti** = thus; **samaapannaH** = begetting; **chintaam** = sorrow; **chintayaamaasa** = thought; **dhyaanashokapariitaatma** = with a mind cluttered with thoughts and sorrow.

Hanuma not seeing that Seetha thus begetting sorrow, thought with a mind cluttered with thoughts and sorrow.

[Verse Locator](#)

यावत् सीताम् न पश्यामि राम पत्नीम् यशस्विनीम् ॥ ५-१३-५२

तावद् एताम् पुरीम् लन्काम् विचिनोमि पुनः पुनः ।

52. **yaavat** = to wherever; **pashyaami** = I see; **siitaam** = Seetha; **raamapatniim** = the wife of Sri Rama; **yashasviniim** = and one with fame; **tavat** = till there; **vichinomi** = I will search; **etaam laN^kaam puriim** = the city of Lanka; **punaH punaH** = again and again.

"To wherever I see Seetha, the wife of Sri Rama and one with fame, till there I will search the city of Lanka again and again."

[Verse Locator](#)

सम्पाति वचनाच् च अपि रामम् यदि आनयामि अहम् ॥ ५-१३-५३

अपश्यन् राघवो भार्याम् निर्दहेत् सर्व वानरान् ।

53. **sampaati vachanaat** = based on words of Sampati; **aham aanayaami yadi** = if I bring; **raamam** = Sri Rama(then); **raghavaH** = Sri Rama; **apasyan** = not seeing; **bhaaryaam** = wife; **nirdahet** = will burn; **sarva vaanaraan** = all Vanaras.

"Based on words of Sampati if I bring Sri Rama then Sri Rama not seeing wife will burn all Vanaras."

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इह एव नियत आहारो वत्स्यामि नियत इन्द्रियः ॥ ५-१३-५४

न मत् कृते विनश्येयुः सर्वे ते नर वानराः ।

54. **niyataahaaraH** = with limited food; **yatendriyaH** = and with restrained senses; **vatsyaami** = and I live; **ihaiva** = here itself; **matkR^ite** = by my deed; **te naravaanaraaH** = those men and vanaras; **na vinasheyuH** = let they not be destroyed.

"With limited food and with restrained senses, I live here itself. By my deed those men and vanaras - let they not be destroyed."

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अशोक वनिका च अपि महती इयम् महा द्रुमा ॥ ५-१३-५५

इमाम् अभिगमिष्यामि न हि इयम् विचिता मया ।

55. yaa = whatever; iyam = this; ashokavanikaa = Ashoka garden; mahaadR^imaa = with great trees; dR^ishyate = is being seen; imam = this; adhigamishhyaami = I will obtain; iyam = this; na vichitaaH = has not been searched; mayaa = by me.

"Whatever this Ashoka garden with great trees is being seen this I will obtain. This has not been searched by me."

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वसून् रुद्रामः तथा आदित्यान् अश्विनौ मरुतो अपि च ॥ ५-१३-५६

नमः कृत्वा गमिष्यामि रक्षसाम् शोक वर्धनः ।

56. namaskR^itvaa = saluting; vasuun = the eight Vasus; rudraan = Rudras; tathaa = and; aadityaan = Adityas; aswinau = the two Aswinis; maruto api cha = seven maruts; gamishhyaami = I will go; shokavardhanaH = to increase the grief; rakshasaam = of Rakshasas.

"Saluting the eight Vasus, Rudras and Adityas, the two Aswinis, seven Maruts, I will go to increase the grief of Rakshasas."

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जित्वा तु राक्षसान् देवीम् इक्ष्वाकु कुल नन्दिनीम् ॥ ५-१३-५७

सम्प्रदास्यामि रामाया यथा सिद्धिम् तपस्विने ।

57. jitvaatu = defeating; sarvaan rakshasaan = all Rakshasas; sampradaasyaami = I will give; ikshvaaku kulanandinii = Seetha who gives happiness to Ikshvaaku dynasty; raamaya = to Sri Rama; sidhhim yathaa = as the fruit of austerity; tapasvine = to an ascetic.

"Defeating all rakshasas, I will give Seetha, who gives happiness to Ikshvaaku dynasty to Sri Rama as the fruit of austerity to an ascetic."

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स मुहूर्तम् इव ध्यात्वा चिन्ता विग्रथित इन्द्रियः ॥ ५-१३-५८

उदतिष्ठन् महा बाहुर् हनूमान् मारुत आत्मजः ।

58. mahaa tejaaH = the great gloried; maarutaatmajaH = son of Vayu; saH hanuman = that Hanuma; vudatishhTat = got up; chintaaH grathitedriyaH = with his senses tied by grief; dhyaatvaa = meditating; muhurtam iva = for a moment.

The gloried son of Vayu that Hanuma got up with his senses tied by grief.

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नमो अस्तु रामाय सलक्ष्मणाय ।

देव्यै च तस्यै जनक आत्मजायै ।

नमो अस्तु रुद्र इन्द्र यम अनिलेभ्यो ।

नमो अस्तु चन्द्र अर्क मरुद् गणेभ्यः ॥ ५-१३-५९

59. namaH astu = let there be salutations; raamaaya = to Sri Rama; sa lakshmaNaaya = together with Lakshmana; tasyai janakaatmajaayai cha = also to that; daughter of Janaka; devyai = who is divine namaH astu = let there be salutations; rudrendra

yamaanilebhyaH = to Rudra; Indra; Yama and Vaayu; namaH astu = let there be salutations; chandrarkamarudgaNebhyaH = to Chandra; Sun and Marut ganas.

"Let there be salutations to Sri Rama together with Lakshmana, also to that, who is divine let there be salutations. To Rudra, Indra, Yama and Vaayu let there be salutations."

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स तेभ्यः तु नमः कृत्वा सुग्रीवाय च मारुतिः ।
दिशः सर्वाः समालोक्य अशोक वनिकाम् प्रति ॥ ५-१३-६०

60. saH marutiH = that Hanuma; namaskR^itvaa = saluting; tebhyaH = to all those; sugriivaaya cha = and also to Sugreeva; samaalokya = observing; sarvaaH dishaH = all directions; gataH = went; ashokavanikaam = towards Ashoka garden.

That Hanuma saluting to all those and also to Sugreeva, observing all directions went towards Ashoka garden.

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स गत्वा मनसा पूर्वम् अशोक वनिकाम् शुभाम् ।
उत्तरम् चिन्तयाम् आस वानरो मारुत आत्मजः ॥ ५-१३-६१

61. maarutaatmajaH = the son of Vayu; saH vaanara = that Vanara; gatvaa = went; manasaa = by mind; puurvam = before itself; ashoka vanikaam = toward that Ashoka garden; shubham = the auspicious one; chintayaamaasa = pondered; uttaram = the task to be done later.

The son of Vayu, that Vanara went by mind before itself toward that Ashoka garden. The auspicious one pondered the task to be done later.

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ध्रुवम् तु रक्षो बहुला भविष्यति वन आकुला ।
अशोक वनिका चिन्त्या सर्व संस्कार संस्कृता ॥ ५-१३-६२

62. ashokavanikaa = the Ashoka garden; dR^ivam = definitely; bhavishhyati = will be; rakshobahulaa = with many rakshasas; vanaakulaa = filled with trees; sarvasamsaara samskR^itaa = adorned with various cultures; puNyaa = and sacred.

"The Ashoka garden definitely will be with many rakshasas, filled with trees, adorned with various cultures and sacred."

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रक्षिणः च अत्र विहिता नूनम् रक्षन्ति पादपान् ।
भगवान् अपि सर्व आत्मा न अतिक्षोभम् प्रवायति ॥ ५-१३-६३
सम्क्षिप्तो अयम् मया आत्मा च राम अर्थे रावणस्य च ।

63. tatra = there; muulam = definitely; rakshinashcha = guards; rakshyanti = will be protecting; vihitaaha = assigned; paadapaan = trees; sarvaatma = omni present; bhagavaan api = lord Vayu also; pravaati vai = will be blowing by; naatikshobham = without force; mayaa = by me; iyam atmaa = this body; samkshiaptaH = has been made small; raamaadhe = for the sake of Sri Rama; ravaNasya cha = and (to avoid) Ravana.

"There definitely guards will be protecting assigned, trees, omnipresent Lord Vayu also will be blowing by without force, and by me this body has been made small for the sake of Sri Rama and to avoid Ravana."

सिद्धिम् मे सम्विधास्यन्ति देवाः सर्षि गणाः त्व इह ॥ ५-१३-६४

ब्रह्मा स्वयम्भूर् भगवान् देवाः चैव दिशन्तु मे ।

सिद्धिम् अग्निः च वायुः च पुरु हूतः च वज्रधृत् ॥ ५-१३-६५

वरुणः पाश हस्तः च सोम आदित्यै तथैव च ।

अश्विनौ च महात्मानौ मरुतः सर्व एव च ॥ ५-१३-६६

सिद्धिम् सर्वाणि भूतानि भूतानाम् चैव यः प्रभुः ।

दास्यन्ति मम ये च अन्ये अदृष्टाः पथि गोचराः ॥ ५-१३-६७

64;65;66;67. devaaH = Devas; sarshhigaNaaH = together with ascetics; samvidhaasyanti = will make; siddhim = success; me = to me; iha = here; svayambhuuH = self born; brahmaa = Brahma; bhagvaan = the divine one; devaashchaivaa = and devas; agnishcha = and Agni; vaayushcha = and Vaayu; puruhuutashcha = devendra; vajrabhR^it = wearing the weapon of Vajra; varuNashcha = and Varuna ; paashahastaH = with Pasha in hand; tathaiva cha = and also; somaadityau = the Sun and the moon; aswinau cha = and the aswinis; mahaatmaanau = the great ones; marutaH = maruts; sharvaH eva cha = and Eshwara; dishantu = may give; me siddhim = my success; yaH = whoever; prabhuuH = is the lord; bhuutaanaam = of all living creatures; sarvaaNi bhuutaani = among all living beings; anye = others; ye = who; adR^ishhTaaH = being unseen; ghocharaaH = exist; pathi = in the path; daasyanti = may give; sidhhim = success; mama = to me.

"Devas together with ascetics will make success to me here, self born Brahma the divine one and devas and Agni and Vaayu, Devendra wearing the weapon of Vajra and Varuna with Pasha in hand and also the Sun and the moon and the aswinis. The great ones Maruts and Eshwara may give my success. Whoever is the lord of all living creatures among all living beings others who being unseen exist in the path may give success to me."

तद् उन्नसम् पाण्डुर दन्तम् अव्रणम् ।

शुचि स्मितम् पद्म पलाश लोचनम् ।

द्रक्ष्ये तद् आर्या वदनम् कदा न्व् अहम् ।

प्रसन्न तारा अधिप तुल्य दर्शनम् ॥ ५-१३-६८

68. kadaa = when; aham drakshye nu = will I see; tat aarya vadanam = that noble face; unnasam = with a high nose; paaNDuram dantam = with white teeth; avraNam = without any injuries; shuchismitam = with a bright smile; padmaphalaasha lochanam = with eyes resembling lotus petals; prasanna taaradhipa tulya darshanam = with sight equaling the splendor of clear full moon.

"When will I see that noble face with a high nose, with white teeth without any injuries with a bright smile, with eyes resembling lotus petals with sight equaling the splendor of clear full moon?"

क्षुद्रेण पापेन नृशंस कर्मणा ।

सुदारुण अलाम्कृत वेष धारिणा ।

बल अभिभूता अबला तपस्विनी ।

कथम् नु मे दृष्ट पथे अद्य सा भवेत् ॥ ५-१३-६९

69. kadam = how; saa abalaa = that powerless Seetha; tapasvinii = helpless one; balaabhibhuutaa = forcefully taken away; kshudreNa = (by the) mean ; paapena = vile (Ravana); nR^ishamsa karmaNa = with a cruel action; sudaaruNa alankR^ita veshha dhaariNaa = with a horribly decorated form; bhavet nu = will fall; me dR^ishhTipathe = in the range of my sight; adya = today.

"How that powerless Seetha, a helpless one, forcefully taken away by the mean vile Ravana with a cruel action, with a horribly decorated form will fall in the range of my sight today."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रयोदशः सर्गः

Thus, this is the 13th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 14 Verses converted to UTF-8, Nov 09

Introduction

Hanuma enters the Ashoka garden and observes its beauty. He starts looking for Seetha in the garden. He thinks that Seetha would definitely come to that garden if she were to be alive.

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स मुहूर्तम् इव ध्यत्वा मनसा च अधिगम्य ताम् ।
अवप्लुतो महा तेजाः प्राकारम् तस्य वेश्मनः ॥ ५-१४-१

1. saH = that Hanuma; mahaa tejaaH = with great resplendence; dhyaatvaa = thought; muhuurtam iva = for a moment; adhigamya = obtained; taam = that Ashoka garden ; manasaa = by mind; avaplutaH = jumped; tasya veshmanaH prakaaram = from the compound wall of that house.

That Hanuma with great resplendence thought for a moment, obtained that Ashoka garden by mind and jumped from the compound wall of that house.

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स तु समृष्ट सर्व अन्गः प्राकारस्थो महा कपिः ।
पुष्पित अग्रान् वसन्त आदौ ददर्श विविधान् द्रुमान् ॥ ५-१४-२
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उद्दालकान् नाग वृक्षामः चूतान् कपि मुखान् अपि ॥ ५-१४-३

2;3. saH mahaa kapiH = that great Hanuma; samhR^iSTa sarva angaH = with joyful limbs; praakaarasthaH = being on enclosure wall; dadarsha = saw; vidvidhaan drumaan = various trees; saalaan = (such as) Sal; bhavyaan ashokaan = beautiful Ashoka; su puSpitaan champakaamshcha = champakas full of flowers; uddaalakaan = Uddalaka; naaga vR^ikSaan = Naga; chuutaan = mango trees; kapi mukhaan api = with their fruit in the colour of the snout of a monkey; puSpita agraan = in full blossom; vasanta aadau = at the start of the spring.

That great Hanuma with joyful limbs, being on enclosure wall saw various trees such as Sal, beautiful Ashoka, Champaka full of flowers, Uddalaka, Naga, mango trees with their fruit in the colour of the snout of a monkey, in full blossom at the start of the spring.

अथ आम्र वण संचन्नाम् लता शत समावृताम् ।

ज्या मुक्त इव नाराचः पुप्लुवे वृक्ष वाटिकाम् ॥ ५-१४-४

4. **atha** = thereafter; **pupluve** = (Hanuma) flew; **naaraachaH iva** = like a Naracha arrow; **jyaa muktaH** = released from bow string; **vR^ikSaana vaaTikaam** = toward the garden; **aamravaNa samchannaam** = covered by mango trees; **lataa shata samaavR^itaam** = and surrounded by hundreds of creepers

Thereafter Hanuma flew like a Naracha arrow released from bow string, toward the garden covered by mango trees and surrounded by hundreds of creepers.

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स प्रविष्य विचित्राम् ताम् विहगैर् अभिनादिताम् ।

राजतैः कान्चनैः चैव पादपैः सर्वतो वृताम् ॥ ५-१४-५

विहगैर् मृग सम्यैः च विचित्राम् चित्र काननाम् ।

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कोकिलैर् भृङ्ग राजैः च मत्तैर् नित्य निषेविताम् ॥ ५-१४-७

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5;6;7;8. **saH hanuman** = that Hanuma; **kapiH** = the simian; **dadarsha** = saw; **taam pravishhya** = entering that garden; **prahR^ishhTa manuje** = with happy humans; **mR^iga pakshhi samaakule** = filled with animals and birds; **vichitraam** = with varied hues; **kale** = during spring; **abhinaaditaam** = resounded; **vihagaiH** = by birds; **paadapaiH** = with trees; **raajataiH** = made of silver; **kaancanaiH caiva** = made of gold; **vR^itaam** = surrounded; **sarvataH** = everywhere; **vihagaiH** = by birds; **mR^iga samghaiH** = and groups of animals; **vichitraam** = wonderful; **chitra kaananaam** = with wonderful trees; **udita aaditya samkaashaam** = equaling the Sun at sunrise; **vR^itaam** = together; **vR^ikSaiH** = with trees; **naanaa vidhaiH** = of various kinds; **puSpa upaga phala upagaiH** = which obtained flowers and fruits; **nitya niSevitaam** = served daily; **kokilaiH** = by Cuckoos; **bhR^inga raajaiH ca** = and by dragon flies; **matta barhiNa samghuSTaam** = resounded by peacocks in heat; **naanaa dvija gaNaa aayutaam** = with groups of birds of various kinds.

That Hanuma the simian, saw on entering that garden filled with happy humans, animals and birds with varied hues during spring, resounded by birds, with trees made of silver, made of gold, surrounded everywhere by birds and groups of animals; wonderful with wonderful trees equaling the Sun at sunrise together with trees of various kinds which obtained flowers and fruits, served daily by Cuckoos and by dragon flies, resounded by peacocks in heat and with groups of birds of various kinds.

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मार्गमाणो वर आरोहाम् राज पुत्रीम् अनिन्दिताम् ।

सुख प्रसुप्तान् विहगान् बोधयाम् आस वानरः ॥ ५-१४-९

9. **vaanaraH** = Hanuma; **maargamaaNaH** = searching; **raja putriim** = the royal daughter Seetha; **vara aaroHaam** = with excellent limbs; **aninditaam** = and without blame; **bodhayaam aasa** = woke up; **vihagaan** = birds; **sukha prasuptaan** = in comfortable sleep.

Hanuma searching the royal daughter Seetha with excellent limbs and without blame, woke up birds in comfortable sleep.

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उत्पतद्भिर् द्विज गणैः पक्षैः सालाः समाहताः ।
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10. **saalaaH** = trees; **samaahataaH** = hit; **pakSaiH** = by wings; **dvija gaNaiH** = of groups of birds; **utpatadbhiH** = in flight; **mumucuH** = shed; **puSpa vR^iSTayaH** = showers of flowers; **aneka varNaaH** = of various colours; **vividhaaH** = and of various kinds.

Trees hit by wings of groups of birds in flight shed showers of flowers of various colours and of various kinds.

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पुष्प अवकीर्णः शुशुभे हनुमान् मारुत आत्मजः ।
अशोक वनिका मध्ये यथा पुष्पमयो गिरिः ॥ ५-१४-११

11. **maaruta aatmajaH** = the son of Lord Vayu; **hanumaan** = Hanuma; **puSpa avakiirNaH** = sprinkled with flowers shushubhe = shone; **giriH yathaa** = like a mountain; **puSpamayaH** = of flowers; **ashoka vanikaa madhye** = in the middle of Ashoka garden.

The son of Lord Vayu, Hanuma sprinkled with flowers shone like a mountain of flowers in the middle of Ashoka garden.

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दिशः सर्व अभिदावन्तम् वृक्ष षण्ड गतम् कपिम् ।
दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे ॥ ५-१४-१२

12. **dR^iSTvaa** = seeing; **kapim** = Hanuma; **prathaavantam** = running; **sarvaaH dishaH** = in all directions; **vR^ikSa SaNDa gatam** = and being in the middle of trees; **sarvaaNi bhuutaani** = all living creatures; **menire** = thought; **vasantaH iti** = (Him to be) vasanta.

Seeing Hanuma running in all directions and being in the middle of trees, all living creatures thought Him to be Vasanta, the lord of spring.

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वृक्षेभ्यः पतितैः पुष्पैर् अवकीर्णा पृथग् विधैः ।
रराज वसुधा तत्र प्रमदा इव विभूषिता ॥ ५-१४-१३

13. **tatra** = there; **vasudhaa** = the Earth; **avakiirNaa** = sprinkled; **puSpaiH** = by flowers; **pR^ithak vidhaiH** = of various kinds; **patitaiH** = which fell down; **vR^ikSebhyaH** = from trees; **raraaja** = shone; **vibhuuSitaa pramadeva** = like a well decorated woman.

There the Earth sprinkled by flowers of various kinds which fell down from trees shone like a well decorated woman.

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तरस्विना ते तरवः तरसा अभिप्रकम्पिताः ।
कुसुमानि विचित्राणि सस्जुः कपिना तदा ॥ ५-१४-१४

14. tadaa = then; te taravaH = those trees; abhiprakampitaaH = shaken; tarasaa = by the might; kapinaa = of Hanuma; tarasvinaa = the mighty one; sasR^ijuH = showered; vicitraaNi kusumaani = wonderful flowers.

Then those trees, shaken by the might of Hanuma the mighty one, showered wonderful flowers.

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निर्धूत पत्र शिखराः शीर्ण पुष्प फल द्रुमाः ।
निक्षिप्त वस्त्र आभरणा धूर्ता इव पराजिताः ॥ ५-१४-१५

15. drumaaH = the trees; nirdhuuta patra shikharaaH = with their branches removed leaves; shiirNa puSpa phalaaH = with fallen down fruits and flowers; paraajitaaH dhuurtaa iva = were like defeated gamblers; nikSipta vastra aabharaNaaH = with their clothes and jewellery kept down.

The trees with their branches, removed leaves with fallen down fruits and flowers were like defeated gamblers with their clothes and jewellery kept down.

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हनूमता वेगवता कम्पिताः ते नग उत्तमाः ।
पुष्प पर्ण फलानि आशु मुमुचुः पुष्प शालिनः ॥ ५-१४-१६

16. naga uttamaaH = the excellent trees; puSpa shaalinaH = shining with best flowers; kampitaaH = shaken; hanuumataa = by Hanuma; vegavataa = with speed; mumucuH = fell down; aashu = instantly; puSpa parNa phalaani = flowers; leaves and fruits.

The excellent trees shining with best flowers fell down instantly flowers, leaves and fruits.

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विहग्मा समघैर् हीनाः ते स्कन्ध मात्र आश्रया द्रुमाः ।
बभूवुर् अगमाः सर्वे मारुतेन इव निर्धुताः ॥ ५-१४-१७

17. sarve = all; te drumaaH = those trees; hiinaaH = losing; vihamga samghaiH = groups of birds; babhuuvuH = became; skandha maatra aashrayaaH = being resort to branches only; agamaaH iva = like trees; nirdhutaaH = shook; maarutena = by wind

All those trees losing groups of birds became being a resort to branches only like trees shook by wind.

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विधूत केशी युवतिर् यथा मृदित वर्णिका ।
निष्पीत शुभ दन्त ओष्ठी नखैर् दन्तैः च विक्षता ॥ ५-१४-१८
तथा लान्गूल हस्तैः च चरणाभ्याम् च मर्दिता ।
बभूव अशोक वनिका प्रभग्न वर पादपा ॥ ५-१४-१९

18;19. marditaa = hit; laanguula hastaiH ca = by (Hanuma's) tail and hands; caraNaabhyaam ca = and feet; ashoka vanikaa = Ashoka garden; prabhagna vara paadapaa = with broken best trees; babhuuva = became; yuvatiH yathaa tathaa = like a young woman; nirdhuuta keshii = with disturbed hair; mR^idita varNakaaH = with effaced sandal paste; niSpiita shubha danta oSThii = with auspicious teeth and lips drunk from; vikSataa = wounded; nakhaiH = by nails; dantaiH ca = and by teeth

Hit by Hanuma's tail, hands and feet, Ashoka garden with broken best trees became like a young woman with disturbed hair, with effaced sandal paste, with her auspicious teeth and lips drunk from and wounded by nails and by teeth.

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महा लतानाम् दामानि व्यधमत् तरसा कपिः ।
यथा प्रावृषि विन्ध्यस्य मेघ जालानि मारुतः ॥ ५-१४-२०

20. kapiH = Hanuma; vyadhamat = broke; mahaa lataanaam daamaani = circles of great creepers; tarasaa = by His might; yathaa = like; maarutiH = the wind; praavR^iSi = during rainy season; vindhyasya megha jaalaani = (breaking) the groups of clouds of mountain Vindhya.

Hanuma broke circles of great creepers by His might like the wind during rainy season, breaking the groups of clouds of mountain Vindhya.

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स तत्र मणि भूमीः च राजतीः च मनो रमाः ।
तथा कान्चन भूमीः च विचरन् ददृशे कपिः ॥ ५-१४-२१

21. sa kapiH = that Hanuma; vicharan = pacing; tatra = there; dadarsha = saw; manibhuumiishcha = diamonds studded floors; raajatiishcha = silver inlaid floors; tathaa = and; manoramaaH = beautiful; kaancana bhuumiishcha = gold inlaid floors.

That Hanuma pacing there saw diamond studded floors, silver inlaid floors, and beautiful gold inlaid floors.

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वापीः च विविध आकाराः पूर्णाः परम वारिणा ।
महा अर्हैर् मणि सोपानैर् उपपन्नाः ततः ततः ॥ ५-१४-२२
मुक्ता प्रवाल सिकता स्फटिक अन्तर कुट्टिमाः ।
कान्चनैः तरुभिः चित्रैः तीरजैर् उपशोभिताः ॥ ५-१४-२३
फुल्ल पद्म उत्पल वनाः चक्र वाक उपकूजिताः ।
नट्यूह रुत सम्घुष्टा हंस सारस नादिताः ॥ ५-१४-२४
दीर्घाभिर् द्रुम युक्ताभिः सरिद्धिः च समन्ततः ।
अम्न्त उपम तोयाभिः शिवाभिर् उपसंस्कृताः ॥ ५-१४-२५
लता शतैर् अवतताः सन्तानक समावृताः ।
नाना गुल्म आवृत वनाः कर वीर कृत अन्तराः ॥ ५-१४-२६

22-26. (Hanuma saw ponds) puurNaaH = filled; parama vaariNaa = with the best waters; upapannaaH = together; tataH tataH = there and there; maNi sopaanaiH = with stairs embedded with diamonds; mahaa arhaiH = of great value; muktaa pravaala sikataaH = with pearls and corals as sand; sphaTika antara kuTTimaaH = with bottoms of crystal and precious stones; upashobhitaH = shone; tarubhiH = by trees; kaancanaiH = of golden hue; citraiH = and of wonderful hue; diirajaiH = at banks; phulla padma utpala vanaaH = containing beds of lotuses in full blossom and lilies; cakra vaaka upakuujitaaH = resounded by chakravaka birds nearby; natyuuha ruta samghuSTaaH = sounded by water fowls; hamsa saarasa naaditaaH = resounded by swans and cranes; diirghaabhiH druma yuktaabhiH = together with tall trees; amR^ita upama toyaabhiH = with nectar like waters; shivaabhiH sharidbhiH = with auspicious canals; samantataH = in all directions; avatataaH = spread; lataa shataiH = with

hundreds of creepers; **santaanaka samaavR^itaH** = covered by the flowers of santaana trees; **naanaa gulma aavR^ita gaNaaH** = surrounded by various shrubs; **kara viira kR^ita antaraaH** = with middle regions of karaveera trees; **vaapishcha** = and also wells; **vividhaakaaraaH** = and in various shapes;

Hanuma saw ponds filled with the best waters, together there and there with stairs embedded with diamonds of great value, with pearls and corals as sand, with bottoms made of crystal and precious stones, shone by trees of golden hue and of wonderful hue at banks containing beds of lotuses in full blossom and lilies, resounded by chakravaka birds nearby, sounded by water fowls, resounded by swans and cranes, together with tall trees, with nectar like waters, with hundreds of auspicious creepers, covered by the flowers of santaana trees, surrounded by various shrubs with middle regions of karaveera and also wells and in various shapes.

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ततो अम्बु धर सम्काशम् प्रवृद्ध शिखरम् गिरिम् ।
विचित्र कूटम् कूटैः च सर्वतः परिवारितम् ॥ ५-१४-२७
शिला गृहैर् अवततम् नाना वृक्षैः समावृतम् ।
ददर्श कपि शार्दूलो रम्यम् जगति पर्वतम् ॥ ५-१४-२८

27-28. **tataH** = thereafter; **harishaarduulaH** = the monkey warrior Hanuma; **dadarsha** = saw; **girim** = a mountain; **ramyam parvatam** = (which was a) beautiful mountain; **jagati** = in the world; **ambu dhara samkaasham** = equaling cloud; **pravR^iddha shikharam** = with high peaks; **vicitra kuuTam** = with wonderful peaks; **parivaaritam** = surrounded; **sarvataH** = in all directions; **kuuTaiH** = by peaks; **avatatam** = spread; **shiraa gR^ihaiH** = by caves; **samaavR^itam** = covered; **naanaa vR^ikSaiH** = by different trees.

Thereafter the monkey warrior Hanuma saw a mountain which was a beautiful mountain in the world, equaling cloud with high peaks, with wonderful peaks surrounded in all directions by peaks, spread by caves and covered by different trees.

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ददर्श च नगात् तस्मान् नदीम् निपतिताम् कपिः ।
अन्काद् इव समुत्पत्य प्रियस्य पतिताम् प्रियाम् ॥ ५-१४-२९
जले निपतित अग्रैः च पादपैर् उपशोभिताम् ।
वार्यमाणाम् इव क्रुद्धाम् प्रमदाम् प्रिय बन्धुभिः ॥ ५-१४-३०
पुनर् आवृत्त तोयाम् च ददर्श स महा कपिः ।
प्रसन्नाम् इव कान्तस्य कान्ताम् पुनर् उपस्थिताम् ॥ ५-१४-३१

29-31. **kapiH** = Hanuma; **dadarsha** = saw; **nadiim** = river; **nipatitaam** = which fell down; **nagaat** = from a mountain; **priyaam iva** = like a beloved (young wife); **patitaam** = who fell down; **samutpatya** = after jumping; **priyasya angaat** = from the lap of a loved one; **upashobhitaam** = shone; **paadapaiH** = by trees; **jale nipatita agraiH** = whose ends fell down in water; **pramadaam iva** = (or) like a woman; **kruddhaam** = in anger; **vaaryamaaNaaam** = being detained; **priya bandhubhiH** = by her near and dear; **saH mahaa kapiH** = that great Hanuma; **punaH dadarsha** = again saw (that river); **aavR^itta toyaam** = with water turning back; **kaantaam iva** = like a beloved woman; **upasthitaam** = reaching; **punaH** = again; **prasannaam** = being reconciled; **kaantasya** = to her beloved one.

Hanuma saw river which fell down from the mountain like a beloved (young wife) who fell down after jumping from the lap of a loved one shone by trees whose ends fell down in water or like a woman in anger being detained by her near and dear. That great Hanuma again saw that

river with water, turning back like a beloved woman reaching her beloved again, being reconciled to her beloved one.

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तस्य अदूरात् स पद्मिन्यो नाना द्विज गण आयुताः ।
ददर्श कपि शार्दूलो हनुमान् मारुत आत्मजः ॥ ५-१४-३२

32. **harishaarduulaH** = the best among vanaras; **maaruta aatmajaH** = (and) the son of Vayu; **saH hanumaan** = that Hanuma; **dadarsha** = saw; **tasya aduuraat** = near to that mountain; **padminyaH** = lotus ponds; **naanaa dvija gaNa aayutaaH** = together with many groups of birds.

The best among vanaras and the son of Vayu, that Hanuma saw near to that mountain, lotus ponds together with many groups of birds.

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कृत्रिमाम् दीर्घिकाम् च अपि पूर्णाम् शीतेन वारिणा ।
मणि प्रवर सोपानाम् मुख्ता सिकत शोभिताम् ॥ ५-१४-३३
विविधैर् मृग सम्यैः च विचित्राम् चित्र काननाम् ।
प्रासादैः सुमहद्भिः च निर्मितैर् विश्व कर्मणा ॥ ५-१४-३४
काननैः कृत्रिमैः च अपि सर्वतः समलम्कृताम् ।

33-34. **kR^itrimaam diirghikaam ca api** = (He also saw) an artificial pond; **puurNaam** = filled; **siitena vaariNaa** = with cold water; **maNi pravara sopaanaam** = with steps embedded with best diamonds; **muktaa sikata shobhitaam** = shone by the sand of pearls; **vichitraam** = wonderful; **vividhaiH mR^ga samghaiH ca** = with various groups of animals; **citra kaananaam** = with wonderful forest; **sumahadbhiH praasaadaiH** = with very big buildings; **vishva karmaNaa nirmitaiH** = made by Vishwakarma; **kR^itrimaiH kaananaiH ca api** = with groups of artificial trees; **sarvataH samalmkR^itaam** = decorated in all directions.

He also saw an artificial pond filled with cold water, with steps embedded with best diamonds, shone by the sand of pearls, wonderful forest with very big buildings made by Vishwakarma, with groups of artificial trees decorated in all directions.

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ये केचित् पादपाः तत्र पुष्प उपग फल उपगाः ॥ ५-१४-३५
सच् चत्राः सवितर्दीकाः सर्वे सौवर्ण वेदिकाः ।

35. **tatra** = there; **ye kecit** = whatever; **paadapaaH** = trees were there; **puSpa upaga phala upagaaH** = with flowers and fruits; **sarve** = all those; **sacchatraaH** = were together with umbrellas; **savitardiikaaH** = together with big platforms; **sauvarNa vedikaaH** = and with (smaller) golden platforms.

There whatever trees were there with flowers and fruits, all those were together with umbrellas, together with big platforms and with smaller golden platforms.

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लता प्रतानैः बहुभिः पर्णैः च बहुभिर् वृताम् ॥ ५-१४-३६
काञ्चनीम् शिंशुपाम् एकाम् ददर्श स महा कपिः ।
वृताम् हेममयूभिस्तु वेदिकाभिः समन्ततः ॥ ५-१४-३७

36-37. hariyuudhapaH = the monkey warrior Hanuma; dadarsha = saw; ekaam shimshupaam = one shimshupaa tree; kaaJNcaniim = golden colour; vR^itaam = covered; bahubhiH lataa prataanaiH = with many groups of creepers; bahubhiH parNaiH = and with many leaves; vR^itaam = surrounded; samantataH = everywhere; vedikaabhiH = with platforms; hemamayiibhistu = made of gold.

The monkey warrior Hanuma saw one shimshupaa tree golden in colour covered with many groups of creepers and with many leaves surrounded everywhere with platforms made of gold.

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सो अपश्यद् भूमि भागामः च गर्त प्रस्रवणानि च ।
सुवर्ण वृक्षान् अपरान् ददर्श शिखि सन्निभान् ॥ ५-१४-३८

38. saH = Hanuma; dadarsha = saw; bhuumi bhaagaamH ca = lands; garta prasravaNaani ca = mountain springs; aparaan = and some other; suvarNa vR^ikSaam = golden trees; shikhi sannibhaan = equal to fire.

Hanuma saw lands, mountain springs, and some other golden trees equal to fire.

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तेषाम् द्रुमाणाम् प्रभया मेरोर् इव महा कपिः ।
अमन्यत तदा वीरः कान्वनो अस्मि इति वानरः ॥ ५-१४-३९

tadaa = then; viiraH = the courageous; vaanaraH = Hanuma; amanyata iti = thought thus; divaakaraH = like the sun; prabhayaa = by the radiance; meroH = of Mount Meru; prabhayaa = by the radiance; teSaam drumaaNaam = of those trees; kaancanaH asmi = I am of golden colour.

Then the courageous Hanuma thought thus: "Like the sun by the radiance of Mount Meru, by the radiance of those trees, I am of golden colour."

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ताम् कान्वनैः तरु गणैर् मारुतेन च वीजिताम् ।
किन्किणी शत निर्घोषाम् दृष्ट्वा विस्मयम् आगमत् ॥ ५-१४-४०

40. taam dR^iSTvaa = seeing that shimshupaa tree; taru gaNaiH = with groups of trees; kaaJNchanaiH = of golden colour; viijitaam = blown; maarutena = by the wind; kinkiNii shata nirghoSaam = with the sound of hundreds of tinkle bells; vismayam aagamat = (Hanuma) got surprised.

Seeing that shimshupaa tree with groups of trees of golden colour blown by the wind, with the sound of hundreds of tinkle bells, Hanuma got surprised.

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स पुष्पित अग्राम् रुचिराम् तरुण अन्कुर पल्लवाम् ।
ताम् आरुह्य महा वेगः शिंशपाम् पर्ण सम्न्ताम् ॥ ५-१४-४१

41. saH = Hanuma; mahaa baahuH = with great arms; aaruhya = climbing up; taam = that shimshupaa tree; puSpita agraam = with well flowered ends; ruciraam = beautiful one; taruNa ankura pallavaam = mature with young shoots and leaves; parNa samvR^itaam = and covered by leaves.

Hanuma with great arms climbing up that shimshupaa tree with well flowered ends, beautiful tree, mature with young shoots and leaves and covered by leaves (thought thus).

इतो द्रक्ष्यामि वैदेहीम् राम दर्शन लालसाम् ।

इतः च इतः च दुःख आर्ताम् सम्पतन्तीम् यदञ्चया ॥ ५-१४-४२

42. drakSyaami = I will see; yadR^icchayaa = by God's grace; itaH = here; vaidehiim = Seetha; raama darshana laalasaam = who is interested in the sight of Sri Rama; sampatantiim = while she is moving; itaH ca itaH ca = here and there; dukkha aartaam = with grief.

"I will see by God's grace, Seetha who is interested in the sight of Sri Rama while she is moving here and there with grief."

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अशोक वनिका च इयम् दृढम् रम्या दुरात्मनः ।

चम्पकैः चन्दनैः च अपि बकुलैः च विभूषिता ॥ ५-१४-४३

43. iyam ashoka vanikaa = this Ashoka garden; duraatmanaH = of evil-souled Ravana; dR^iDham = is definitely; ramyaa = beautiful; vibhuuSitaa = it is well decorated; campakaiH = by champaka trees; candanaiH ca = by sandal trees; Vakula = by Vakula tree.

This Ashoka garden of evil-souled Ravana is definitely beautiful; it is well decorated by Champaka trees, by sandal trees and by Vakula trees.

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इयम् च नलिनी रम्या द्विज सम्य निषेविता ।

इमाम् सा राम महिषी नूनम् एष्यति जानकी ॥ ५-१४-४४

iyam nalinii ca = this pond also; dvija samgha niSevitaa = served by groups of birds; ramyaa = is beautiful; saa raama mahiSii = that wife of Sri Rama; jaanakii = Janaki; nunam = definitely; eSyati = will come; imaam = for this.

"This pond also served by groups of birds is beautiful; that wife of Sri Rama definitely will come for this pond."

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सा राम राम महिषी राघवस्य प्रिया सदा ।

वन संचार कुशला नूनम् एष्यति जानकी ॥ ५-१४-४५

45. raama mahiSii = the wife of Sri Rama; raaghavasya priyaa = dear to Sri Rama; satii = a chaste wife; raama = soul captivating one; vana samcaara kushalaa = expert at moving in forest; saa jaanakii = that Janaki; nunam eSyati = will definitely come.

"The wife of Sri Rama dear to Sri Rama, a chaste wife, soul captivating one, expert at moving in forest, that Janaki will definitely come."

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अथवा मृग शाव अक्षी वनस्य अस्य विचक्षणा ।

वनम् एष्यति सा च इह राम चिन्ता अनुकर्षिता ॥ ५-१४-४६

46. athavaa = otherwise; mR^iga shaava akSii = one with the eyes of a deer; asya vanasya vicakSaNa = conversant with the forest; raama cinta anukarshitaa = emaciated by

the thought of Sri Rama, **saa aarya** = that noble one; **eSyati** = will come; **iha vanam** = for this garden.

"Otherwise one with the eyes of a deer, emaciated by the thought of Sri Rama, that noble one will come for this garden."

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राम शोक अभिसम्तप्ता सा देवी वाम लोचना ।
वन वास रता नित्यम् एष्यते वन चारिणी ॥ ५-१४-४७

raama shoka abhisamtaptaa = torched by grief for Sri Rama; **vaama locanaa** = with beautiful eyes; **rataa** = interested; **nityam** = always vana vaase = living in the garden; **saa devii** = that Devi; **vana caariNii** = moving about in the garden eSyate = will come.

"Tortured by grief for Sri Rama, with beautiful eyes, interested always living in the garden, that Devi moving about in the garden will come."

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वने चराणाम् सततम् नूनम् स्पृहयते पुरा ।
रामस्य दयिता भार्या जनकस्य सुता सती॥ ५-१४-४८

48. **dayitaa bhaaryaa** = the beloved wife; **raamasya** = of Sri Rama; **sutaa** the daughter; **janakasya** = of king Janaka; **satii** = the chaste wife; **puraa** = earlier; **satatam** = always; **spR^ihayate** = was interested; **vane caraaNaam** = the denizens of the garden; **nuunam** = this is true.

"The beloved wife of Sri Rama, the daughter of king Janaka, the chaste wife, earlier always was interested the denizens of the garden. This is true."

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संध्या काल मनाः श्यामा ध्रुवम् एष्यति जानकी ।
नदीम् च इमाम् शिव जलाम् संध्या अर्थे वर वर्णिनी ॥ ५-१४-४९

49. **shyaamaa** = the ever youthful; **varavarNinii** = one with the best complexion; **jaanakii** = Seetha; **samdhyaa kaala manaaH** = interested in the rites of Sandhya time; **dhruvam eSyati** = will definitely come; **imaam nadiim** = to this river; **shubha jalaam** = with the auspicious water; **sandhyarth**e = for Sandhya rite.

"The ever youthful one with the best complexion, Seetha interested in the rites of Sandhya time will definitely come to this river with the auspicious water for Sandhya rite."

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तस्याः च अपि अनुरूपेयम् अशोक वनिका शुभा ।
शुभा या पार्थिव इन्द्रस्य पत्नी रामस्य सम्मिता ॥ ५-१४-५०

50. **yaa** = whoever Seetha; **shubhaa patnii** = the auspicious wife; **sammataa** = a dear one; **raamasya** = of Sri Rama; **ardhi vanasya** = the king of kings; **tasyaaH** = to that Seetha; **iyam ashoka vanikaa** = this Ashoka garden; **shubhaa** = an auspicious one; **anuruupaapicha** = is well suited also

"Whoever Seetha, the auspicious wife, a dear one of Sri Rama, the king of kings, to that Seetha this Ashoka garden, an auspicious one, is well suited also."

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यदि जिवति सा देवी तारा अधिप निभ आनना ।

आगमिष्यति सा अवश्यम् इमाम् शिव जलाम् नदीम् ॥ ५-१४-५१

51. saa devii = that Devi; taaraa adhipa nibha aananaa = with the face like that of the moon; jivati yadi = if alive; saa = She; avashyam = definitely; aagamiSyati = will come; imaam nadiim = for this river; shiva jalaam = with auspicious water.

"That Devi with the face like that of the moon, if alive, she definitely will come for this river with auspicious water."

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एवम् तु मत्वा हनुमान् महात्मा ।

प्रतीक्षमाणो मनुज इन्द्र पत्नीम् ॥

अवेक्षमाणः च ददर्श सर्वम् ।

सुपुष्पिते पर्ण घने निलीनः ॥ ५-१४-५२

52. mahaatmaa = the great-souled; hanumaan = Hanuma; evam matvaa = thus thinking; pratiikSamaaNah = waiting; manuja indra patniim = for the wife of king of men; niliinaH = being concealed; supuSpite parNa ghane = in the mass of well flowered leaves; sarvam dadarsha = saw everything; avekSamaaNah ca = observing everywhere.

The great-souled Hanuma thus thinking being concealed in the mass of well flowered leaves saw everything observing everywhere.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरक्वण्डे चतुर्दशः सर्गः

Thus, this is the 14th chapter in Sundara Kanda of Valmiki Ramayana, the First Epic poem of India.

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Chapter [Sarga] 15 Verses converted to UTF-8, Nov 09

Introduction

Hanuma continues his search in the Ashoka garden for Seetha. He sees an emaciated woman surrounded by demonesses. From Her radiance and manner of clothing etc, Hanuma recognizes Her to be Seetha.

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स वीक्षमाणः तत्रस्थो मार्गमाणः च मैथिलीम् ।
अवेक्षमाणः च महीम् सर्वाम् ताम् अन्ववैक्षत ॥ ५-१५-१

1. saH = that Hanuma; tatrastaH = being there; viikSamaaNah = seeing(and); maargamaaNah = searching; maithiliim = for Seetha; avekshamaaNah = observing; sarvaam = all; taam mahiim = that land; anvavaikSata = explored (the garden).

That Hanuma being there, seeing and searching for Seetha, observing all that land, explored the garden.

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सन्तान कलताभिः च पादपैर् उपशोभिताम् ।
दिव्य गन्ध रस उपेताम् सर्वतः समलम्कृताम् ॥ ५-१५-२
ताम् स नन्दन सम्काशाम् मृग पक्षिभिर् आवृताम् ।
हर्म्य प्रासाद सम्बाधाम् कोकिल आकुल निहस्वनाम् ॥ ५-१५-३
कान्चन उत्पल पद्माभिः वापीभिः उपशोभिताम् ।
बह्व आसन कुथा उपेताम् बहु भूमि गृह आयुताम् ॥ ५-१५-४
सर्व ऋतु कुसुमैः रम्यैः फलवद्भिः च पादपैः ।
पुष्पितानाम् अशोकानाम् श्रिया सूर्य उदय प्रभाम् ॥ ५-१५-५
प्रदीप्ताम् इव तत्रस्थो मारुतिः समुदैक्षत ।

निष्पत्र शाखाम् विहगैः क्रियमाणाम् इव असकृत् ॥ ५-१५-६

विनिष्पतद्भिः शतशः चित्रैः पुष्प अवतंसकैः ।

आमूल पुष्प निचितैर् अशोकैः शोक नाशनैः ॥ ५-१५-७

पुष्प भार अतिभारैः च स्पृशद्भिर् इव मेदिनीम् ।

कर्णिकारैः कुसुमितैः किंशुकैः च सुपुष्पितैः ॥ ५-१५-८

2-8. saH maarutiH = that Hanuma; tatrasthaH = being there; samudaikSata = observed closely; taam = that Ashoka garden; upashobhitaam = shone; santaana kalataabhiH ca = by Santanaka creepers; paadapaiH = Santana trees; divya gandha rasa upetaam = with heavenly aroma and juice; samalamkR^itaam = well decorated; sarvataH = in all directions; nanndana samkaashaam = equaling the garden of Nandana; aavR^itaam = surrounded; mR^iga pakShibhi = by animals and birds; harmya praasaada sambaadhaam = congested with mansions and palaces; kokila aakula nihsvanaam = resounded with the notes of cuckoos; upashobhitaam = decorated; vaapiibhiH = with wells; kaancana utpala padmaabhiH = having golden water lilies lotuses and; bahva aasana kuthaa upetaam = with many chairs and carpets; bahu bhuumi gR^iha aayutaam = with many sub-terrain houses; ramyaam = beautiful; paadapaiH = trees; sarvartu kusumaiH = with flowers of all seasons; phalavadbhiH = and with fruit; suurya udaya prabhaam = with the radiance of raising Sun; shriyaa = by the glory; puSpitaanaam ashokaanaam = of Ashoka trees in bloom; pradiiptaam iva = as though radiant; kriyamaaNaaM iva = as though being made; niSpatra shaakhaam = to be with branches without leaves; shatashaH vihagaiH = by hundreds of birds; asakR^it viniSpatadbhiH = perching again and again; ashokaiH = Ashoka trees; puSpa avatamsakaiH = citraiH puSpavatamsakaiH = with wonderful flowers as head decorations; aamuula puSpa nicitaiH = with flowers spread till the roots; sokanaashanaiH = destroying leaves; puSpa bhaara atibhaaraH ca = with the weight of groups of flowers; spR^isatbhiriva = as touching; mediniim = the earth; karNikaaraH = with Karnkaara trees; kusumitaiH = in blossom; kimshukaiH = with Kimkusa trees; supuSpitaiH = in full blossom.

That Hanuma being there observed closely that Ashoka garden shone by Santanaka creepers, Santana trees with heavenly aroma and juice, well decorated in all directions equalling the garden of Nandana, surrounded by animals and birds, congested with mansions and palaces, resounded with the notes of cuckoos, decorated with wells having golden water lilies, lotuses and with many chairs and carpets; with many sub-terrain houses, beautiful trees, with trees with flowers of all seasons and with fruit, with the radiance of raising sun, by the glory of ashoka trees in bloom, as though radiant as though being made to be with branches without leaves, by hundreds of birds perching again and again, Ashoka trees with wonderful flowers as head decoration, with flowers spread till the roots destroying leaves, with weight of groups of flowers as touching the earth with karnolaara trees; in blossom with Kimkusa trees in full blossom.

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स देशः प्रभया तेषाम् प्रदीप्त इव सर्वतः ।

पुम्नागाः सप्त पर्णाः च चम्पक उद्दालकाः तथा ॥ ५-१५-९

विवृद्ध मूला बहवः शोभन्ते स्म सुपुष्पिताः ।

9. teshaH prabhyayaa = by the radiance of those trees; saH deshaH = that region; pradiipta iva = was as though lit; sarvataH = in all directions; pumnaagaaH = Punnaaga trees; viv^iddha muulaH = with fattened roots; supuSpitaaH = and in full blossom; sapta parNaaH ca = saptaparna trees; tathaa campaka uddaalakaaH = campaka and Uddalaka trees; shobhante sma = were shining

By the radiance of those trees that region was as though lit in all directions. Punnaaga trees with flatted roots and in full blossom, Saptaparna trees Campaka and Uddalaka trees were shining.

शात कुम्भ निभाः केचित् केचिद् अग्नि शिख उपमाः ॥ ५-१५-१०

नील अन्जन निभाः केचित् तत्र अशोकाः सहस्रशः ।

10. **tatra** = there (in that garden of Ashoka); **sahasrashaH ashokaaH** = (there were) thousands of Ashoka trees; **kecit** = some; **shaata kumbha nibhaaH** = equalling gold; **kecit** = some; **agni shikha upamaaH** = equalling fire; **kecit** = some; **niila anjana nibhaaH** = equalling the precious stone Niila and Anjana.

There in that garden of Ashoka there were thousands of Ashoka trees some equalling gold, some equalling fire, some equalling the precious stone Niila and Anjana.

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नन्दनम् विविध उद्यानम् चित्रम् चैत्ररथम् यथा ॥ ५-१५-११

अतिवृत्तम् इव अचिन्त्यम् दिव्यम् रम्यम् श्रिया वृतम् ।

द्वितीयम् इव च आकाशम् पुष्प ज्योतिर् गण आयुतम् ॥ ५-१५-१२

पुष्प रत्न शतैः चित्रम् पन्चमम् सागरम् यथा ।

सर्व ऋतु पुष्पैर् निचितम् पादपैर् मधु गन्धिभिः ॥ ५-१५-१३

नाना निनादैः उद्यानम् रम्यम् मृग गणैर् द्विजैः ।

अनेक गन्ध प्रवहम् पुण्य गन्धम् मनो रमम् ॥ ५-१५-१४

11-14. **nandanam yathaa** = like the garden of Nandana; **vibudha udyaanam** = a celestial garden; **citram** = wonderful; **caitraratham yathaa** = like Caitraratham (a garden of Kubera); **ativR^ittam** = surpassing all; **acintyam** = unfathomable; **divyam** = an excellent one; **ramyam** = a beautiful one; **shriyaa vR^ittam** = consisting of glory; **puSpa jyotir gaNa aayutam** = together with flowers like clusters of stars; **dvitiiyam aakaasham iva** = like a second sky; **citram** = wonderful; **puSpa ratna shataiH** = with flowers like hundreds of diamonds; **dvitiiyam saagaram yathaa** = like a second ocean; **sarva R^itu puSpaiH** = with flowers of all seasons; **nicitam** = spread; **paadapaiH** = with trees; **madhu gandhabhiH** = having the smell of honey; **ramyam** = beautiful; **mR^iga ganaiH** = with groups of animals; **dvijaiH** = birds; **naanaa ninaadaiH** = of various sounds; **aneka gandha pravaham** = diffused with many smells; **puNya gandham** = with an auspicious smell; **manoramam** = soul pleasing.

Like the garden of Nandana, a celestial garden, wonderful like Caitraratham, a garden of Kubera, surpassing all, unfathomable, an excellent one, a beautiful one consisting of glory together with flowers like clusters of stars, like a second sky wonderful with flowers, like hundreds of diamonds, like a second ocean with flowers of all seasons, spread with trees having the smell of honey, beautiful with groups of animals of various sounds, diffused with many smells with an auspicious soul pleasing smell.

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शैल इन्द्रम् इव गन्ध आढ्यम् द्वितीयम् गन्ध मादनम् ।

अशोक वनिकायाम् तु तस्याम् वानर पुम्गावः ॥ ५-१५-१५

स ददर्श अविदूरस्थम् चैत्य प्रासादम् ऊर्जितम् ।

मध्ये स्तम्भ सहस्रेण स्थितम् कैलास पाण्डुरम् ॥ ५-१५-१६

प्रवाल कृत सोपानम् तप्त कान्चन वेदिकम् ।

मुष्णन्तम् इव चक्षुषि द्योतमानम् इव श्रिया ॥ ५-१५-१७

विमलम् प्रांशु भावत्वाद् उल्लिखन्तम् इव अम्बरम् ।

15-18a. saH vaanara pumgavaH = that monkey warrior Hanuma; dadarsha = saw; aviduurastham = not far away; tasyaam ashoka vanikaayaam = in that Ashoka garden; madhye = in the middle; uurjitam caitya praasaadam = a lofty temple; gandha aaDhyam = filled with fragrance; dvitiiyam gandha maadanam iva = like a second Gandhamaadana Mountain; stitam = standing; stambha sahasreNa = by a thousand pillars; kailaasa paaNDuram = white like Mount Kailaasa; pravaala kR^ita sopaanam = with stairs made of corals; tapta kaancana vedikam = with platforms made of refined gold; dyotamaanam iva = as though radiant; shriyaa = with glory; vimalam = clear; praamshu bhaavatvaad = because of being tall; ullikhamtam iva = as though scraping; ambaram = the sky;

That monkey warrior Hanuma saw not far away in that Ashoka garden, in the middle, a lofty temple filled with fragrance like a second Gandhamadana Mountain, standing by a thousand pillars, white like Mount Kailaasa with stairs made of corals with platforms made of refined gold as though radiant with glory, clear and because of being tall as though scraping the sky.

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ततो मलिन सम्वीताम् राक्षसीभिः समावृताम् ॥ ५-१५-१८

उपवास कृशाम् दीनाम् निहृषसन्तीम् पुनः पुनः ।

ददर्श शुक्ल पक्ष आदौ चन्द्र रेखाम् इव अमलाम् ॥ ५-१५-१९

18b-19. tataH = thereafter; dadarsha = Hanuma saw (Seetha); malina samviitaam = wearing a soiled garment; samaavR^itaam = surrounded; raakSasiibhiH = by raksha women; upavaasa kR^ishaam = emaciated due to fasting; diinaam = looking miserable; niHshvasantiim = sighing; punaH punaH = again and again; amalaam candra rekhaam iva = like the pure crescent moon; shukla pakSa aadau = at the beginning of a bright fortnight;

Thereafter Hanuma saw Seetha wearing a soiled garment, surrounded by rakshasa women, emaciated due to fasting, looking miserable, sighing again and again, like the pure crescent moon at the beginning of a bright fortnight.

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मन्द प्रख्यायमानेन रूपेण रुचिर प्रभाम् ।

पिनद्धाम् धूम जालेन शिखाम् इव विभावसोः ॥ ५-१५-२०

20. ruupeNa = with a form; manda prakhyaayamaanena = that slowly came out; vibhaavasoH shikhaam iva = like a tongue of fire; rucira prabhaam = of beautiful radiance; pinaddhaam = covered; dhuuma jaalena = by smoke.

With a form that slowly came out like a tongue of fire, of beautiful radiance covered by smoke.

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पीतेन एकेन सम्वीताम् क्लिष्टेन उत्तम वाससा ।

सपन्काम् अनलम्काराम् विपद्गाम् इव पद्मिनीम् ॥ ५-१५-२१

21. samviitaam = covered; ekena = by a single; uttama vaasasaa = best cloth; piitena = of yellow colour; kliSTena = which was wrinkled; analamkaaraam = without any decorations; padminiim iva = like a lotus plant; vipadmaam = without lotuses; sapankaam = together with mud.

Covered by a single best cloth of yellow colour, which was wrinkled, without any decorations like a lotus plant without lotuses, together with mud.

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व्रीडिताम् दुह्ख सप्तप्ताम् परिम्लानाम् तपस्विनीम् ।
ग्रहेण अन्गारकेण एव पीडिताम् इव रोहिणीम् ॥ ५-१५-२२

22. **vriiDitaam** = bashful; **duhkha samtaptaam** = tortured by sorrow; **parimlaanaam** = worn out; **tapasviniim** = in a pitiable condition; **rohiNiim iva** = like the constellation Rohini; **piiDitaam** = pressed; **angaarakeNa graheNa** = by the planet mars.

Bashful, tortured by sorrow worn out in a pitiable condition like the constellation Rohini, pressed by the planet mars.

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अश्रु पूर्ण मुखीम् दीनाम् कृशाम् अननशेन च ।
शोक ध्यान पराम् दीनाम् नित्यम् दुह्ख परायणाम् ॥ ५-१५-२३

23. **ashru puurNa mukhiim** = with a face full of tears; **diinaam** = in a pitiable condition; **kR^ishaam** = emaciated; **anashanena** = due to not taking food; **shoka dhyaana paraam** = immersed in thought with gloom; **nityam diinaam** = always in a pitiable state; **duhkha paraayaNaam** = surrendering to sorrow.

With a face full of tears in a pitiable condition, emaciated due to not taking food, immersed in thought with gloom, always in a pitiable state, surrendering to sorrow.

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प्रियम् जनम् अपश्यन्तीम् पश्यन्तीम् राक्षसी गणम् ।
स्व गणेन मृगीम् हीनाम् श्व गण अभिवृताम् इव ॥ ५-१५-२४

24. **apashyantiim** = not seeing; **priyam janam** = dear people; **pashyantiim** = seeing; **raakSasii gaNam** = groups of demonesses; **mR^igiim iva** = like a female deer; **hiinaam** = loosing; **sva gaNena** = her own herd; **shva gaNaabhivR^itaam** = surrounded by group of hounds.

Not seeing dear people, seeing groups of demonesses, like a female deer loosing her own herd surrounded by group of hounds.

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नील नाग आभया वेण्या जघनम् गतया एकया ।
नीलया नीरदापाये वनराज्या महीमिव ॥ ५-१५-२५
सुख अहर्हाम् दुह्ख सप्तप्ताम् व्यसनानाम् अकोदिवाम् ।

25-26a. **veNyaa** = with a braid; **ekayaa niila naaga aabhayaa** = with the radiance of a single black serpent; **gatayaa** = reaching; **jaghanam** = hinder part; **mahiimiva** = like the earth; **niilayaa** = with dark green; **vanaraajyaa** = groups of trees; **niiradaapaaye** = during the end of rainy season; **sukha arhaam** = deserving of comforts; **duhkha samtaptaam** = tormented by grief; **vyasanaanaam akovidaam** = not accustomed to calamities.

With a braid with the radiance of a single black serpent reaching hinder part, like the earth with dark green groups of trees during the end of rainy season, deserving of comforts, tormented by grief, not accustomed to calamities.

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ताम् समीक्ष्य विशाल अक्षीम् अधिकम् मलिनाम् कृशाम् ॥ ५-१५-२६

तर्कयाम् आस सीता इति कारणैः उपपादिभिः ।

26b-27a. samiikSya = observing; taam = that woman; vishaala akSiim = with wide eyes; adhikam malinaam = very untidy; kR^ishaam = emaciated; tarkayaam aasa = Hanuma thought (that); siiteti = this is indeed Seetha; upapaadibhiH kaaraNaiH = on logical grounds.

Observing that woman with wide eyes, very untidy, emaciated, Hanuma thought that this is indeed Seetha on logical grounds.

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ह्रियमाणा तदा तेन रक्षसा काम रूपिणा ॥ ५-१५-२७

यथा रूपा हि दृष्टा वै तथा रूपा इयम् अङ्गना ।

27b-28a. tadaa = then; hriyamaaNaa = while being abducted; tena rakSasaa = by that rakshasa; kaama ruupiNaa = with the ability to assume desired form; yathaa ruupaa dR^iSTaa = in whatever way She was seen; iyam anganaa = this woman; tathaa ruupaa = has the same form.

Then, while being abducted by that rakshasa with the ability to assume desired form in whatever way, She was seen, this woman has the same form.

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पूर्ण चन्द्र आननाम् सुभ्रूम् चारु वृत्त पयो धराम् ॥ ५-१५-२८

कुर्वन्तीम् प्रभया देवीम् सर्वा वितिमिरा दिशः ।

ताम् नील केशीम् बिम्ब ओष्ठीम् सुमध्याम् सुप्रतिष्ठिताम् ॥ ५-१५-२९

सीताम् पद्म पलाश अक्षीम् मन्मथस्य रतिम् यथा ।

28b-29. siitaam = (Hanuma saw) Seetha; puurNa candra aananaam = with a face like full moon; subhruum = with beautiful eyebrows; caaru vR^itta payo dharaam = with graceful rounded breasts; prabhayaa = by the radiance; kurvantiim = making; sarvaaH dishaH = all directions; vitimiraH = without darkness; deviim = goddess like; niila keshiim = with black hair; bimba oSThiim = with lips like bimba fruit; sumadhyaam = with a good waist; supratiSThaam = very firm; padma palaasha akSiim = with eyes like lotus petals; manmathasya ratim yathaa = like Rati the consort of god of love.

Hanuma saw Seetha with a face like full moon, with beautiful eyebrows, with graceful rounded breasts, by the radiance making all directions without darkness, goddess like with black hair, with lips like bimba fruit, with a good waist, very firm, with eyes like lotus petals, like Rati the consort of god of love.

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इष्टाम् सर्वस्य जगतः पूर्ण चन्द्र प्रभाम् इव ॥ ५-१५-३०

भूमौ सुतनुम् आसीनाम् नियताम् इव तापसीम् ।

30b-31a. puurNa candra prabhaam iva = as the light of full moon; iSTaam = dear; sarvasya jagataH = to all world; taapasiim iva = like an ascetic woman; niyataam = leading austere life; aasiinaam = sitting; bhuumau = on (bare) ground; sutanum = with a good body.

As the light of full moon, dear to all world, like an ascetic woman leading austere life sitting on bare ground with a good body.

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निःश्वास बहुलाम् भीरुम् भुजग इन्द्र वधूम् इव ॥ ५-१५-३१

शोक जालेन महता विततेन न राजतीम् ।

31b-32a. niHshvaasa bahulaam = sighing a lot; bhujaga indra vadhuum iva = like the consort of lord of serpents; bhiirum = in fright; na raajatiim = not radiant; shoka jaalena = by sorrow; mahataa = which was great; vitatena = (and) extensive.

Sighing a lot like the consort of lord of serpents in fright, not radiant by sorrow which was great and extensive.

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संसक्ताम् धूम जालेन शिखाम् इव विभावसोः ॥ ५-१५-३२

ताम् स्मृतीम् इव संदिध्दाम् ऋद्धिम् निपतिताम् इव ।

32. taam = (Hanuma saw)Her; vibhaavasoH shikhaam iva = like a tongue of fire; samsaktaam = mixed; dhuuma jaalena = with column of smoke; smR^itiim iva = like an intellect; sandighdaam = together with doubts; nipatitaam R^iddhim iva = like a cast away treasure.

Hanuma saw Her like a tongue of fire mixed with column of smoke, like an intellect together with doubts, like a cast away treasure.

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विहताम् इव च श्रद्धाम् आशाम् प्रतिहताम् इव ॥ ५-१५-३३

स उपसर्गाम् यथा सिद्धिम् बुद्धिम् सकलुषाम् इव ।

33. vihataam shraddhaam iva = like shattered faith; pratihataam aashaam iva = like a frustrated hope; sa upasargaam siddhim iva = like success together with obstacles; sakaluSaam buddhim iva = like an impure mind.

Like shattered faith, like frustrated hope, like success together with obstacles, like an impure mind.

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अभूतेन अपवादेन कीर्तिम् निपतिताम् इव ॥ ५-१५-३४

राम उपरोध व्यथिताम् रक्षो हरण कर्शिताम् ।

34. kiirtim iva = like fame; nipatitaam = that has fallen down; abhuutena apavaadena = by a false scandal; raama uparodha vyathitaam = tortured by the obstruction caused to Rama; rakSo haraNa karshitaam = emaciated due to the abduction by Ravana.

Like fame that has fallen down by a false scandal, tortured by the obstruction caused to Rama, emaciated due to the abduction by Ravana.

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अबलाम् मृग शाव अक्षीम् वीक्षमाणाम् ततः ततः ॥ ५-१५-३५

बाष्प अम्बु प्रतिपूर्णेन कृष्ण वक्त्र अक्षि पक्ष्मणा ।

वदनेन अप्रसन्नेन निहृष्वसन्तीम् पुनः पुनः ॥ ५-१५-३६

35b-36. mR^iga shaava akSiim = with eyes like those of a young doe; baaSpa ambu paripuuraNena = full of tears; kR^iSNa vaktra akSi pakSmaNaa = with black and oblique eyebrows; aprasannena vadanena = with a cheerless countenance; viikSamaaNaa =

seeing; **tataH tataH** = there and there; **abalaam** = being helpless; **niHshvasantiim** = sighing; **punaH punaH** = again and again.

With eyes like those of a young doe full of tears, with black and oblique eye-brows, with a cheerless countenance, seeing there and there, being helpless, sighing again and again.

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मल पन्क धराम् दीनाम् मण्डन अर्हाम् अमण्डिताम् ।
प्रभाम् नक्षत्र राजस्य काल मेघैः इव आवृताम् ॥ ५-१५-३७

37. **mala pankha dharaam** = wearing a coat of dust; **diinaam** = pitiable one; **maNDana arhaam** = (although) suited for decorations; **amaNDitaam** = undecorated; **prabhaam iva** = like the radiance; **nakSatra raajasya** = of the moon the lord of stars; **aavR^itaam** = covered; **kaala meghaiH** = by black clouds.

Wearing a coat of dust, pitiable one, although suited for decorations undecorated, like the radiance of the moon, the lord of stars, covered by black clouds.

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तस्य संदिदिहे बुद्धिः मुहुः सीताम् निरीक्ष्य तु ।
आम्नायानाम् अयोगेन विद्याम् प्रशिथिलाम् इव ॥ ५-१५-३८

38. **niriikSya** = seeing; **siitaam** = Seetha; **vidyaam iva** = like knowledge; **prashithilaam** = in ruin; **aamnaayaanaam ayogena** = for want of repeated study; **tasya** = that Hanuma's; **buddhiH tu** = mind; **muhuH samdidihe** = got repeatedly doubtful.

Seeing Seetha like knowledge in ruin for want of repeated study, that Hanuma's mind got repeatedly doubtful.

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दुःखेन बुबुधे सीताम् हनुमान् अनलम्कृताम् ।
संस्कारेण यथा हीनाम् वाचम् अर्थ अन्तरम् गताम् ॥ ५-१५-३९

39. **hanumaan** = Hanuma; **bubudhe** = recognized; **dukkena** = with great sorrow; **siitaam** = Seetha; **analankR^itaam** = not decorated; **vaacam yathaa** = like sentence; **artha antaram gataam** = which got a different meaning; **samskaareNa hiinaam** = being devoid of culture

Hanuma recognized with great sorrow Seetha not decorated, like a sentence which got a different meaning being devoid of culture.

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ताम् समीक्ष्य विशाल अक्षीम् राज पुत्रीम् अनिन्दिताम् ।
तर्कयाम् आस सीता इति कारणैः उपपादयन् ॥ ५-१५-४०

40. **samiikSya** = seeing; **taam raaja purtriim** = that princess; **vishaala akSiim** = the wide eyed one; **aninditaam** = blameless one; **tarkayaamaasa** = (Hanuma) reasoned; **siiteti** = her to be Seetha; **upapaadayan kaaraNaiH** = for the following reasons.

Seeing that princess, the wide eyed one, blameless one, Hanuma reasoned her to be Seetha for the following reasons.

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वैदेह्या यानि च अन्गेषु तदा रामो अन्वकीर्तयत् ।

तानि आभरण जालानि गात्र शोभीनि अलक्षयत् ॥ ५-१५-४१

सुकृतौ कर्ण वेष्टौ च श्व दम्ष्ट्रौ च सुसंस्थितौ ।

मणि विद्रुम चित्राणि हस्तेष्व् आभरणानि च ॥ ५-१५-४२

श्यामानि चिर युक्तत्वात् तथा संस्थानवन्ति च ।

41;42-43a. tadaa = then; alakSayat = (Hanuma) saw; yaani = whatever; aabharaNa jaalaani = groups of jewellery; vaidehyaaH = of Seetha; angeSu = on various parts; raamaH = Rama; anvakiirtayat = spoke; taani = those; gaatra shobhiini = charming Her limbs; sukR^itau = well made; karNa veSTau ca = earrings; susamsthitau = well fitting; svadamSTrau ca = svadamstras; aabharaNaani ca = and ornaments; maNi vidruma citraaNi = wonderful with diamonds; corals; hasteSu = on the limbs of Her hands; cira yuktatvaat = belonging to body for long time; shyaamaani = blackened; samsthaanavanti ca = and making marks (on body).

Then Hanuma saw whatever groups of jewellery of Seetha on various parts Rama spoke, those charming Her limbs, well made earrings, well fitting Svadamstras and ornaments wonderful with diamonds on the limbs of Her hands, belonging to body for long time, blackened and making marks on body.

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तानि एव एतानि मन्ये अहम् यानि रामो अन्वकीर्तयत् ॥ ५-१५-४३

तत्र यानि अवहीनानि तानि अहम् न उपलक्षये ।

यानि अस्या न अवहीनानि तानि इमानि न संशयः ॥ ५-१५-४४

43b-44. aham manye = I think; etaani = all these; taani eva = to be same; yaani = about which; raamaH anvakiirtayat = Rama spoke; tatra = among them; yaani = whatever; avahiinaani = have been worn out; taani = those; aham = I; na upalakSaye = will not see; yaani = whatever; asyaaH = (jewels) of Her; na avahiinaani = are not worn out; taani imaani = these are they; na samshayaH = no doubt.

"I think all these to be same about which Rama spoke; among them whatever have been worn out those I will not see; whatever jewels of Her are not worn out these are they - no doubt."

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पीतम् कनक पट्ट आभम् स्रस्तम् तद् वसनम् शुभम् ।

उत्तरीयम् नग आसक्तम् तदा दृष्टम् प्लवम् गमैः ॥ ५-१५-४५

45. tat uttariiyam vastram = that upper garment; piitam = yellow; kanaka paTTa aabham = with a shine like a golden plate; subham = auspicious one; srastam = being dropped; dR^iSTam = had been seen; naga aasaktam = caught in a tree; tadaa = then; plavam gamaiH = by vanaras.

That upper garment yellow with a shine like a golden plate, auspicious one, being dropped had been seen caught in a tree then by vanaras.

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भूषणानि च मुख्यानि दृष्टानि धरणी तले ।

अनया एव अपविद्धानि स्वनवन्ति महान्ति च ॥ ५-१५-४६

46. apavidhdhaani = dropped; dharaNii tale = on the earth; anayaa eva = by Her; bhuuSaNaani ca = ornaments also; mahaanti mukhyaani = great and

important; **svanavanti** = making sound; **dR^iSTaani** = have been seen.

"Dropped on the earth by Her, ornaments also great and important, those making sound have been seen."

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इदम् चिर गृहीतत्वाद् वसनम् क्लिष्टवत्तरम् ।
तथा हि नूनम् तद् वर्णम् तथा श्रीमद् यथा इतरत् ॥ ५-१५-४७

47. **idam vasanam** = this cloth; **cira gR^ihiitatvaad** = being worn for a long time; **kliSTavattaram** = has worn out a lot; **tathaa hi** = even then; **nunam** = definitely; **tat varNam** = it is of the same colour; **yathaa** = like; **itaram** = the other (upper garment); **tathaa** = in the same way; **shriimat** = (this is) glorious.

"This cloth being worn for a long time has worn out a lot, even then definitely it is of the same colour, like the other upper garment; in the same way this is glorious."

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इयम् कनक वर्ण अन्गी रामस्य महिषी प्रिया ।
प्रनष्टा अपि सती यस्य मनसो न प्रणश्यति ॥ ५-१५-४८

48. **iyam** = this She; **kanaka varNa angii** = of golden colour; **raamasya piryaa mahiSii** = is indeed Rama's dear wife; **yaa** = who ever (Seetha); **satii** = the chaste one; **pranaSTaa api** = even though not seen; **na praNashyati** = is not gone; **asya manasaH** = from Rama's heart.

"This She of golden colour is indeed Rama's dear wife; who ever Seetha the chaste one, even though not seen, is not gone from Rama's heart."

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इयम् सा यत् कृते रामः चतुर्भिः परितप्यते ।
कारुण्येन आनृशंस्येन शोकेन मदनेन च ॥ ५-१५-४९
स्त्री प्रनष्टा इति कारुण्याद् आश्रिता इति आनृशंस्यतः ।
पत्नी नष्टा इति शोकेन प्रियेति मदनेन च ॥ ५-१५-५०

49-50. **saa iyam** = this is She; **yat kR^ite** = for whose sake; **raamaH** = Rama; **paritapyate** = is tormented; **caturbhiH** = in four ways; **kaarUNyena** = from compassion; **aanR^ishamsyena** = from pity; **shokena** = from grief; **madanena** = from love; **pranaSTaa strii iti** = (thinking that) a woman has disappeared; **kaarUNyena** = from compassion; **aashritaa iti** = depending on him; **aanR^ishamsyataH** = from pity; **naSTaa patnii iti** = wife has been lost; **shokena** = from grief; **priyaa iti** = a dear one; **madanena** = from love.

"This is She for whose sake Rama tormented in four ways from compassion from pity from grief from love; (thinking that) a woman has disappeared from compassion, depending on him from pity, wife has been lost from grief, a dear one from love."

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अस्या देव्या यथा रूपम् अन्ग प्रत्यन्ग सौष्ठवम् ।
रामस्य च यथा रूपम् तस्य इयम् असित ईक्षणा ॥ ५-१५-५१

51. **yathaa** = in whatever way; **asyaaH devyaaH** = (is) this lady's; **ruupam** = appearance; **anga pratyanga sauSThavam** = elegance of major and minor limbs; **raamasya ca** = in the same way is Rama's; **yathaa** = in whatever way; **tasya ruupam** = His appearance; **iyam asita iikSaNa** = (in the same way is) this black-eyed one's appearance.

"In whatever way is this lady's appearance, elegance of major and minor limbs, in the same way is Rama's. In whatever way His appearance, in the same way is this black-eyed one's appearance."

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अस्या देव्या मनः तस्मिन् तस्य च अस्याम् प्रतिष्ठितम् ।
तेन इयम् स च धर्म आत्मा मुहूर्तम् अपि जीवति ॥ ५-१५-५२

52. **asyaaH devyaaH** = this lady's; **manaH** = heart; **tasmin** = is in Rama; **tasya** = His heart; **asyaam ca pratiSthitam** = is firmly in Her; **tena** = for that reason; **iyam** = she; **dharmaatmaa sa ca** = that noble Rama; **muhuurtam api jiivati** = are able to live even for a moment.

"This lady's heart is in Rama, His heart is firmly in Her, for that reason She and that noble Rama are able to live even for a moment."

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दुष्करम् कुरुते रामो इमाम् मत्त काशिनीम् ।
सीताम् विना महा बाहुः मुहूर्तम् अपि जीवति ॥ ५-१५-५३

53. **prabhuH raamaH** = lord Rama; **aanayaa hiinaH** = losing Her; **duSkaram kuR^itavaan** = has done an impossible task; **dhaarayati yat** = in that He still preserved; **aatmanaH deham** = his body; **naavasiidati iti yat** = in that He did not die; **shokena** = from grief.

"Lord Rama losing Her has done an impossible task in that He still preserved His body, in that He did not die from grief."

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एवम् सीताम् तदा दृष्ट्वा हृष्टः पवन सम्भवः ।
जगाम मनसा रामम् प्रशशंस च तम् प्रभुम् ॥ ५-१५-५४

54. **pavanasambhavaH** = Hanuma; **tadaa** = then; **dR^iStvaa** = seeing; **siitaam** = Seetha; **hR^iSTaH** = became happy; **evam** = thus; **jagaama** = and went; **manasaa** = by mind; **raamam** = to Rama; **prashashamsa ca** = and also praised; **tam prabhum** = that lord.

Hanuma, then seeing Seetha became happy thus and went by mind to Rama and also praised that Lord.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चदशः सर्गः

Thus completes 15th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 16 Verses converted to UTF-8, Nov 09

Introduction

Hanuma is grief stricken seeing the plight of Seetha, in that garden being surrounded by ogresses. He becomes firm in mind that She is indeed Seetha, based on Her auspicious bodily marks.

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प्रशस्य तु प्रशस्तव्याम् सीताम् ताम् हरि पुमावः ।
गुण अभिरामम् रामम् च पुनः चिन्ता परो अभवत् ॥ ५-१६-१

1. hari pumgavaH = the best among vanaras; prashasya = praising; taam siitaam = that Seetha; prashastavyaam = who is fit to be praised; raamam ca = and also (praising) Rama; guNa abhiraamam = pleasing with His virtues; cintaa paraH abhavat = became immersed in thought; punaH = again.

The best among vanaras praising that Seetha who is fit to be praised, and also praising Sri Rama pleasing with His virtues, became immersed in thought again.

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स मुहूर्तम् इव ध्यात्वा बाष्प पर्याकुलेक्षणः ।
सीताम् आश्रित्य तेजस्वी हनुमान् विललाप ह ॥ ५-१६-२

2. saH hanumaan = That Hanuma; tejasvii = the radiant one; muhuurtam iva dhyaatvaa = thinking for a moment; vilalaapa ha = cried; siitaam aashritya = about Seetha; baaSpa paryaakulekSaNaH = (and) became with eyes tormented with tears.

That Hanuma the radiant one thinking for a moment, cried about Seetha and became with eyes tormented with tears.

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मान्या गुरु विनीतस्य लक्ष्मणस्य गुरु प्रिया ।
यदि सीता अपि दुःख आर्ता कालो हि दुरतिक्रमः ॥ ५-१६-३

3. **maanyaa** = respectable; **lakSmaNasya** = to Lakshmana; **guru viniitasya** = instructed by teachers; **siita api** = Seetha also; **guru priyaa** = dear to teachers; **duhkha aartaa yadi** = if She is stricken with grief; **kaalaH** = destiny; **duratikramaH hi** = is indeed difficult to withstand.

"Respectable to Lakshmana, instructed by teachers, Seetha is also dear to teachers; if She is stricken with grief, destiny is indeed difficult to withstand."

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रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः ।
न अत्यर्थम् क्षुभ्यते देवी गङ्गा इव जलद आगमे ॥ ५-१६-४

4. **vyavasaayaj~naa** = (knowing) effort; **raamasya** = of Rama; **dhiimataH lakSmaNasya ca** = and of sagacious Lakshmana; **devii** = Seetha; **na kSubhyate** = is not worried; **atyartham** = a lot; **gangaa iva** = like Ganga; **jalada aagame** = in the rainy season.

"Knowing the effort of Sri Rama and of sagacious Lakshmana, Seetha is not worried a lot, like Ganga in the rainy season."

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तुल्य शील वयो वृत्ताम् तुल्य अभिजन लक्षणाम् ।
राघवो अर्हति वैदेहीम् तम् च इयम् असित ईक्षणा ॥ ५-१६-५

5. **raaghavaH** = Rama; **arhati** = is suited; **vaidehiim** = to Seetha; **tulya shiila vayo vR^ittaam** = with Her well matched character age and conduct; **tulya abhijana lakSaNaam** = with well matched pedigree and characteristics; **iyam** = this; **asitekSaNa** = black-eyed Seetha; **tam arhati** = is also suited to Him.

"Sri Rama is suited to Seetha with Her well matched character, age and conduct; with well matched pedigree and characteristics this black-eyed Seetha is also suited to Him."

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ताम् दृष्ट्वा नव हेम आभाम् लोक कान्ताम् इव श्रियम् ।
जगाम मनसा रामम् वचनम् च इदम् अब्रवीत् ॥ ५-१६-६

6. **taam dR^iSTvaa** = seeing that Seetha; **nava hema aabhaam** = with the radiance of new gold; **shriyam iva** = like the goddess Laksmi; **loka kaantaam** = delightful to the world; **jagaama** = (Hanuma) went; **manasaa** = by heart; **raamam** = to Sri Rama; **abraviit** = spoke; **idam vachanam ca** = these words also.

Seeing that Seetha with the radiance of new gold, like the goddess Laksmi, delightful to the world, Hanuma went by heart to Sri Rama spoke these words also.

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अस्या हेतोर् विशाल अक्ष्या हतो वाली महा बलः ।
रावण प्रतिमो वीर्ये कबन्धः च निपातितः ॥ ५-१६-७

7. **asyaaH hetoH** = for the sake of this Seetha; **vishaala akSyaaH** = the wide eyed one; **mahaabalaH vaalii** = Vali of great strength; **hataH** = has been killed; **kabandhaH ca** = Kabanda also; **raavaNa pratimaH** = equalling to Ravana; **viirye** = in strength; **nipaatitaH** = has been felled.

"For the sake of this Seetha, the wide eyed one, Vali of great strength has been killed, Kabanda also equalling Ravana in strength has been felled."

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विराधः च हतः सम्ख्ये राक्षसो भीम विक्रमः ।

वने रामेण विक्रम्य महा इन्द्रेण इव शम्बरः ॥ ५-१६-८

8. vane = in the forest; samkhye = during war; viraadhaH = Virada; bhiima vikramaH = of horrible prowess; hataH = has been killed; raameNa = by Rama; vikramya = by valour; shambaraH iva = like Sambara; mahaa indreNa = by Mahendra.

"In the forest during war Virada of horrible prowess has been killed by Rama by valour, like Sambara by Mahendra."

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चतुर् दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।

निहतानि जन स्थाने शरैर् अग्नि शिख उपमैः ॥ ५-१६-९

9. jana sthaane = at Janastaana; catur dasa sahasraaNi = fourteen thousands; rakshasaan = of raksasas; bhiima karmaNaam = of terrible deed; nihataani = have been killed; agni shikha sharaiH = by arrows equalling tongues of fires.

"At Janastaana fourteen thousands of rakshasas of terrible deed have been killed by arrows equalling tongues of fires."

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करः च निहतः सम्ख्ये त्रिशिराः च निपातितः ।

दूषणः च महा तेजा रामेण विदित आत्मना ॥ ५-१६-१०

10. raameNa = by Rama; vidita aatmanaa = with a famed mind; Kharashca nihataH = Khara has been killed; trishiraaH ca nipaataitaH = Trisira also has been fell down; mahaatejaaH duuSaNaH ca = Duushana with great glory also (has been killed); samkhye = in war.

"By Rama with a famed mind, Khara has been killed, Trisira also has been fell down, Duushana with great glory also has been killed in war."

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ऐश्वर्यम् वानराणाम् च दुर्लभम् वालि पालितम् ।

अस्या निमित्ते सुग्रीवः प्राप्तवान् लोक सत्कृतम् ॥ ५-१६-११

11. asyaaH = for Her; nimitte = sake; sugriivaH = Sugreeva; praaptavaan = obtained; aishvaryam = wealth; vaanaraaNaam = of Vanaras; vaali paalitam = ruled by Vali; durlabham = difficult to be obtained; loka satkR^itam = and worshiped by the world.

"For Her sake Sugreeva obtained wealth of vanaras ruled by Vali difficult to be obtained and worshiped by the world."

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सागरः च मया क्रान्तः श्रीमान् नद नदी पतिः ।

अस्या हेतोर् विशाल अक्ष्याः पुरी च इयम् निरीक्षिता ॥ ५-१६-१२

12. asyaaH heto = for Her sake; vishaala akSyaaH = with wide eyes; saagaraH ca = the ocean; nada nadii patiH = lord of rivers and streams; kraantaH = has been crossed; mayaa = by me; iyam = this; purii ca = city also; niriikSitaa = has been explored.

"For the sake of Her, with wide eyes, the ocean, lord of rivers and streams, has been crossed by me; this city also has been explored."

यदि रामः समुद्रान्ताम् मेदिनीम् परिवर्तयेत् ।

अस्याः कृते जगत् च अपि युक्तम् इति एव मे मतिः ॥ ५-१६-१३

13. yadi = if; raamaH = Rama; asyaaH kR^ite = for Her sake; parivartayet = turns upside down; mediniim = earth; samudraantaam = with the ocean at the end; jagat ca api = and the entire universe; yuktam iti = it is fair; eva me matiH = this is my opinion.

"If Sri Rama for Her sake turns upside down the earth with the ocean at the end, and the entire universe it is fair, this is my opinion."

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राज्यम् वा त्रिषु लोकेषु सीता वा जनक आत्मजा ।

त्रैलोक्य राज्यम् सकलम् सीताया न आप्नुयात् कलाम् ॥ ५-१६-१४

14. triSu lokeSu = among three worlds; raajyam vaa = kingdom or; siitaa vaa = Seetha; janakaatmaja = the daughter of Janaka; sakalam trailokya raajyam = all the kingdom of three worlds; na aapnuyaat = will not approach; siitaayaaH kalaam = a sixteenth part of Seetha.

"Among three worlds, if it is a choice between kingdom or Seetha, the daughter of Janaka, all the kingdom of three worlds will not approach a sixteenth part of Seetha."

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इयम् सा धर्म शीलस्य जनकस्य महात्मनः ।

सुता मैथिलराजस्य सीता भर्तृदृढ व्रता ॥ ५-१६-१५

15. iyam = This She; saa siitaa = is that Seetha; sutaa = the daughter; janakasya maithilaraajasya = of king Janaka of Mithila; mahaatmanaH = the great soul; dharma shiilasya = and noble one; bhartR^idR^iDavrata = with a firm resolution towards husband.

"This She is that Seetha, the daughter of king Janaka of Mithila, the great soul, and noble one with a firm resolution towards husband."

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उत्थिता मेदिनीम् भित्त्वा क्षेत्रे हल मुख क्षते ।

पद्म रेणु निभैः कीर्णा शुभैः केदार पांसुभिः ॥ ५-१६-१६

16. kSetre hala mukha kSate = while a field was being ploughed; utthitaa = (She) rose up; mediniim bhittvaa = splitting the earth; kiirNaa = covered; shubhaiH kedaara paamsubhiH = by auspicious dust of field; padma reNu nibhaiH = equalling pollen.

"While a field was being ploughed She rose up splitting the earth covered by auspicious dust of field equalling pollen."

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विक्रान्तस्य आर्य शीलस्य सम्युगेषु अनिवर्तिनः ।

स्नुषा दशरथस्य एषा ज्येष्ठा राज्ञो यशस्विनी ॥ ५-१६-१७

17. eSaa = She is; yashasvinii = the famed; jyeSThaa snuSaa = eldest daughter-in-law; raaj~naH dasharathasya = of king Dasaratha; vikraantasya = valorous one; anivartinaH = not turning back; samyugeSu = in the battle.

"She is the famed eldest daughter-in-law of king Dasaratha the valorous one, not turning back in the battle."

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धर्मज्ञस्य कृतज्ञस्य रामस्य विदित आत्मनः ।
इयम् सा दयिता भार्या राक्षसी वशम् आगता ॥ ५-१६-१८

18. **iyam** = this She; **dayitaa bhaaryaa** = dear wife; **raamasya** = of Rama; **dharmaj~nasya** = the righteous one; **kR^itaj~nasya** = grateful one; **vidita aatmanaH** = knower of Self; **aagataa** = has obtained; **raakSasii vasam** = capture of demonesses.

"This She the dear wife of Rama the righteous one, grateful one, knower of Self has obtained capture of demonesses."

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सर्वान् भोगान् परित्यज्य भर्तु स्नेह बलात् कृता ।
अचिन्तयित्वा दुःखानि प्रविष्टा निर्जनम् वनम् ॥ ५-१६-१९
सन्तुष्टा फल मूलेन भर्तु शुश्रूषणा परा ।
या पराम् भजते प्रीतिम् वने अपि भवने यथा ॥ ५-१६-२०
सा इयम् कनक वर्ण अङ्गी नित्यम् सुस्मित भाषिणी ।
सहते यातनाम् एताम् अनर्थानाम् अभागिनी ॥ ५-१६-२१

19-21. **yaa** = whoever Seetha; **parityajya** = abandoning; **sarvaan bhogaan** = all comforts; **bhartR^i sneha balaakR^itaa** = forced by the love towards husband; **acintayitvaa** = not thinking; **duhkhaani** = (about) sorrows; **praviSTaa** = entering; **nirjanam vanam** = forest unpopulated with humans; **samtuSTaa** = being happy; **phala muulena** = with fruits and roots; **bhartR^i shushruuSaNa paraa** = devoted to the service of Her husband; **vane api** = even in forest; **bhajate** = is getting; **paraam priitim** = great happiness; **bhavane yathaa** = like in a palace; **kanaka varNa angii** = the one with golden limbs; **nityam susmita bhaaSiNii** = always with a smiling talk; **anarthaanaam abhaaginii** = not suited to misfortunes; **saa iyam** = that this Seetha; **sahate** = is bearing; **etaam yaatanaam** = all this suffering.

"Whoever Seetha abandoning all comforts, forced by the love towards husband not thinking about sorrows, entering forest unpopulated with humans, being happy with fruits and roots, devoted to the service of Her husband, even in forest is getting great happiness like in a palace, the one with golden limbs, always with a smiling talk, not suited to misfortunes - that this Seetha is bearing all this suffering."

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इमाम् तु शील सम्पन्नाम् द्रष्टुम् इच्छति राघवः ।
रावणेन प्रमथिताम् प्रपाम् इव पिपासितः ॥ ५-१६-२२

22. **raaghavaH** = Rama; **draSTum icchati** = likes to see; **imaam** = this Seetha; **siilasampannaam** = who is endowed with excellent character; **raavaNena pramathitaam** = and tormented by Ravana; **pipaasitaH prapaam iva** = like a thirsty one for a place where water is available freely.

"Sri Rama likes to see this Seetha who is endowed with excellent character and tormented by Ravana, like a thirsty one for a place where water is available freely."

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अस्या नूनम् पुनर् लाभाद् राघवः प्रीतिम् एष्यति ।

राजा राज्य परिभ्रष्टः पुनः प्राप्य इव मेदिनीम् ॥ ५-१६-२३

23. asyaaH laabhaad = by Her gain; punaH = again; raaghavaH = Rama; nuunam = definitely; eSyati = will get; priitim = happiness; raajaa iva = like a king; raajya paribhraSTaH = who lost kingdom; praapyaH punaH = getting back; mediniim = the land.

"By Her gain again Sri Rama definitely will get happiness like a king who lost kingdom getting back the land."

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काम भोगैः परित्यक्ता हीना बन्धु जनेन च ।

धारयति आत्मनो देहम् तत् समागम कान्क्षिणी ॥ ५-१६-२४

24. parityaktaa = left; kaama bhogaiH = by coveted enjoyments; hiinaa = lacking; bandhu janena ca = relatives also; dhaarayati = (Seetha) is keeping; deham = body; tat samaagama kaankSiNii = desirous of meeting with Rama.

"Left by coveted enjoyments, lacking relatives also Seetha is keeping body desirous of meeting with Sri Rama."

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न एषा पश्यति राक्षस्यो न इमान् पुष्प फल द्रुमान् ।

एकस्थ हृदया नूनम् रामम् एव अनुपश्यति ॥ ५-१६-२५

25. eSaa = She; na pashyati = is not seeing; raakSasyaH = demonesses; na = not; puSpa phala drumaan = flowers; fruits or trees; ekastha hR^idayaa = with a single heart; raamam eva anupashyati = is meditating only on Sri Rama; nuunam = this is sure.

"She is not seeing demonesses, not flowers, fruits or trees and with a single heart is meditating only on Sri Rama - this is sure."

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भर्ता नाम परम् नार्या भूषणम् भूषणाद् अपि ।

एषा हि रहिता तेन शोभन अर्हा न शोभते ॥ ५-१६-२६

26. bhartaa naama = husband is; hi = indeed; param bhuuSaNam = the greatest adornment; naaryaaH = for a woman; bhuuSaNaad api = greater than jewellery; eSaa = this Seetha; shobhana arhaa = though deserving of decoration; na shobhate = is not looking charming; tena rahitaa = without Sri Rama.

"Husband is indeed the greatest adornment for a woman greater than jewellery; this Seetha though deserving of decoration, is not looking charming without Sri Rama."

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दुष्करम् कुरुते रामो हीनो यद् अनया प्रभुः ।

धारयति आत्मनो देहम् न दुःखेन अवसीदति ॥ ५-१६-२७

27. raamaH = Sri Rama; hiinaaH = (although) bereft; anayaa = of Her; prabhuH = that Lord Sri Rama; kurute = is doing; duSkaram = an impossible task; dhaarayati iti yad = by retaining; aatmanaH deham = His body; na avasiidati = not being depressed; dukkhena = by sorrow.

"Sri Rama although bereft of Her that Lord Rama is doing an impossible task by retaining His body and not being depressed by sorrow."

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इमाम् असित केश अन्ताम् शत पत्र निभ ईक्षणाम् ।
सुख अर्हाम् दुःखिताम् ज्~आत्वा मम अपि व्यथितम् मनः ॥ ५-१६-२८

28. j~aatvaa = knowing; imaam = Her; asita kesha antaam = with black ended hairs; shata patra nibha iikSaNaam = with lotus like eyes; sukha arhaam = deserving of comforts; duHkhitaam = in sorrow; mama manaH api = my mind also; vyathitam = is gloomy.

"Knowing Her with black ended hairs, with lotus like eyes, deserving of comforts, and in sorrow, my mind also is gloomy."

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क्षिति क्षमा पुष्कर सन्निभ अक्षी ।
या रक्षिता राघव लक्ष्मणाभ्याम् ।
सा राक्षसीभिर् विकृत ईक्षणाभिः ।
सम्रक्ष्यते सम्प्रति वृक्ष मूले ॥ ५-१६-२९

29. yaa = whoever (Seetha); kSiti kSamaa = with earth like patience; puSkara samnibha akSii = with eyes resembling lotuses; rakSitaa = was protected; raaghava lakSmaNaabhyaam = by Sri Rama and Lakshmana; saa = that Seetha; samprati = now; samrakSyate = is being guarded; raakSasiibhiH = by ogresses; vikR^ita iikSaNaabhiH = with crooked eyes; vR^ikSa muule = at the base of a tree.

"Whoever Seetha with earth-like patience, with eyes resembling lotuses, was protected by Sri Rama and Lakshmana, that Seetha now is being guarded by ogresses with crooked eyes at the base of a tree."

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हिम हत नलिनी इव नष्ट शोभा ।
व्यसन परम्परया निपीड्यमाना ।
सह चर रहिता इव चक्र वाकी ।
जनक सुता कृपणाम् दशाम् प्रपन्ना ॥ ५-१६-३०

30. naSTa shobhaa = with lost glory; hima hata nalinii iva = like a lotus plant hit by snow; nipiiDyamaanaa = being tormented; vyasana paramparayaa = by a series of calamities; janaka sutaa = Seetha; prapanna = obtained; kR^ipaNaam dashaam = a pitiable condition; cakra vaakii iva = like a chakravaka bird; saha cara rahitaa = without a companion.

"With lost glory like a lotus plant hit by snow, being tormented by a series of calamities, Seetha obtained a pitiable condition like a chakravaka bird without a companion."

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अस्या हि पुष्प अवनत अग्र शाखाः ।
शोकम् दृढम् वै जनयति अशोकाः ।
हिम व्यपायेन च शीतरश्मिः ।
रभ्युत्थितो न एक सहस्र रश्मिः ॥ ५-१६-३१

31. ashokaaH = Ashoka trees; puSpa avanata agra shaakhaaH = with bent branches due to flowers; janayanti = are giving rise to; shokam = gloom; dR^iDham = a lot; asyaaH = to Her; hima vyapaayena = due to melting of snow; abhyutthitaH = the risen up; siitarashmiH ca = moon also; na eka sahasra rashmiH = with thousands of rays (is causing grief).

"Ashoka trees with bent branches due to flowers are giving rise to gloom a lot to Her; Due to melting of snow the risen up moon also with thousands of rays is causing grief."

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इति एवम् अर्थम् कपिर् अन्ववेक्ष्य ।
सीता इयम् इति एव निविष्ट बुद्धिः ।
संश्रित्य तस्मिन् निषसाद वृक्षे ।
बली हरीणाम् ऋषभः तरस्वी ॥ ५-१६-३२

32. balii = the mighty one; hariiNaam R^iSabhaH = the best among vanaras; tarasvii = quick one; kapiH = Hanuma; iti evam = thus; anvavekSyaa = observed; artham = the subject; iyam siitaa = this is Seetha; iti eva = thus; niviSta buddhiH = with a firm mind; niSasaada = sat; tasmin vR^ikSe = at that tree; samshritya = leaning against (it).

The mighty one, the best among vanaras, quick one, Hanuma thus observed the subject: "This is Seetha!" - thus with a firm mind sat at that tree, leaning against it.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षोडशः सर्गः

Thus completes 16th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 17 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma sees Seetha surrounded by ogresses.

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ततः कुमुदषण्डाभो निर्मलम् निर्मलोदयः ।

प्रजगाम नभश्चन्द्रो हंसो नीलमिवोदकम् ॥ ५-१७-१

1. tataH = Thereafter; chandraH = the moon; nirmala udayaH = with a peaceful rise; kumuda shhanDaabhaH = with radiance equaling that of a group of lotuses; prajagaama = obtained; nirmalam nabhaH = clear sky; iva = like; hamsaH = a swan; niilam udakam = blue water;

Thereafter the moon with a peaceful rise, with radiance equaling that of a group of lotuses, obtained the clear sky like a swan obtaining blue water.

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साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः ।

चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम् ॥ ५-१७-२

2. saH chandramaaH = that moon; nirmala prabhaH = with a peaceful glow; sishheve = served; pavanaatmajam = Hanuma; shiitaiH rashmibhiH = with cool rays; kurvan iva = as though performing; saachivyam = help; prabhaayaa = with radiance.

That moon with a peaceful glow served Hanuma with cool rays as though performing help with radiance.

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स ददर्श ततः सीताम् पूर्णचन्द्रनिभाननाम् ।

शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि ॥ ५-१७-३

3. tataH = Thereafter; saH = Hanuma; dadarsha = saw; siitaam = Seetha; puurNa chandra nibhhananaam = with face like a full moon; nyastaam = put down; shookabhaaraaiH = by the

weight of grief; **naavamiva** = like a ship; **nyastaam** = sinking down; **ambhasi** = in water; **bhaaraH** = due to weight;

Thereafter Hanuma saw Seetha with a face like a full moon, put down by the weight of grief, like a ship sinking down in water due to weight.

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दिदृक्षमाणो वैदेहीम् हनुमान् मारुतात्मजः ।
स ददर्शाविदूरस्था राक्षसीघोरदर्शनाः ॥ ५-१७-४
एकाक्षीमेककर्णाम् च कर्णप्रावरणाम् तथा ।
अकर्णाम् शङ्कुकर्णाम् च मस्तकोच्छवासनासिकाम् ॥ ५-१७-५
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ह्रस्वाम् दीर्घाम् च कुब्जाम् विकटाम् वामनां तथा ।
करालाम् भुग्नवक्त्राम् च पिङ्गाक्षीम् विकृताननाम् ॥ ५-१७-८

4;5;6;7;8. **maarutaatmajaH** = Hanuma; **didR^ikshamaaNaH** = wanting to see; **vaidehiim** = Seetha; **dadarsha** = saw; **viduurasthaa** = nearby; **raakshasiiH** = ogresses; **ghora darshanaaH** = with horrible appearance; **ekaakshiim** = (ogress) with one eye; **ekakarNaam cha** = and (another) with a single ear; **tathaa** = and also; **karNapraavaraNaam** = one with ears as covering body; **saN^ku karNaam** = with conch shell like ears; **mastakochchvaasa naasikaam** = one with fattened nose up to head; **tanu diirgha shirodharaam** = one with a lean and long neck; **dhvastakesiim** = one with disheveled hair; **tathaa** = and also; **akeshiim** = one without hair; **keshakambala dhaariNiim** = one with hair like a blanket; **lamba karNa lalaataam cha** = one with hanging stomach and breasts; **lamboshhThiim** = one with hanging face; **chubukoshhThiim** = one with lips at chin; **lambaasyaam** = one with hanging face; **lambajaanukaam** = with hanging knees; **hrasvaam** = one who is short; **diirghaam** = one who is tall; **tathaa** = and also; **kubjaam** = hunch backed one; **vikaTaam** = one who is distorted; **vaamanaam** = one is dwarf; **tathaa** = and also; **karaalaam** = one with high teeth; **bhugna vaktraam cha** = and one with crooked mouth; **piN^gaakshiim** = one with green eyes; **vikR^itaananaam** = one with a horrible face.

Hanuma wanting to see Seetha saw nearby ogresses with horrible appearance - one with one eye; one with a single ear and also one with ears as covering; one with conch shell like ears; one with fattened nose up to head; one with lean and long neck; one with disheveled hair and also one without hair; one with blanket like hair; one with hanging stomach and breasts; one with hanging face; one with lips at chin; one with hanging face; one with hanging knees; one who is short; one who is tall and also hunch backed one; one who is distorted; a dwarf one and also one with high teeth and one with crooked mouth, one with green eyes and one with a horrible face.

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विकृताः पिङ्गलाः कालीः क्रोधनाः कलहप्रियाः ।
कालायसमहाशूलकूटमुद्गधारिणीः ॥ ५-१७-९
वराहमृगशार्दूलमहिषाजशिवामुखीः ।
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गोकर्णीर्हस्तिकर्णीर्ईश्व हरिकर्णीस्तथापराः ॥ ५-१७-११

अतिनासाश्च तिर्यङ्नासा अनासिकाः ।

गजनन्निभनासाश्च ललाटोच्चासनासिकाः ॥ ५-१७-१२

हस्तिपादा महापादा गोपादाः पादचूळिकाः ।

अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः ॥ ५-१७-१३

अतिमात्रस्यनेत्राश्च दीर्घजिह्वानखास्तथा ।

अजामुखीर्हस्तिमुखीर्गोमुखाः सूकरीमुखीः ॥ ५-१७-१४

हयोष्ट्रखरवक्त्राश्च राक्षसीघोरदर्शनाः ।

शूलमुद्गरहस्ताश्च क्रोधनाः कलहप्रियाः ॥ ५-१७-१५

कराळा धूम्रकेशीश्च राक्षसीर्विकृताननाः ।

पिबन्तीः सततं पानं सदा मां ससुराप्रियाः ॥ ५-१७-१६

मांसशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः ।

ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः ॥ ५-१७-१७

स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम् ।

9;10;11;12;13;14;15;15; 17. kapi shhresThaH = Hanuma; dadrsha = saw; vikR^itaah = horrible ones; piN^galaaaH = dark complexioned ones; krodhanaah = angry ones; kalaha priyaaH = those who like quarrels; kaalaayasamahaa shuula kuuTa mudgara dhaariniH = ones wearing big darts; mallets and clubs of iron; varaaha mR^iga shaarduula mahishhaa shivaa mukhiH = with faces like those of pigs; deer; tigers; buffaloes; goats; she-foxes; gajoshhTra hayapaadiH = with feet like those of elephants; camels; horses; nikaata shirasaH = with heads sunk into bodies; aparaaH = some others; eka hastaika paadaashcha = with a single hand and those with single foot; khara karNyasva karNikaa = those with donkey ears and horse ears; gokarNiiH = those with cow ears; hasti karNiiH = those with elephant ears; hari karNiiH = those with monkey ears; aparaaH = and some others; anaasaaH = without nose; ati naasaashcha = with big nose; tiryajN^aasaaH = those with horizontal nose; vinaasikaaH = those with crooked nose; gajasannibha naasaashcha = those with elephant-like nose; lalaaTocchvaasa naasikaaH = nose fixed in forehead; hasti paadaaH = with feet like those of elephant; mahaapaadaaH = those with big feet; gopaadaaH = those with cow like feet; paada chuuLikaaH = those with hair on their feet; atimaatra shirogriivaaH = those with big heads and necks; atimaatra kuchodariiH = those with big nipples and big stomach; atimaatra asyanetrashcha = those with big mouths and eyes; diirghajihvaa nakhaaH = with long tongues and nails; tathaa = and also; ajaamukhiH = those with face like that of a she-goat; hastimukhiH = those with elephant like face; gomukhiH = those with face like that of a cow; suukarii mukhiH = those with face of a she-pig; hayoshhTrakharavaktraashcha = with faces like those of horses; camels; donkeys; ghoradarshanaah = those with horrible appearance; raakshasiiH = ogresses; shuula mudgara hastaashcha = carrying pikes and clubs in their hand; krodhanaah = angry ones; kalaha priyaaH = those who like quarrels; karaaLaaH = those with high teeth; dhumra kesiishcha = with hair color like that of smoke; vikR^itaanaah = with horrible faces; satatam = always; pibantiiH = drinking; paanam = liquor; sadaa = always; maamsasuraa priyaaH = desiring meat and liquor; maamsa shoNitadigdhaaN^gii = with body smeared by meat and blood; maamsa shoNita bhojanaah = with meat and blood as food; romaharshhaNa darsanaah = whose appearance made hair to stand up; upaasinnaah = sitting; parivaarya = around; vanapatim = a great tree; skandhavantam = with huge trunk;

Hanuma saw horrible ogresses, dark complexioned ones, angry ones, those who like quarrels, ones wearing big darts, mallets and clubs of iron, with faces like those of pigs, deer, tigers, buffaloes, goats, she-foxes, with feet like those of elephants, camels, horses, with heads sunk into bodies, with single hand and single foot, those ears like that of donkeys and horses,

those with cow ears, those with elephant ears, those with monkey ears, and some others without nose, those with horizontal nose, those with crooked nose, those with elephant-like nose, toes with nose fixed in forehead, with feet like those of elephant, those with big feet, those with cow like feet, those with hair on their feet, those with big heads and necks, those with big nipples and big stomach, those with big eyes and mouths, with long tongues and nails, and also the a face like that of a she-goat, those with elephant like face, those with face like that of a cow, those with face of a she-pig, those with faces like those of horses, camels, donkeys, those with horrible appearance, ogresses carrying pikes and clubs in their hand, angry ones, those who like quarrels, those with high teeth, with hair color like that of smoke, with horrible faces, always drinking liquor, always desiring meat and liquor, with body smeared by meat and blood, with meat and blood as food, whose appearance made hair to stand up, sitting around a great tree with huge trunk.

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तस्याधस्ताच्च ताम् देवीम् राजपुत्रीमनिन्दिताम् ॥ ५-१७-१८

लक्षयामास लक्ष्मीवान् हनुमान् जन्कात्मजाम् ।

18. **hanumaan** = Hanuma; **lakshmiivaan** = the glorious one; **lakshayaamaasa** = saw; **taam deviim** = that Seetha; **raajaputriim** = the princess; **janakaatmajaam** = daughter of Janaka; **aninditaam** = unblemished one; **tasya adhastat** = below that tree

Hanuma the glorious one saw that Seetha, the princess, daughter of Janaka, unblemished one below that tree.

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निष्प्रभाम् शोकसन्तप्ताम् मलसम्कुलमूर्धजाम् ॥ ५-१७-१९

क्षीणपुण्याम् च्युताम् भूमौ ताराम् निपतितामिव ।

19. **nishhprabhaam** = lack lustre one; **shokasamtaptaam** = being tormented by grief; **malasamkulamuurdhajaam** = with hair covered by dirt; **kshhiNa puNyaam** = with merits exhausted; **taaraamiva** = like a star; **chyutaam** = fallen from heavens; **bhuumau nipatitaam** = that fell on ground.

She was lack luster being tormented by grief, with hair covered by dirt, with merits exhausted, like star fallen from heavens onto ground.

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चारित्रव्यपदेशाड्यां भर्तृदर्शनदुर्गताम् ॥ ५-१७-२०

भूषणैरुत्तमोर्हीनाम् भर्तृवात्सल्यभूषणाम् ।

20. **chaaritravyapadeshaadyaam** = rich with fame of character; **bhartR^idarshana durgataam** = poor due to not seeing husband; **hiinaam** = lacking; **uttamaiH bhuushhanaiH** = excellent ornaments; **bhartR^ivaatsalya bhuushhaNaam** = with husband's love as ornament.

She was rich with fame of lofty character, poor due to not seeing husband, lacking excellent ornaments, with husband's love as ornament.

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राक्षसाधिपसमुद्धाम् बन्धुभिश्च विना कृताम् ॥ ५-१७-२१

वियूथाम् सिंहसमुद्धाम् बद्धाम् गजवधूमिव ।

21. **raakshaadhipa saMruddhaam** = Being held captive by Ravana; **kR^itaam** = made; **bandhubhiH vinaa cha** = without relatives; **gajavadhuumiva** = like a she-elephant; **viyuudhaam** = without herd; **siMha saMruddhaam baddhaam** = being detained by a lion; .

Being held captive by Ravana, without any relatives, She was like a she-elephant without herd, being detained by a lion.

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चन्द्ररेखाम् पयोदान्ते शारदाब्रैरिवावृताम् ॥ ५-१७-२२
क्लिष्टरूपामसंस्पर्शादयुक्तामिव वल्लकीम् ।

22. **chandrarekhaamiva** = like moon; **aavR^itaam** = being covered; **shaaradaabhraiH** = by clouds; **payodaante** = at the end of rainy season; **klishhta rupaam** = With an appearance lacking lustre; **asamsparshaat** = due to lack of contact (with husband); **valaakiimiva** = like Veena; **aayuktaam** = which was unplucked.

She was like moon being covered by clouds at the end of rainy season with an appearance lacking lustre due to lack of contact with husband, was like an unplucked Veena.

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स ताम् भर्तवशे युक्तामयुक्ताम् राक्षसीवशे ॥ ५-१७-२३
अशोकवनिकामध्ये शोकसागरमाप्लुताम् ।

23. **siitaam** = (Hanuma saw)Seetha; **bhartR^ivashe yuktaam** = being suited to be with her husband; **raakshasiivashe** = in the custody of ogresses; **ashokavanikaa madhye** = in the middle of Ashoka garden; **aaplutaam** = being immersed; **shoka saagaraam** = in an ocean of grief.

Hanuma saw Seetha being suited to be with her husband, in the custody of ogresses, in the middle of Ashoka garden being immersed in an ocean of grief

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ताभिः परिवृताम् तत्र सग्रहामिव रोहिणीम् ॥ ५-१७-२४
ददर्श हनुमान् देवीम् लतामकुसुमामिव ।

24. **hanumman** = Hanuma; **dadarsha** = saw; **deviim** = Seetha; **tatra** = there; **parivR^itaam** = surrounded; **taabhiH** = by those ogresses; **sagrahaamiva rohiNiim** = like Rohini with planets; **lathaamiva** = like a creeper; **akusumaam** = without flowers.

Hanuma saw Seetha there surrounded by those ogresses, like Rohini with planets, like a creeper without flowers.

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सा मलेन च दिग्धाङ्गीवपुषा चाप्यलंकृता ॥ ५-१७-२५
मृणाली पङ्कदिग्धेव विभाति च न भाति च ।

25. **igdhaaN^gii** = With body smeared; **malena** = with dirt; **vapusshaa chaapi alaMkR^itaa** = being graced by her body; **saa** = that Seetha; **vibhaati** = shone; **na vibhaati cha** = and also not shining; **mR^iNaaliiva** = like a lotus-fibre; **paN^ka digdhaaH** = covered with dirt.

With body smeared with dirt, being graced by Her body, that Seetha shone and also did not shine, like a lotus-fibre covered with dirt.

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मलिनेन तु वस्त्रेण परिवर्त्तिष्टेन भामिनीम् ॥ ५-१७-२६
संवृताम् मृगशाबाक्षीं ददर्श हनुमान् कपिः ।

ताम् देवीं दीनवदनामदीनां भर्तृतेजसा ॥ ५-१७-२७

रक्षिताम् स्वेन शीलेन सीतामसितलोचनाम् ।

26; 27. hanumaan kapiH = the monkey Hanuma; darasha = saw; taam deviim seethaam = that Seetha; bhaaminiim = with great beauty; asitalochanaam = with black eye; samvR^itaam = covered; vastreNa = by a cloth; pariklishhTena = which was creased; malinena = dirty; mR^iga shaabaakshiim = with eyes of a deer; diinavadanaam = with a pitiful face; adiinaam = not depressed; bhartR^i tejasaa = due to the brilliance of husband; rakshitaam = protected; svena shiilena = by her own character.

The monkey Hanuma saw that Seetha with great beauty with black eyes, covered by a cloth which was creased and dirty, with eyes of a deer, with a pitiful face, not depressed due to the brilliance of her husband, protected by her own character.

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ताम् दृष्ट्वा हनुमान् सीताम् मृगशाबनिभेक्षणाम् ।

मृगकन्यामिव त्रस्ताम् वीक्षमाणाम् समन्ततः ॥ ५-१७-२८

दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः ।

सम्घातमिव शोकानाम् दुःखस्योर्मिमिवोथिताम् ॥ ५-१७-२९

28; 29. hanumaan = Hanuma; siitaam dR^ishhTvaa = on seeing Seetha (became very happy); mR^iga shaaba nibhekshaNaam = with eyes of a fawn; trastaam mR^iga kanyaamiva = fearful like a she-deer; viikshamaNaam = seeing; vR^ikshaan = trees; pallava dhaariNaH = with young shoots; dahantiimiva = as though being burnt; niHshvaasaiH = by sighs; shokaanaam samghaatamiva = like a bundle of grief; uurmimiva = like a wave; duHkhasya = of sorrow; uthitaam = risen up.

Hanuma became happy on seeing Seetha with eyes of a fawn, fearful like a she-deer, seeing trees with young shoots, as though being burnt by sighs, like a bundle of grief, with a wave of sorrow risen up.

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ताम् क्षमां सुविभक्ताङ्गीं विनाभरणशोभिनीम् ।

प्रहर्षमतुलम् लेभे मारुतिः प्रेक्ष्य मैथिलीम् ॥ ५-१७-३०

30. maarutiH = The son of wind-god Hanuma; prekshya = on seeing; taam maithiliim = that Seetha; kshamaam = like the goddess Earth; suvibhaktaan^giim = with well divided body parts; vinaabharaNa shobhiniim = shining even without ornaments; lebhe = obtained; atulam praharshaam = great joy.

Hanuma the son of wind god on seeing Seetha that Seetha like the goddess earth, with well divided body parts shining eve without ornaments, obtained great joy.

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हर्षजानि च सोऽश्रूणि ताम् दृष्ट्वा मदिरेक्षणाम् ।

मुमुचे हनुमांस्तत्र नमश्चक्रे च राघवम् ॥ ५-१७-३१

31. hanumaan = Hanuma; dR^ishTvaa = on seeing; taam = her; tatra = there; madirekshaNaam = with intoxicating eyes; mumuche = shed; harshajaani ashruuNi = tears of joy; namashchakre cha = and also paid obeisance; raaghavam = to Sri Rama.

Hanuma on seeing Seetha there with intoxicating eyes shed tears of joy and also paid obeisance to Sri Rama.

नमस्कृत्वा रामाय लक्ष्मणाय च वीर्यवान् ।
सीतादर्शनसम्हृष्टो हनुमान् सम्वृतोऽभवत् ॥ ५-१७-३२

32. siita darshana samHR^isTaa = Being joyful on seeing Seetha; hanumaan = Hanuma; viiryavaan = the mighty one; namaskR^itvaa = paid obeisance; raamaaya = to Sri Rama; lakshmaNaaya cha = and to Lakshmana; samvR^itaH abhavat = became covered (with leaves)

Being joyful on seeing Seetha, Hanuma the mighty one paid obeisance to Sri Rama and to Lakshmana and became covered with leaves.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तदशः सर्गः

Thus completes 17th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Chapter [Sarga] 18 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Hanuma sees Ravana entering Ashoka garden with a retinue of his wives following him.

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तथा विप्रेक्षमाणस्य वनम् पुष्पितपादपम् ।
विचिन्वतश्च वैदेहीम् किञ्चिच्चेष्टा निशाभवत् ॥ ५-१८-१

1. nishaa = the night; abhavat = became; kiMchichheshaa = a little remaning; tathaa viprekshamaaNasya = while (Hanuma) searched like that; vaidehiim = Seetha; vanam = in the garden; pushhpitapaadapam = with flowers in blossom;

A little of the night was left while Hanuma was searching like that for Seetha in the garden with flowers in blossom.

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षडङ्गवेदविदुषाम् क्रतुप्रवरयाजिनाम् ।
शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम् ॥ ५-१८-२

2. saH = That Hanuma; shushraava = heard; brahma ghoshhaan = Vedic sounds; viraatre = early in the morning; brahmarakshasaam = of Brahma Rakshasas; shhadan^ga veda vidushhaam = well versed in six parts of Vedas; kratu pravara yaajinaam = who performed excellent sacrifices;

That Hanuma heard Vedic sounds early in the morning of Brahma Rakshasas well versed in six parts of Vedas and those who performed excellent sacrifices.

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अथ मङ्गलवादित्रशब्दैः श्रुतिमनोहरैः ।
प्रबुध्यत महाबाहुर्दशग्रीवो महाबलः ॥ ५-१८-३

3. atha = Thereafter; dasagriivaH = Ravana; mahaa baahuH = with great arms; mahaa balaH = with great prowess; praabudhyata = was woken; mangalavaaditra shabdaiH = by the

sounds of various auspicious musical instruments; **shrutimanoharaiH** = pleasing to the ear.

Thereafter Ravana with great arms and great prowess was woken by the sounds of various auspicious musical instruments pleasing to the ear.

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विबुध्य तु यथाकालम् राक्षसेन्द्रः प्रतापवान् ।
स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयात् ॥ ५-१८-४

4. **raakshasendraH** = The king of rakshasas; **prataapavaan** = with great might; **vibudhya** = woke up; **yathaakaalam** = at the appropriate time; **srasta maalyaambara dharaH** = wearing slippery flower garlands; **anvachintayat** = remembered; **videhiim** = about Seetha.

The king of rakshasas with great might woke up at the appropriate hour wearing slippery flower garlands remembered about Seetha.

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भृशं नियुक्तस्तस्याम् च मदनेन मदोत्कटः ।
न स तं राक्षसः कामं शशाकात्मनि गूहितुम् ॥ ५-१८-५

5. **tasyaam** = In that Seetha's matter; **niyuktaH** = directed; **bHR^isham** = a lot; **madanena** = by the god of love; **madotkaTaH** = excited by passion; **saH raakshasaH** = that Rakshasa; **na shasaaka** = was not capable; **guuhitum** = to suppress; **aatmani** = in self; **tam kaamam** = that desire.

In that Seetha's matter, directed a lot by the god of love and excited by passion, that Rakshasa was not capable to suppress in self that desire.

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स सर्वाभरणैर्युक्तो बिभच्छ्रियमनुत्तमाम् ।
तां नगैर्बहुभिर्जुष्टाम् सर्वपुष्पफलोपगैः ॥ ५-१८-६

6. **yuktaH** = together with; **sarvaabharaNaiH** = all ornaments; **bibhrat** = wearing; **anuttamaam shriyam** = great glory; **saH** = that Ravana; (entered) that Ashoka garden; **jushhTaam** = having; **bahubhiH nagaiH** = a lot of trees; **sarvapushhpaphalopagaiH** = with all fruits and flowers.

Together with all ornaments wearing great glory that Ravana entered that Ashoka garden having a lot of trees with all fruits and flowers.

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वृतां पुष्करिणीभिश्च नानापुष्पोपशोभिताम् ।
सदामदैश्च विहगैर्विचित्राम् परमाद्भुताम् ॥ ५-१८-७

7. (Ravana entered that Ashoka garden) **paramaadbhutaam** = a great wonderful one; **vR^itaam** = together; **pushhkariNiibhiH** = with lakes; **naanaa pushhpopashobitaam** = shone by various flowers; **vichitraam** = brilliant; **vihagaiH** = with birds; **sadaa madaiH** = always in rut.

Ravana entered that great wonderful Ashoka garden together with lakes, shone by various flowers, brilliant with birds always in rut.

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ईहामृगैश्च विविधैर्जुष्टां इष्टिमनोहरैः ।

वीथीः संप्रेक्षमाणश्च मणिकाञ्चनतोरणाः ॥ ५-१८-८

नानामृगगणाकीर्णा फलैः प्रपतितैर्वृताम् ।

अशोकवनकामेव प्राविशत्संततद्रुमाम् ॥ ५-१८-९

8; 9. **praavishat** = (Ravana) entered; **ashokavanikaameva** = Ashoka garden; **saMprekshamaaNashcha** = seeing; **maNikaaN^chana toranaaH** = archways of gold and gems; **jushhTaam** = crowded; **iihaamR^igaishcha** = by artificial deer; **vividhaiH** = of various varieties; **dR^ishhTimanoharaiH** = ravishing the eyes and mind; **naanaamR^igagaNaakiirNaam** = filled with animals of various kinds; **vR^itaam** = together; **prapatitaiH phalaiH** = with fallen fruits; **samtatadrumaam** = full of trees.

Ravana entered Ashoka garden seeing archways of gold and gems crowded by artificial deer of various kinds ravishing eyes and mind, filled with animals of various kinds, together with fallen fruits and full of trees.

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अङ्गनाशतमात्रं तु तं व्रजन्तमनुव्रजत् ।

महेन्द्रमिव पौलस्त्यम् देवगन्धर्वयोषितः ॥ ५-१८-१०

10. **vrajantam** = while going; **aN^ganaashatamaatram** = only a hundred of women; **anuvrajat** = followed; **tam paulastyam** = that Ravana; **devagandharvayoshitaH** = like Deva and Gandharva women; **mahendram** = (following) Indra.

While He was going only a hundred of women followed that Ravana like Deva and Gandharva women following Indra.

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दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः ।

वालव्यजनहस्ताश्च तालवृन्तानि चापराः ॥ ५-१८-११

11. **tatra** = there; **kaashchit** = some; **yoshhitaH** = women; **jagR^iH** = bore; **diipikaaH** = lamps; **kaaN^chaniH** = of gold; **aparaaH** = some others; **taalavR^intaani** = (carried) chowries; **vaalavyajana hastaashcha** = (some others had) fans of Palmyra leaves in their hands.

There some women bore lamps of gold; some others carried chowries; some others had fans of Palmyra leaves in their hands.

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काञ्चनैरपि भृङ्गारैर्जहुः सलिलमग्रतः ।

मण्डलागान् ब्रुसींश्चापि गृह्यान्याः पृष्ठतो ययुः ॥ ५-१८-१२

12. (Some women) **juhruH** = carried; **salilam** = water; **bhR^ingaaraaiH** = in small vessels; **kaaN^chaniH** = of gold; **anyaaH** = some others; **pR^ishhThataH yayuH** = followed in the back; **gR^ihya** = taking; **brusiiMshchaiva** = pillows; **maNDalaagraan** = with circular ends

Some women carried water in small vessels of gold; some others followed in the back taking pillows with circular ends.

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काचिद्रत्नमयीं स्थालीं पूर्णां पानस्य ब्राजतम् ।

दक्षिणा दक्षिणेनैव तदा जग्राह पाणिना ॥ ५-१८-१३

13. kaachit = one; bhaaminii = woman; dakshinaa = to the right (of Ravana); jagraaH = held; dakshinenaiva paaNinaa = with her right hand; sthaaliim = a vessel; paanasya = of liquor; ratnamayiim = with gem stones; puurNaam = full (of liquor)

One woman to the right of Ravana held with her right hand a vessel with gem stones filled with liquor.

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राजहंसप्रतीकाशं चत्रं पूर्णशशिप्रभम् ।
सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ ॥ ५-१८-१४

14. aparaa = another (woman); pR^ishhthataH yayau = went at back; gR^ihiitvaa = taking; chhatram = an umbrella; raajahamsapратиikaasham = equalling a royal swan; puurnashasiprabhaam = with the radiance of full moon; sauvarNadaNDam = with a golden handle.

Another woman went at back taking an umbrella equalling a royal swan with the radiance of full moon with a golden handle.

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निद्रामदपरीताक्ष्यो रावनस्योत्तमाः स्त्रियः ।
अनुजग्मुः पतिं वीरम् घनम् विद्युल्लता इव ॥ ५-१८-१५

15. nidraamada pariitaakshyo = With sleepy eyes; uttamaaH striyaH = best women; raavaNasya = of Ravana; anujagmuH = followed; viiram patim = mighty husband; vidyullataaH ghanamiva = like lightning (following a) cloud.

With sleepy eyes best women of Ravana followed mighty husband like lightning following a cloud.

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व्याविद्धहारकेयूराः समामृदितवर्णकाः ।
समागळितकेशान्ताः सस्वेदवदनास्तथा ॥ ५-१८-१६
घोर्णन्त्यो मदशेषेण निद्रया च शुभाननाः ।
स्वेदक्लिष्टाङ्गकुसुमाः सुमाल्याकुलमूर्धजाः ॥ ५-१८-१७
प्रयान्तं नैरृतपतिं नार्यो मदिरलोचनाः ।
बहुमानाच्च कामाच्च प्रिया भार्यास्तमन्वयुः ॥ ५-१८-१८

16;17;18. vyyavidddha keyuuraaH = With displaced necklaces and armlets; samaamR^idita varNakaaH = with effaced cover (of sandal-paste); samaagaLita kesaantaaH = with dishevelled hair; tathaa = and also; sasveda vadanaaH = with sweaty faces; ghoorNantyaH = staggering; madasheshheNa nidrayaa cha = due to surviving trace of liquor and due to sleepiness; sveda klisshTaN^ga kusumaaH = with shrivelled flowers on perspiring bodies; sumaalyaakulamuurdhajaaH = with dishevelled hair along with good garlands; madiralochanaaH = with intoxicating eyes; naaryaaH = women; priyaaH bhaaryaaH = who were dear wives; anvayuH = followed; tam = that; nairR^itapatim = king of Rakshasas; prayaantam = who was going; bahumaanaachcha = due to respect; kaamaachcha = and due to love.

With displaced necklaces and armlets, with effaced cover of sandal-paste, with dishevelled hair, and also with sweaty faces, staggering due to surviving trace of liquor and due to sleepiness, with shrivelled flowers on perspiring bodies, with dishevelled hair along with good garlands, with

intoxicating eyes, women who were dear wives followed that king of Rakshasas who was going due to respect and due to love.

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स च कामपराधीनः पतिस्तासां महाबलः ।
सीतासक्तमना मन्दो मन्दाज्चितगतिर्बभौ ॥ ५-१८-१९

19. patiH = husband; taasaam = of those (women); mahaabalaH = of great might; kaamaparaadhiinaH = who was surrendered to lust; sa cha = that Ravana also; mandaH = (who was) dull witted; siitaasakta manaaH = with his mind interested in Seetha; babhau = shone; mandaaN^chita gatiH = with a slow and beautiful gait.

Husband of those women, of great might, who was surrendered to lust, that Ravana also who was dull witted, with his mind interested in Seetha shone with a slow and beautiful gait.

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ततः काञ्चीनिनादं च नूपुराणाम् च निस्वनम् ।
शुश्राव परमस्त्रीणां स कपिर्मरुतात्मजः ॥ ५-१८-२०

20. tataH = Thereafter; saH kapiH = that Hanuma; maarutaatjamjaam = the son of wind-god; sushraava = heard; kaaN^chiininaadam = the sound of waist-bands; nuupuraaNam nisvanam cha = and the sound of anklets; paramastriiNaam = of those excellent women.

Thereafter that Hanuma, the son of wind-god heard the sound of waist-bands and the sound of anklets of those excellent women.

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तं चाप्रतिमकर्माणमचिन्त्यबलपौरुषम् ।
द्वारदेशमनुप्राप्तं ददर्श हनुमान् कपिः ॥ ५-१८-२१

21. hanumaan = Hanuma; kapiH = the monkey; dadarsha = saw; tam cha = that Ravana also; apratima karmaaNam = performer of deeds without an equal; achintya bala paurushham = with unfathomable might and virility; anupraaptam = reaching; dvaara desham = entrance region.

Hanuma the monkey saw that Ravana also, performer of deeds without an equal, with unfathomable might and virility, reaching the entrance region.

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दीपिकाभिरनेकाभिः समन्तादवभासितम् ।
गन्धतैलावसिक्ताभिर्द्रियमाणाभिरग्रतः ॥ ५-१८-२२

22. gandha tailaavasiktaabhH = Wettened by fragrant oil; dhriyamaaNaabhiH = being carried; agrataH = in front; (Hanuma saw Ravana) avabhaasitam = being shone; samantaat = in all directions; anekaabhiH = by many; diipikaabhiH = lamps;

Wettened by fragrant oil, being carried in front of Ravana, Hanuma saw Ravana being shone in all directions by many lamps.

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कामदर्पमदैर्युक्तं जिह्वताम्रायतेक्षणम् ।
समक्षमिव कन्दर्पमपविद्धशरासनम् ॥ ५-१८-२३

23. (Hanuma saw Ravana) yuktam = together; kaamadarpamadaiH = with lust; vanity and intoxication; jihmataamraayatekshaNam = with wide red eyes which were slanted; samaksham kandarpamiva = like Manmadha; the god of love in person; apaviddhasharaasanam = with bow kept at a distance;

Hanuma saw Ravana together with lust, vanity and intoxication, with wide red eyes which were slanted, like the god of love in person with bow kept at a distance.

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मथितामृतफेनाभमरजोवस्त्रमुत्तमम् ।
सलीलमनुकर्षन्तं विमुक्तं सक्तमङ्गदे ॥ ५-१८-२४

24. (Hanuma saw Ravana) salillam = playfully; anukarshhantam = readjusting; uttamam vastram = excellent (upper) garment; mathitaamR^itaphenaabham = With the lustre of churned nectar froth; arajaH = without stain; vimuktam = slipping; aN^gade saktam = being entangled with armlet; .

Hanuma saw Ravana playfully readjusting his excellent upper garment with the luster of churned nectar froth, without stain, slipping being entangled in armlet.

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तं पत्रविटपे लीनः अत्रपुष्पघनावृतह् ।
समीपमिव संक्रान्तं निध्यातुमुपचक्रमे ॥ ५-१८-२५

25. (Hanuma) liinaH = blended; patraviTape = in a branch full of leaves; patrapusshpaghanaavR^itaH = covered by groups of leaves and flowers; upachakrame = started; nidhyaatum = to see; tam = that Ravana; samkraantamiva = as though coming; samiipam = near (Him);

Hanuma blended in a branch full of leaves covered by groups of leaves and flowers started to see that Ravana as though coming near Him.

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अवेक्षमाणस्तु ततो ददर्श कपिकुञ्जरः ।
रूपयौवनसंपन्ना रावणस्य वरस्तियः ॥ ५-१८-२६

26. tataH = Thereafter; kapikuN^jaraH = the best among Vanaras; avekashamaaNah = looking in all directions; dadarsha = saw; varastriyaH = best women; raavaNasya = of Ravana; ruupayauvanasampannaaH = full of beauty and youth;

Thereafter Hanuma, the best among Vanaras looking in all directions saw best women of Ravana full of beauty and youth.

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ताभिः परिवृतो राजा सुरूपाभिर्महायशाः ।
तस्मृगद्विजसम्घष्टं प्रविष्टः प्रमदावनम् ॥ ५-१८-२७

27. raajaa = king; mahaa yashaaH = of great fame; parivR^itaH = together; taabhiH = with those women; suruupaabhiH = with good appearance; pravishhTaH = entered; tat = that garden; mR^igadvijasaMghushhtam = resounded by animals and birds.

King of great fame, Ravana, together with those women with good appearance entered that garden resounded by animals and birds.

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क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः ।
 तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः ॥ ५-१८-२८
 वृतः परमनारीभिस्ताराभिरिव चन्द्रामाः ।
 तं ददर्श महातेजास्तेजोवन्तं महाकपिः ॥ ५-१८-२९

28; 29. saH raakshsaadhipaH = that king of Rakshasas; kshiiibaH = who was intoxicated; vichitraabharaNaH = with wonderful ornaments; saN^kukarNaH = with pointed ears; vishravasaH putraH = son of Visravasa; chandramaaH iva = was like the moon; taaraabhiH = together with stars; vR^itaH = together; paramanaariibhiH = with best women; dR^ishhtaH = was seen; tena = by that Hanuma; mahaa kapiH = that great Vanara; mahaa tejaaH = with great brilliance; dadarsha = saw; tam = that Ravana; tejovantam = with glory.

That king of Rakshasas who was intoxicated with wonderful ornaments, with pointed ears, son of Visravasa was like the moon together with stars, together with best women was seen by Hanuma. That great Vanara with great brilliance saw that Ravana with glory.

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रावणोऽयम् महाबाहुरिति संचिन्त्य वानरः ।
 अवप्लुतो महातेजा हनुमान्मारुतात्मजः ॥ ५-१८-३०

30. maarutaatmajaH = The son of god of wind; vaanaraH = Vanara; hanumaan = Hanuma; mahaa tejaaH = of great brilliance; ayam = this; mahaabaahuH = long armed one; raavaNaH = is Ravana; iti samchintya = thinking thus; avaplutaH = jumped down.

The son of god of wind Vanara Hanuma of great brilliance thinking thus "This long armed one is Ravana", jumped down.

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स तथाप्युग्रतेजाः सन्निर्धूतस्तस्य तेजसा ।
 पत्रगुह्यान्तरे सक्तो हनुमान् संवृतोऽभवत् ॥ ५-१८-३१

31. tathaa = thus; hanumaan = Hanuma; ugra tejaaH sannapi = (although) of terrible energy; nirdhuutaH = was overshadowed; tasya tejasaa = by Ravana's brilliance; abhavat = (and) became; patra guhyaantare saktaH = rooted behind a group of leaves; samvR^itaH = and was concealed;

Thus Hanuma although of terrible energy was overshadowed by Ravana's brilliance and became rooted behind a group of leaves and was concealed.

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स तामसितकेशान्तां सुश्रोणीं संहतस्तनीम् ।
 दिदृक्षुरसितापाङ्गमुपावर्तत रावणः ॥ ५-१८-३२

32. saH raavanaH = that Ravana; upaavartata = neared; taam = Seetha; asitakeshaantaam = with black hair; sushroNiim = with charming limbs; samhatastaniim = with well knit breasts; asitaapaaN^gaam = with black corners of eyes; didR^ikshuH = wishing to see (Her);

That Ravana neared Seetha with black hair, with charming limbs with well knit breasts, with black corners of eyes, wishing to see Her.

Thus completes 18th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 19 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Valmiki describes the plight of Seetha in Ashoka garden in detail.

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तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता ।
रूपयौवनसम्पन्नं भूषणोत्तमभूषितम् ॥ ५-१९-१
ततो दृष्ट्वैव वैदेही रावणम् राक्षसाधिपम् ।
प्रावेपत वरारोहा प्रवाते कदली यथा ॥ ५-१९-२

1; 2. **tataH** = Thereafter; **tasmin kaale eva** = at that time; **vaidehii** = Seetha; **raajaputrii** = a princess; **aninditaa** = without any blame; **varaaroohaa** = of excellent limbs; **praavepata** = shook; **kadalii yathaa** = like a plantain tree; **pravaate** = in wind; **draishhTvaiva** = on seeing; **raavaNam** = Ravana; **raakshasaadhipam** = the king of Rakshasas; **ruupa yauvana sampannam** = endowed with beauty and youth; **bhuushaNotaama bhuushhitam** = adorned with excellent ornaments.

Thereafter at that time Seetha a princess without any blame of excellent limbs shook like a plantain tree in wind on seeing Ravana the king of rakshasas endowed with beauty and youth adorned with excellent ornaments.

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आच्छाद्योदरमूरुभ्यां बाहुभ्यां च पयोधरौ ।
उपविष्टा विशालाक्षी रुदन्ती वरवर्णिनी ॥ ५-१९-३

3. **vishaalaakshii** = The wide eyed Seetha; **varavarNinii** = with excellent color; **aachchhaadya** = covering; **udaram** = stomach; **uurubhyaam** = with thighs; **payodharau** = breasts; **baahubhyaam** = with hands; **upavisshTaa** = sat down; **rudantii** = crying.

The wide eyed Seetha with excellent color covering stomach with thighs and breasts with hands sat down crying.

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दशग्रीवस्तु वैदेहीम् रक्षितां राक्षसीगणैः ।

ददर्श दीनाम् दुःखार्ता नावं सन्नामिवार्णवे ॥ ५-१९-४

4. **dashagriivastu** = Ravana; **dadarsha** = saw; **vaidehiim** = Seetha; **rakshitaam** = protected; **raakshasiigaNaiH** = by batches of ogres; **diinaam** = (looking) miserable; **duHkhaataam** = being struck with grief; **naavamiva** = like a ship; **sannaam** = in danger; **aarNave** = in the sea;

Ravana saw Seetha protected by batches of ogres looking miserable being struck with grief like a ship in danger in the sea.

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असंवृतायामासीनाम् धरण्याम् संशितव्रताम् ।

चिनां प्रपतितां भूमौ शाखामिव वनस्पतेः ॥ ५-१९-५

5. **aasiinaam** = (Hanuma saw Seetha) sitting down; **asamvR^itaam** = on uncovered; **dhaaraNyaam** = land; **samShitavrataan** = with a firm resolve; **vanaspateH shaakhaamiva** = like a branch of a tree; **prapatitaam** = fallen down; **bhumau** = on earth; **chinnam** = being torn (from the tree).

Hanuma saw Seetha sitting down on uncovered land, with a firm resolve, like a branch of a tree fallen down on earth being torn from the tree.

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मलमण्डनचित्राङ्गीम् मण्डनार्हममण्डिताम् ।

मृणाली पङ्कदिग्धेव विभाति न विभाति च ॥ ५-१९-६

6. **malamaNDana chitraaN^giim** = (Hanuma saw Seetha) With a strange body with dirt as an ornament; **maNDanaarhaam** = suitable to decorate with ornaments; **amaNDittam** = without any ornaments; **vibhaati** = shining; **mR^iNaaliiva** = like a lotus stem; **paN^kadigdhaa** = being covered with mud; **na vibhaati cha** = and also not shining

Hanuma saw Seetha with a stange body with dirt as ornament, who although suited to decorate with ornaments was without ornaments. Although She was shining like a lotus stem covered with mud, She was not shining also.

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समीपम् राजसिंहस्य रामस्य विदितात्मनः ।

सङ्कल्पहयसम्युक्तैर्यान्तीमिव मनोरथैः ॥ ५-१९-७

yaantiimiva = (Seetha) Was as though going; **samiipam** = near; **raamasya** = to Rama; **raajasimhasya** = a lion among kings; **viditaatmanaH** = with a famous personality; **manorathaiH** = with desires as chariot; **samkalpahayasamyuktaiH** = tied with thoughts as horses

Seetha was as though going near to Rama a lion among kings with a famous personality with desires as chariot tied with thoughts as horses.

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शुष्यन्तीम् रुदतीमेकां ध्यानशोकपरायणाम् ।

दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम् ॥ ५-१९-८

8. **raamaam** = (Seetha) a pleasant one; **shhuShyanttim** = was emaciated; **rudatiim** = was crying; **ekaam** = being alone; **dhyaanashokaparaayaNaam** = having surrendered to Her

thoughts and sorrow; **apashyantiim** = not seeing; **antam** = the end; **dukhasya** = of grief; **anuvrataam** = following the will; **raamam** = of Rama.

Seetha a pleasant one, was emaciated, was crying, being alone having surrendered to Her thoughts and sorrow not seeing the end of grief, following the will of Rama.

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चेष्टमानां तथाविष्टां पन्नगेन्द्रवधूमिव ।
धूप्यमानाम् ग्रहेणेव रोहिणीं धूमकेतुना ॥ ५-१९-९

9. **tathaa** = And also; **pannagendravadhuumiva** = (Seetha) was like great she-serpant; **cheshhTamaanaam** = writhing; **aavishhTaam** = under the spell of an incantation; **rohiNiimiva** = like Rohini; **dhuupyamaanaam** = being fumigated; **dhuumaketunaa grahena** = by a smoke colored planet called Ketu.

And also Seetha was like a great she-serpant writhing under the spell of an incantation. She was like Rohini being fumigated by a smoke colored planet called Ketu.

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वृत्तशीलकुले जातामाचारवति धार्मिके ।
पुनः संस्कारमापन्नां ज्ञातामिव च दुष्कुले ॥ ५-१९-१०

10. **jaataam** = Being born; **dhaarmike** = in a virtuous; **aachaaravati** = traditional; **vR^itta shiila kule** = family with good conduct and character; **aapannaam** = getting; **samskaaram** = married; **punaH** = again; **jaataamiva** = (Seetha was) like being born; **dushhkule** = in a bad family

Being born in a virtuous traditional family with good conduct and character and getting married, Seetha appeared as if She was born in a bad family.

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अभूतेनापवादेन कीर्तिम् निपतितामिव ।
अम्नायानामयोगेन विद्यां प्रशिथिलामिव ॥ ५-१९-११

11. **kiirtimiva** = (Seetha was) like fame; **nipatitaam** = fallen down; **abhuutena** = (due to) false; **apavaadena** = blame; **vidyaamiva** = like education; **prashithitaam** = runied; **ayogena** = (due to) non conformity; **aamnaayaanaam** = (of) learning by heart.

Seetha was like fame fallen down due to false blame. She was like education ruined due to lack of learning by heart.

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सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम् ।
प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव ॥ ५-१९-१२

12. **sannam iva** = (Seetha was) like deteriorated; **mahaakiirtim** = great fame; **shraddaamiva** = like faith; **vimaanitaam** = insulted; **praJNaamiva** = like an understanding; **parikshiiNaam** = grown feeble; **aashaamiva** = like hope; **pratihataam** = dulled.

Seetha was like deteriorated great fame, like insulted faith, like an understanding grown feeble, like dulled hope.

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आयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव ।

दीप्तामिव दिशं काले पूजामपहतामिव ॥ ५-१९-१३

13. **aayatiimiva** = (Seetha was) like expectation; **vidhvastaam** = destroyed; **aajJNaamiva** = like an order; **pratihataam** = flouted; **diiptaam dishaamiva** = like a blazing quarter; **kaale** = during a period of destruction; **puujaamiva** = like a worship; **avahR^itaam** = stolen;

Seetha was like an expectation destroyed, like an order flouted; like a blazing quarter during a period of destruction, like a worship stolen.

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पद्मिनीमिव विध्वस्तां हतशूरां चमूमिव ।

प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम् ॥ ५-१९-१४

14. **padminiimiva** = (Seetha was) like a lotus; **vidhvastaam** = destroyed; **chamuumiva** = like an army; **hata shuraam** = with killed warriors; **prabhaamiva** = like light; **tamodhvastaam** = destroyed by darkness; **apaagaamiva** = like a river; **upakshiiNaam** = vanished.

Seetha was like a lotus destroyed, like an army with killed warriors, like light destroyed by darkness, like vanished river.

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वेदीमिव परामृष्टां शान्तामग्निशिखामिव ।

पौर्णमासीमिव निशां राहुग्रस्तेन्दुमण्डलाम् ॥ ५-१९-१५

15. **vediimiva** = (Seetha was) like an altar; **paraamR^ishhTaam** = desecrated; **agnishikhaamiva** = like a tongue of fire; **shantaam** = gone out; **paurNamaasiim nishaamiva** = like a full moon night; **raahugrastendumaNDalaam** = with moon devoured by Rahu.

Seetha was like an altar desecrated, like a tongue of fire gone out, like a full moon night with moon devoured by Rahu.

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उत्कृष्टपर्णकमलां वित्रासितविहङ्गमाम् ।

हस्तिहस्तपरामृष्टमाकुलां पद्मिनीमिव ॥ ५-१९-१६

16. **padminiimiva** = (Seetha was) like a lotus pond; **aakulaam** = agitated; **utKR^ishhTapaNakamalaam** = with torned out leaves and lotuses; **hastihastaparaamR^ishhTaam** = (being) roughly treated by the trunk of an elephant.

Seetha was like a lotus pond agitated with torned out leaves and lotuses, being roughly traeated by the trunk of an elephant.

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पतिशोकातुरां शुष्कां नदीं विस्रावितामिव ।

परया मृजया हीनाम् कृष्णपक्षनिशामिव ॥ ५-१९-१७

17. **patishokaaturaam** = Grieved for husband; **nadiimiva** = (Seetha was) like a river; **shushhkaam** = dried up; **visraavitaam** = (with water) caused to flow out; **hiinaam** = lacking; **parayaa mR^ijayaa** = best washing; **kR^ishhNa paksha nishaamiva** = like a new moon night.

Grieved for husband, Seetha was like a river which has dried up with water caused to flow out lacking best washing, was like a new moon night.

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सुकुमारीम् सुजाताङ्गीं रत्न गर्भगृहोचिताम् ।
तप्यमानामिवोष्णेन मृणालीमचिरोद्धृताम् ॥ ५-१९-१८

18. **sukumaariim** = (Seetha was) a delicate one; **sujaataN^giim** = with well built limbs; **ratnagarbhagR^ihochitaam** = accustomed to houses full of diamonds; **tapyamaanaam** = being tormented; **ushhNena** = by heat; **mR^iNaaliimiva** = like a lotus fibre; **achiroddhR^itaam** = uprooted short time back.

Seetha was a delicate one with well built limbs, accustomed to houses full of diamonds, being tormented by heat, like a lotus fibre uprooted short time back.

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गृहीतामाळितां स्तम्भे यूथपेन विनाकृताम् ।
निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव ॥ ५-१९-१९

19. **gajaraajavadhuumiva** = (Seetha was) Like a she-elephant; **gR^ihiitaam** = captured; **aaLitaam** = tied; **stambhe** = to a pillar; **kR^itena** = made; **yuudhapena vinaa** = (to be) without the leader of herd; **niHshvasantiim** = sighing; **suduHkhartaam** = very much tormented by grief.

Seetha was like a she-elephant captured and tied to a pillar, made to be without the leader of herd, sighing, very much tormented by grief.

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एकया दीर्घया वेण्या शोभमानामयत्नतः ।
नीलया नीरदापाये वनराज्या महीमिव ॥ ५-१९-२०

20. **diirghayaa** = with a long; **ekayaa** = single; **veNyaa** = plait; **shobhamaanaam** = shining; **ayatnataH** = without effort; **mahiimiva** = (Seetha) was like the earth; **niilayaa vanaraajyaa** = with dark groups of trees; **niiradaapaaye** = at the end of rainy season.

With a long single plait, shining without effort, Seetha was like the earth with dark groups of trees at the end of rainy season.

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उपवासेन शोकेन ध्यानेन च भयेन च ।
परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम् ॥ ५-१९-२१

21. **parikshiiNaam** = wasted; **kRishaam** = emaciated; **upavaasena** = due to fasting; **shokena** = due to sorrow; **dhyaanena** = due to thought; **bhayena cha** = and due to fear; **alpaahaaraam** = (Seetha) was with limited food; **tapodhanaam** = (and) with austerity as wealth.

Wasted, emaciated due to fasting, due to sorrow, due to thought and due to fear, Seetha was with limited food and with austerity as wealth.

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आयाचमानाम् दुःखार्तां प्राञ्जलिं देवतामिव ।
भावेन रघुमुख्यस्य दशग्रीवपराभवम् ॥ ५-१९-२२

22. **devataamiva** = (Seetha was) like a celestial being; **duHkhaartaam** = tormented by grief; **bhavana** = by thought; **praaN^jalim** = with joined palms; **ayaachamaanaam** = desiring; **dashagriiva paraabhavam** = defeat of Ravana; **raghu mukhyasya** = (at the hands of) Sri Rama.

Seetha was like a celestial being, tormented by grief and by thought with joined palms, desiring the defeat of Ravana at the hands of Sri Rama

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समीक्षमाणां रुदतीमनिन्दितां ।

सुपक्ष्मताम्रायतशुक्ललोचनाम् ।

अनुव्रतां राममतीव मैथिलीं ।

प्रलोभयामास वधाय रावणः ॥ ५-१९-२३

23. **raavanaH** = Ravana; **pralobhayaamaasa** = (was trying) to allure; **vadhaaya** = (and threatening) death (to Seetha) ;**samiikshamaaNaam** = who was looking at every direction; **rudatiim** = crying; **aninditaam** = without blame; **supakshmataamraayata shuklaloचनाम्** = with good eye lids and reddish and white eyes; **atiiva anuvrataam** = with an excessive vow to follow; **raamam** = Sri Rama;

Ravana was trying to allure and threatening death to Seetha who was looking at every direction, crying, without blame, with good eye lids and reddish and white eyes, with an excessive vow to follow Sri Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकोनविंशः सर्गः

Thus completes 19th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 20 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Ravana entices Seetha with wealth, gems, sovereignty over all wives of Ravana.

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स ताम् परिवृतां दीनां निरानन्दां तपस्विनीम् ।
साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः ॥ ५-२०-१

1. raavaNaH = Ravana; nyadarshayata = conveyed; saakaaraiH vaakyaiH = in significant words; taam = (to) that Seetha; parivR^itaam = surrounded (by ogresses); diinaam = (who was) wretched; nirranandaam = without happiness; tapasviniim = (and) pitiable.

Ravana conveyed in significant words to that Seetha who was surrounded by ogresses, wretched, without happiness and pitiable.

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मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम् ।
अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्चसि ॥ ५-२०-२

2. naagavaasoru = (You are) With thighs like the trunk of an elephant; maam dR^ishhTvaa = seeing me; guhamaanaa = covering; stanodaram = (your) breasts and belly; tvam = you; ichchhasiiva = desire; netum = obtaining; adarshanam = disappearance; aatmaanam = of self; bhayaat = due to fear.

"You are with thighs like the trunk of an elephant. Seeing me covering your breasts and belly, you desire obtaining disappearance of self due to fear.

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कामये त्वाम् विशालाक्षि बहुमन्यस्व मां प्रिये ।
सर्वाङ्गगुणसम्पन्ने सर्वलोकमनोहरे ॥ ५-२०-३

3. **vishaalakshii** = O wide eyed one!; **sarvaaN^ga guNa sampannaa** = you are endowed with bodily excellencies; **sarva loka manohare** = pleasing to all people; **tvaam kaamaye** = I desire you; **priye** = O lovable one!; **maam bahumayasva** = respect me.

"O wide eyed one! You are endowed with bodily excellencies, pleasing to all people. I desire you. O lovable one! respect me."

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नेह केचिन्मनुष्या वा राक्षसाः कामरूपिणः ।
व्यपसर्पतु ते सीते भयम् मत्तः समुत्थितम् ॥ ५-२०-४

4. **seethe** = O Seetha!; **iha** = here; **kechit na** = there are no; **manushhyaaH** = humans; **kaamaruupiNaH raakshasaaH vaa** = or ogres with ability to change form; **te bhayam** = (Let)your fear; **samutthitam** = caused; **mattaH** = due to me; **vyapasarpatu** = be removed;

"O Seetha! Here there are no humans or ogres with ability to change form. Let your fear caused due to me be removed."

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स्वधर्मो रक्षसां भीरु सर्वथैव न संशयः ।
गमनं वा परस्त्रीणाम् हरणम् सम्प्रमथ्य वा ॥ ५-२०-५

5. **bhiiru** = O one with fear; **gamanam vaa** = obtaining parastriiNaam = women belonging to others; **haraNam vaa** = or abducting; **saMpramathya** = by force; **svadharmaaH** = is the righteous deed; **rakshasaam** = for ogres; **sarvathaiva** = by all means; **saMshayaH na** = there is no doubt (in this).

"O one with fear! Obtaining women belonging to others or abducting by force is the righteous deed for ogres by all means. There is no doubt in this."

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एवं चैतदकामां तु न त्वां स्प्रक्ष्यामि मैथिलि ।
कामम् कामः शरीरे मे यथाकामं प्रार्तताम् ॥ ५-२०-६

6. **maithili** = O Seetha!; **etat evam** = It is like this; **kaamaH** = desire; **kaamam** = very much; **yathaa kaamam pravartataam** = may behave in whatever way it likes; **me** = in my; **shariire** = body; **tu** = but; **na spR^ikshyaami** = I will not touch; **tvaam** = you; **akaamaam** = without lust.

"O Seetha! It is like this. desire very much may behave in whatever way it likes in my body. But I will not touch you without lust."

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देवि नेह भयम् कार्यम् मयि विश्वसिहि प्रिये ।
प्रणयस्व च तत्त्वएन मैवम् भूः शिकलालसा ॥ ५-२०-७

7. **devi** = O queen (of my heart)!; **iha** = in this matter; **bhayam na kkaryam** = fear is not to be made; **priye** = O love! **vishvasihi** = believe; **mayi** = in me; **tattvena** = truly; **praNayasva** = become with love; **maa bhuuH** = do not become; **shokalaalasaa** = absorbed in sorrow; **evam** = like this.

"O queen of my heart! In this matter fear is not to be made. O love! Believe in me. Truly become with love. Do not become absorbed in sorrow like this."

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एकवेणी धराशय्या ध्यानं मलिनमम्बरम् ।

अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते ॥ ५-२०-८

8. **ekaveNii** = single plait; **dharaashayya** = the bed of ground; **dhyaanam** = meditation; **malinam ambaram** = dirty cloth; **asthaane upavaasashcha** = fasting at an inappropriate time; **etaani** = all these; **na aupayikaani** = are not useful; **te** = to you.

"Single plait, the bed of ground,mediation,dirty cloth,fasting at an inappropriate time - all these are not useful to you."

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विचित्राणि च माल्यानि चन्दनान्यगरूणि च ।

विविधानि च वासांसि द्वयान्याभरणानि च ॥ ५-२०-९

महार्हणि च पानानि शयनान्यासनानि च ।

गीतम् नृत्तं च वाद्यं च लभ मं प्राप्य मैथिलि ॥ ५-२०-१०

9; 10. **maithilii** = O Seetha!; **praapya** = getting; **maam** = me; **labha** = gain; **vichitraaNi maalyaani** = wonderful garlands; **chandanaani** = sandals; **agaruuNi** = Agallochums; **vividhaani vaasaaMsi cha** = a variety of cloths; **divyaani aabharaNaani cha** = and best ornaments; **mahaarhaaNi paanaani** = the best drinks; **shayanaani** = beds; **aasanaani cha** = and seats; **giitam** = song; **nR^ittam cha** = and dance; **vaadyam cha** = and musical instrument.

"O Seetha! After getting me gain wonderful garlands, sandals, Agallochums, a variety of cloths and best ornaments, the best drinks, beds and seats, song and dance and musical instrument."

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स्त्रीरत्नमसि मैवम् भूः कुरु गात्रेषु भूषणम् ।

मां प्राप्य हि कथम् नु स्यास्त्वमनर्हा सुविग्रहे ॥ ५-२०-११

11. **strii ratnma asi** = You are a gem among women; **maa bhuuH** = do not be; **evam** = like this; **kuru** = make; **bhuushhaNam** = decoration; **aatrshhu** = on your limbs; **suvigrahe** = O one with a good body!; **praapya** getting; **maam** = me; **katham nu** = how (will you); **syyaH** = become; **anarhaaH** = unsuited (for luxuries).

"You are a gem among women. Do not be like this. Make decoration on your limbs. O one with a good body! Getting me how will you become unsuited for luxuries?"

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इदम् ते चारु सम्जातम् यौवनम् व्यतिवर्तते ।

यदतीतं पुनर्नैति स्रोतः शीघ्रमपामिव ॥ ५-२०-१२

12. **idam** = this; **te yauvanum** = your youth; **chaaru saMjaatam** = born beautifully; **vyativartate** = is passing away; **yat** = Whichever (youth); **siighram** = (is) quickly; **atiitam** = passing away; **naiti** = will not come back; **punaH** = again; **apaam srotaH iva** = like the flow of water.

"This your youth born beautifully is passing away, whichever youth is quickly passing away will not come back again like the flow of water."

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त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वसृक् ।
न हि रूपोपमा त्वन्या तवास्ति शुभदर्शने ॥ ५-२०-१३

13. shubha darshane = O one with auspicious appearance!; ruupa kartaa = the creator of form; saH = that; visvasR^ik = creator of the world; Lord Brahma; kR^itvaa = made; tvaam = you; uparataH = and stopped; manye = I think so; anyaa = Another; naasti hi = is indeed not; tava ruupopamaa = equal to your appearance.

"O one with auspicious appearance! The creator of form, that creator of the world, Lord Brahma has made you and stopped - I think thus. There is not another who is equal to your appearance."

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त्वाम् समाअसाद्य वैदेहि रूपयौवनशालिनीम् ।
कः पुमानतिवर्तेत साक्षादपि पितामहः ॥ ५-२०-१४

14. vaidehii = O Seetha!; samaasaadya = obtaining; tvaam = you; rupayauvanashaaliniim = endowed with beauty and youth; kaH pumaan = which man; sakshaat pitaamahaH = (even if he is) Lord Brahma himself; ativarteta = will disregard (you).

"O Seetha! Obtaining you endowed with beauty and youth, which man even if he is Lord Brahma himself will disregard (leave) you."

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यद्यत्पश्यामि ते गात्रम् शीतांशुसदृशानने ।
तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते ॥ ५-२०-१५

15. shiitaaMshusadR^ishhanane = O one with face like that of moon!; pR^ithushroNi = O one with broad hips!; te = your; yadyat = whichever; gaatram = limb; pashyaami = I see; mama = my; chakshuH = eye; nibadhyate = is getting tied; tasmin tasmin = in that that (limb).

"O one with face like that of moon! O one with broad hips! Your whichever limb I see, my eye is getting tied in that that limb."

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भव मैथिलि भाया मे मोहमेनम् विसर्जय ।
बह्वीनामुत्तमस्त्रीणामाहतानामितस्ततः ॥ ५-२०-१६
सर्वापामेव भद्रं ते ममाग्रमहिषी भव ।

16. maithilii = O Seetha!; bhava = become; me = my; bhaaryaa = wife; visarjaya = leave; evam = this; moham = ignorance; sarvasaameva = In all; mama = my; bahviinaam = many; uttama strrinaam = best women; aahR^itaanaam = brought; itastataH = from here and there; bhava = become; agramahishhii = foremost consort; te bhadram = (let there be) auspicious to you.

"O Seetha! Become my wife. Leave this ignorance. In all my many best women brought from here and there, become foremost consort. Let there be auspicious to you."

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लोकेभो यानि रत्नानि सम्प्रमथ्याहतानि वै ॥ ५-२०-१७
तानि मे भीरु सर्वाणि राज्यम् चैतदहं च ते ।

17. **bhiiru** = O timid one!; **raani ratnaani** = Whatever gems; **aahR^itaani vai** = (that have been)brought; **saMpramadhya** = by force; **taani sarvaaNi** = all those; **me** = my; **etat** = this; **raajyam** = kingdom; **aham cha** = and also myself; **te** = (belong to) you.

"O timid one! Whatever gems that have been brought by force, all those, my this kingdom and also myself belong to you."

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विजित्य पृथिवीं सर्वा नानानगरमालिनीम् ॥ ५-२०-१८
जनकाय प्रदास्यामि तव हेतोर्विलासिनि ।

18. **vilaasini** = O charming lady!; **vijitya** = conquering; **sarvaam pR^ithiviim** = the entire earth; **naanaa nagara maaliniim** = together with chain of various cities; **tava hetoH** = for your sake; **pradaasyaami** = I can give; **janakaaya** = to king Janaka.

"O charming lady! Conquering the entire earth together with chain of various cities for your sake, I can give to king Janaka."

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नेह पश्यामि लोकेऽन्यम् यो मे प्रतिबलो भवेत् ॥ ५-२०-१९
पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे ।

19. **iha loka** = in this world; **na pashyaami** = I do not see; **anyam** = another one; **yaH** = who; **pratibalaH** = is equally matched (to me); **pashya** = see; **me** = my; **sumahat** = very great; **viiryam** = power.

"In this world I do not see another one who is equally matched to me. See my very great power."

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असकृत्सम्युगे भग्ना मया विमृदितध्वजाः ॥ ५-२०-२०
अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः ।

20. **suraasuraaH** = Suras and Asuras; **bhagnaaH** = defeated; **vimR^idita dhvajaaH** = with broken flags; **mayaa** = by me; **saMyuge** = in war; **asakR^it** = many times; **ashaktaaH** = are powerless; **sthaatum** = to stand; **pratyaniikeshhu** = (in an army)against me; **mama** = of me.

"Suras and Asuras defeated with broken flags by me in war many times are powerless to stand in an army against me."

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इच्छ मां क्रियतामद्य प्रतिकर्म तवोत्तमम् ॥ ५-२०-२१
सप्रभाण्यवसज्यन्तां तवांगे भूषणानि च ।
साधु पश्यामि ते रूपम् सम्युक्तं प्रतिकर्मणा ॥ ५-२०-२२

21; 22. **iccha** = desire; **maam** = me; **adya** = now; **tava** = (let) your; **uttamam** = best; **pratikarma** = decoration; **kriyataam** = be made; **tava** = on your; **aN^ge** = body; **bhushhaNaani** = (let) ornaments also; **saprabhaaNi** = with great brilliance; **avasajya** = be fit; **saadhu pashyaami** = I will see well; **tava** = your ruupam = form; **pratikarmaNaa yuktam** = together with decoration.

"Desire me! Now let your best decoration be made. On your body let ornaments also with great brilliance be fit. I will see well your form together with decoration."

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प्रतिकर्माभिसम्युक्ता दाक्षिण्येन वरानने ।

भुम्क्ष्व भोगान्यथाकामं पिब भीरु रमस्व च ॥ ५-२०-२३

23. **varaane** = O one with best face!; **bhiiru** = O timid one! **daakshiNyena** = with consideration; **pratikarmaabhi saMyuktaa** = together with decoration; **bhuMksva** = enjoy; **bhogaan** = luxuries; **yathaa kaamam** = according to your desire; **piba** = drink; **ramasva cha** = Rejoice

"O one with best face! O timid one! With consideration enjoy luxuries according to your desire together with decoration. Drink. Rejoice."

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यथेच्छम् च प्रयच्छ त्वं पृथिवीम् वा धनानि च ।

ललस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च ॥ ५-२०-२४

24. **tvam** = you; **prayaccha** = donate; **priR^thiviim** = land; **dhanaani cha** = and wealth; **yathecchham** = according to wish; **visrabhdaa** = with confidence; **lalasva** = behave freely; **mayi** = in my matter; **dhR^ishhtam** = fearlessly; **aajJNaapayasva cha** = order also.

"You donate land and wealth according to your wish. With confidence behave freely in my matter. Fearlessly order also."

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मत्प्रसादाल्ललन्त्याश्च ललन्तां बान्धवास्तव ।

बुद्धिं ममानुपश्य त्वम् श्रियम् भद्रे यशश्च मे ॥ ५-२०-२५

25. **matprasaadaat** = By my grace; **lalantyaah** = (with your) sporting; **tava** = your **bandhavah** = relatives; **lalantaam** = (will also) sport; **bhadre** = O auspicious one!; **tvam** = you; **anupashya** = see; **mama** = my; **buddhim** = wealth; **me yashashcha** = and my fame.

"By my grace with your sporting, your relatives will also sport. O auspicious one! You see my wealth and my fame."

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किं करिष्यसि रामेण सुभगे चीरवाससा ।

निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः ॥ ५-२०-२६

व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ।

26. **subhage** = O beautiful one!; **kim** = what; **karishhyasi** = can you do; **raameNa** = with Rama; **chiira vasasaa** = clad in tatters; **nikshipta vijayaH** = with lost hope of victory; **gatashrii** = with gone fortune; **vana gocharaH** = roaming in forests; **vratii** = observing austerities; **sthaNDilashayii cha** = and also sleeping on floor; **shaN^ke** = I doubt; **raamaH** = (if) Rama; **jiivati** = (is) alive or; **na vaa** = not.

"O beautiful one! What can you do with Rama clad in tatters, with lost hope of victory, with gone fortune. Roaming in forests, observing austerities and also sleeping on floor, I doubt if Rama is alive or not."

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न हि वैदेहि रांस्त्वां द्रष्टुं वा प्युपलस्यते ॥ ५-२०-२७

पुरोबलाकैरसितैर्मै घोज्योत्स्नामिवावृताम् ।

27. **vaidehii** = O Seetha!; **raamaH** = Rama; **na hi upalapsyate** = indeed does not get opportunity; **drashhTum vaapi tvaam** = even to see you; **jyotsnaamiva** = like moonlight; **aavR^itaam** = covered; **asitaiH meghaiH** = by dark clouds; **purobalaakaiH** = with cranes at the front.

"O Seetha, Rama indeed does not get opportunity even to see you like moonlight covered by dark clous with cranes at the front."

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न चापि मम हस्तात्त्वां प्राप्तुमर्हति राघवः ॥ ५-२०-२८
हिरण्यकशिपुः कीर्तिमिन्द्रहस्तगतामिव ।

28. **kiirtimiva** = like keerthi; **hiraNyakashipuH** = (got by) Hiranyakasipu; **indrahastagataam** = from Indra's hand; **raaghavaH** = Rama; **na chaapi arhati** = is not suited; **praaptum** = to get; **tvaam** = you; **mama hastaat** = from my hand.

"Like Keerthi got by Hiranyakasipu from Indra's hand, Rama is not suited to get you from my hands."

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चारुस्मिते चारुदति चारुनेत्रे विलासिनि ॥ ५-२०-२९
मनो हरसि मे भीरु सुपर्णः पन्नगं यथा ।

29. **chaarusmite** = O One with a beautiful smile!; **chaarudati** = O one with beautiful teeth!; **chaarunetre** = O one with beautiful eyes!; **vilaasinii** = O charmful one!; **bhiiru** = O timid one!; **harasi** = you are stealing; **me manaH** = my heart; **pannagaM yathaa** = like a serpent; **suparNaH** = (stolen) by Garuda.

"O one with a beautiful smile! O one with beautiful teeth!O one with beautiful eyes! O charmful one! O timid one! You are stealing my heart like a serpent stolen by Garuda.

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क्लिष्टकौशेयवसनाम् तन्वीमप्यनलम्कृताम् ॥ ५-२०-३०
त्वां दृष्ट्वा स्वेषु दारेषु रतिं नोपलभाम्यहम् ।

30. **kliSta kausheya vasanaam** = (You are) wearing a silk cloth in a bad condition; **tanviim** = (you are) emaciated; **analaMkR^itaamapi** = Even though you have not decorated; **dR^ishhTvaa** = seeing; **tvaam** = you; **aham** = I; **nopalabhaami** = am not getting; **ratim** = happiness; **sveshhu daareshhu** = in my wives.

"You are Wearing a silk cloth in a bad condition. You are emaciated. Even though you have not decorated, seeing you I am not getting happiness in my wives."

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अन्तः पुरविनासिन्यः स्त्रियः सर्वगुणान्विताः ॥ ५-२०-३१
यावन्त्यो मम सर्वासामैश्वरम् कुरु जानकि ।

31. **jaanaki** = O Seetha!; **yaavantyaH** = whoever; **striyaH** = women; **mama antaHpura nivaasinyaH** = living in my gynaeceum; **sarvaguNaanvitaaH** = endowed with all virtues; **kuru** = have; **aishvaryam** = sovereignty; **sarvaasaam** = on all of them.

"O Seetha! whoever women living in gynaeceum endowed with all virtues, have sovereignty on all of them."

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मम ह्यसितकेशान्ते त्रैलोक्यप्रवराः स्त्रियः ॥ ५-२०-३२

तास्त्वां परिचरिष्यन्ति श्रियमप्सरसो यथा ।

32. **asitakeshhante** = O one with black hair! **mama** = my; **taaH** = those; **striyaH** = women; **apsarasaH** = apsarasas; **trailokyappravaraaH** = best among the three worlds; **paricharishhyanti** = will serve; **tvaam** = you; **shriyam yathaa** = like the goddess of wealth.

"O one with black hair! My those women and apsarasas who are the best among the three worlds will serve you like the goddess of wealth."

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यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च ॥ ५-२०-३३

तानि लोकांश्च सुश्रोणि मां च भुंक्ष्व यथासुखम् ।

33. **sushroNi** = O one with beautiful hips!; **subhru** = O one with beautiful eyebrows; **bhunkshva** = enjoy; **yathaasukham** = according to your comfort; **yaani ratnaani** = Whatever gems; **dhanaani cha** = and wealth; **vaishravaNe** = belonging to Kubera; **taani** = all those; **lokaaMshcha** = three worlds; **maaM cha** = and me;

"O one with beautiful hips! O one with beautiful eyebrows! Enjoy according to your comfort whatever gems and wealth belonging to Kubera, all those three worlds and me."

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न रामस्तपसा देवि न बलेन विक्रमैः ॥ ५-२०-३४

न धनेन मया तुल्यस्तेजसा यशसापि वा ।

34. **devii** = O Seetha!; **raamaH** = Rama na tulyaH = is not equal; **mayaa** = to me; **tapasaa** = by austerity; **na** = not (equal); **balaena cha** = by might; **na** = not (equal); **vikramaiH** = by strength; **na** = not (equal) **dhanena** = by wealth; **tejasaa** = by brilliance; **yashsaapi cha** = and by fame.

"O Seetha! Rama is not equal to me by austerity, not equal by might; not equal by strength, not equal by wealth, by brilliance and by fame."

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पिब विहर रमस्व भुंक्ष्व भोगान् ।

धननिचौअम् प्रदिशामि मेदिनीम् च ।

मयि लल ललने यथासुखम् त्वम् ।

त्वयि च समेत्य ललन्तु बान्धव्वस्ते ॥ ५-२०-३५

35. **lalane** = O playful one!; **pradishaami** = I will give; **dhananichayam** = hordes of wealth; **mediniim cha** = and land; **tvam** = you; **piba** = drink; **vihara** = roam freely; **ramasva** = and play; **bhunkshva** = enjoy; **bhogaan** = luxuries; **lala** = sport; **yathaasukham** = according to comfort; **mayi** = in me; **te baandhavaaH** = your relatives; **lalantu** = may sport; **sametya** = together; **tvayi** = in you.

"O playful one! I will give hordes of wealth and land. You drink. Roam freely and play. Enjoy luxuries. Sport according to comfort in me. Your relatives may sport together in you."

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36. **bhiiru** = O timid one!; **kanakavimalahaarabhuushhinaaN^gii** = with body decorated by gold colored; pure garlands; **vihaara** = roam; **mayaa saha** = with me; **kaananaani** = in forests; **samudratiirajaani** = born at sea shore; kusumita taru jaala saMtataani = filled with groups of flowered trees; **bhramara yutaani** = with humble bees

"O timid one! With body decorated with gold colored, pure garlands, roam with me in forests born at sea shore filled with groups of flowered trees and with humble bees."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे विम्बः सर्गः

Thus completes 20th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 21 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Seetha replies to Ravana saying that He should seek friendship with Rama and return Her back to Rama.

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तस्य तद्वचनम् श्रुत्वा सीता रौद्रस्य रक्षसः ।
आर्ता दीनस्वरा दीनम् प्रत्युवाच ततः शनैः ॥ ५-२१-१

1. **siitaa** = Seetha; **shrutvaa** = listening; **tasya raudrasya rakshasaH** = to that horrible ogre's; **tat** = that; **vachanam** = word; **aartaa** = being tormented; **pratyuvacha** = spoke in reply; **diina svaraa** = with a pitiable voice; **diinam** = pitifully; **shanaiH** = slowly.

Seetha listening to that horrible ogre's word, being tormented spoke in reply with a pitiable voice, pitifully and slowly.

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दुःखार्ता रुदती सीता वेपमाना तपस्विनी ।
चिन्तयन्ती वरारोह पतिमेव पतिव्रता ॥ ५-२१-२
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता ।

2. **duhkhaartaa** = Being tormented by grief; **tapasvinii** = in a pitiful state; **varaaroahaa** = with excellent limbs; **pativrataa** = devoted to husband; **chintayantii** = thinking; **patimeva** = about husband alone; **shuchi smitaa** = with pleasant smiles; **siitaa** = Seetha; **rudati** = was sobbing; **vepamaanaa** = shivering; **kR^itvaa** = making; **tR^iNam** = a grass straw; **antarataH** = in between (herself and Ravana); **pratyuvaacha** = spoke in reply.

Being tormented by grief, in a pitiful state, with excellent limbs, devoted to husband, thinking about husband alone, with pleasant smiles Seetha was sobbing, shivering and placing a straw in between herself and Ravana spoke thus in reply.

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निवर्तय मनो मत्तः स्वजने क्रियतां मनः ॥ ५-२१-३

न मां प्रार्थयितुं युक्तं सुसिद्धिमिव पापकृत् ।

3. **nivartaya** = turn back; **manaH** = mind; **mattaH** = from me; **manaH kriyataam** = let your mind be made; **svajaH** = on your own wives; **susiddhimiva** = like best emancipation; **paapakR^it** = (for) a sinner; **na yuktam** = it is not appropriate; **praarthayitum** = to pray; **maam** = me.

"Turn your mind back from me. Let your mind be made on your own wives. Like best emancipation for a sinner, it is not appropriate to pray me."

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अकार्यम् न मया कार्यमेकपत्न्या विगर्हितम् ॥ ५-२१-४

कुलम् सम्प्राप्तया पुण्यम् कुले महति जातया ।

4. **jaatayaa** = I was born; **mahati** = in a great; **kule** = family; **saMpraaptayaa** = getting; **kulam** = family; **ekapatnyaa** = having one husband; **akaaryam** = a bad deed; **nigarhitam** = which is blameable; **na kaaryam** = is not to be made; **mayaa** = by me.

"I was born in a great family. Getting such family, having one husband, a bad deed which is blameable is not to be made by me."

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एवमुक्त्वा तु वैदेही रावणम् तम् यशस्विनी ॥ ५-२१-५

रावणम् पृष्ठतः कृत्वा भूयो वचनम्ब्रवीत् ।

5. **vaidehii** = Seetha; **yashasvinii** = with renown; **evam uktvaa** = thus speaking; **tam ravaNam** = to that Ravana; **kR^itvaa** = making; **pR^ishhThataH** = the back; **raakshasam** = to (that) ogre; **abraviit** = spoke; **vachanam** = words; **buuyaH** = again.

Seetha with renown thus speaking to that Ravana, turned back and spoke words again.

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वाहमौपयिकी भार्या परभार्या सती तव ॥ ५-२१-६

साधु धर्ममवेक्षस्व साधु साधुव्रतम् चर ।

6. **aham** = I; **parabharyaa** = who am wife of another; **satii** = and devoted to husband; **na** = am not; **aupaikii** = suitable; **bhaaryaa** = wife; **tava** = to you; **anvekshasva** = observe; **dharmam** = righteousness; **saadhu** = well; **chara** = follow; **saadhuvratam** = course of conduct of virtuous; **saadhu** = well.

"I who am wife of another and devoted to husband am not suitable wife to you. Observe righteousness well. Follow well course of conduct of virtuous."

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यथा तव तथान्येषां दारा रक्ष्या विशाचर ॥ ५-२१-७

आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम् ।

7. **nishaachara** = O ogre!; **yathaa** = how; **tava** = your (wives) **rakshyaaH** = are to be protected; **tathaa** = in the same way; **anyeshhaam** = others'; **daaraaH** = wives (are to be protected); **aatmaanam upamaam kR^itvaa** = making yourself as an example; **ramyataam** = enjoy; **sveshhu daarseshhu** = .your own wives.

"O Ogre! How your wives are to be protected, in the same way others' wives are to be protected. Making yourself as an example enjoy your own wives."

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अतुष्टं स्वेषु दारेषु चपलम् चलितेन्द्रियम् ॥ ५-२१-८
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ।

8. atushhTam = one who is not satisfied; sveshhu daareshhu = in own wives; chapalam = fickle-minded one; chalitendriyam = with disturbed senses; nikR^iti prajJNaam = mean minded one; (to such a man)parabhaaryaaH = others' wives; nayanti = will lead; paraabhavam = to humiliation.

"One who is not satisfied in own wives, a fickle-minded one with disturbed senses, mean minded one, to such a man, others' wives will lead to humiliation."

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इह सन्तो न वा सन्ति सतो वा नानुवर्तसे ॥ ५-२१-९
तथाहि विपरीता ते बुद्धिराचारवर्जिता ।

9. iha = here; na vaa santi = are there not; santaH = good people?; naanuvartase vaa = or are you not following; sataH = those (who are good)?; tathhahi = it must be like that; te buddhiH = (because) your mind; aachaaravarjitaa = devoid of traditions; vipariitaa = is perverse.

"Here are there not good people? Or are you not following those who are good? It must be like that because your mind, devoid of traditions is perverse."

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वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः ॥ ५-२१-१०
राक्षसानामभावाय त्वम् वा न व्रतिपद्यसे ।

10. tvam = you; mithyaa praNiitaatmaa = who is being led by mind towards unreal; na pratipadya se = is not taking; pathyam = wholesome; vachaH = words; uptam = being said; vichakshaNaiH = by righteous ones; abhaavaaya = for the destruction; raakshasaanaam = of ogres.

"You who is being led by mind towards unreal is not taking wholesome words being said by righteous ones for the destruction of ogres."

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आकृतात्मानमासाद्य राजानमनये रतम् ॥ ५-२१-११
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ।
तथेयम् त्वाम् समासाद्य लङ्का रत्नौघसम्कुला ॥ ५-२१-१२
अपराधान्तवैकस्य वचिराद्विनशिष्यति ।

11; 12. aasaadya = (after) getting; raajaanam = a king; akR^itaatmaanam = who has uncontrolled mind; ratam = interested; anaye = in bad path; samR^iddani = wealthy; raashhTraaNi = states; nagaraaNi cha = and cities also; vinashyanti = will be destroyed; samaasaadya = (after)getting; tvaam = you; tathaa = like that; iyam laN^kaa = this Lanka;ratnaugha saMkulaa = filled with best things; nachiraat = in a short while; vinashishhyati = will be destroyed; tava = due to your; ekasya = one; aparaadhaat = sin.

"After getting a king who has uncontrolled mind, interested in a bad path, wealthy states and cities also will be destroyed. After getting you like that this Lanka filled with best things in a short while will be destroyed due to your one sin."

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स्वकृतैर्हन्यमानस्य आवणादीर्घदर्शिनः ॥ ५-२१-१३

अभिनन्दन्ति भूतानि विनाशे पापकर्मणः ।

13. **raavana** = O Ravana!; **vinaashe** = (when there is) destruction; **adiirgha darshinaH** = (of) a short sighted one; **hanyamaanasya svakR^itaiH** = being hit by his own deeds; **paapakamaNaH** = a sinner; **bhuutaani** = living beings; **abhinandanti** = will be happy;

"O Ravana! When there is destruction of a short sighted one being hit by his own deeds, a sinner, living beings will be happy."

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एवं त्वां पापकर्माणम् वक्ष्यन्ति निकृता जनाः ॥ ५-२१-१४

दिष्ट्यैतद् व्यसनं प्राप्तो रौद्र इत्येव हर्षिताः ।

14. **tvaam** = about you; **paapakarmaaNam** = who is a sinner; **evam** = thus being destroyed; **janaaH** = people; **nikR^itaaH** = who have been humiliated by you; **harshhitaH** = being happy; **ityeva vakshyanti** = will speak thus; **raudraH** = the cruel Ravana; **dishhTyaa** = by God's grace; **praaptaH** = has got; **etat vyasanam** = this danger.

"About you who is a sinner thus being destroyed, people who have been humiliated by you being happy will speak thus: 'The cruel Ravana by God's grace has got this danger' ".

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शक्या लोभयितुं नाहमैश्वर्येण धनेन वा ॥ ५-२१-१५

अनन्या राघवेणाहं भास्करेण प्रभा यथा ।

15. **aham** = I; **na shakya** = am not capable; **lobhayitum** = to be tempted; **aisvaryeNa** = by wealth; **dhanena vaa** = or by money; **aham** = I; **ananyaa** = am not separate; **raaghaveNa** = with Raghava; **prabhaa yathaa** = like the sun-shine; **bhaaskareNa** = with the sun.

"I am not capable to be tempted by wealth or by money. I am not separate with Raghava like the sun-shine with the sun."

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उपधाय भुजम् तस्य लोकनाथस्य सत्कृतम् ॥ ५-२१-१६

कथम् नामोपधास्यामि भुजमन्यस्य कस्य चित् ।

16. **upadhaaya** = (after making) as a pillow; **satkR^itam bhujam** = that worshipped shoulder; **lokanathasya** = of that lord of the world; **tasya** = of that Rama; **katham naama** = how; **upadhaasyaami** = can I make as pillow; **.anyasya kasya chit** = some other one's; **bhujam** = shoulder.

"After making as a pillow that worshipped shoulder of that lord of the world, of that Rama, how can I make as pillow some other one's shoulder?"

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अहमौपयीकी भार्या तस्यैव वसुधापतेः ॥ ५-२१-१७

व्रतस्नातस्य विप्रस्य विद्येव विदितात्मनः ।

17. **vidyaa iva** = like the education;viprasya = of a brahmin; **viditaatmanaH** = with a famous mind; **vrata snaatasya** = initiated in religious vow; **aham** = I;aupayikii bharyaa = am a suitable wife; **tasyaiva** = to that Rama alone; **vasudhaapateH** = the lord of earth.

"Like the education of a brahmin with a famous mind, initiated in religious vow, I am suitable wife to that Rama alone the lord of earth."

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साधु रावण रामेण मां समानय दुःखिताम् ॥ ५-२१-१८
वने वाशितया सार्थम् करेण्वेव गजाधिपम् ।

18. **raavaNa** = O Ravana!; **maam samaanaya** = let me meet;saadhu = well; **raameNa saardham** = together with Rama; **vaashitayaa kareNveva** = like a female elephant; **gajaadhipam** = with a (male) elephant; **vane** = in a forest.

"O Ravana! Let me meet together with Rama like a female elephant with a male elephant in a forest."

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मित्रमौपयिकम् कर्तुम् रामः स्थानम् परीप्सता ॥ ५-२१-१९
वधम् चानिच्छता घोरं त्वयासौ पुरुषर्षभः ।

19. **aupayikam** = it is suited; **asau** = this; **raamaH** = Rama; **purushharshhabhaH** = best among men; **mitram kartum** = is made to be a friend; **tvayaa** = by you; **pariipsataa** = who is desiring; **sthaanam** = continued existence; **anichchhataa cha** = and not desiring; **ghoram vadham** = a horrible slaying.

"It is suited that this Rama, best among men, is made to be a friend by you who is desiring continued existence and not desiring a horrible slaying."

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विदितः स हि धर्मज्ञः शरणागतवत्सलः ॥ ५-२१-२०
तेन मैत्री भवतु ते यदि जीवितुमिच्चसि ।

20. **saH** = He (Rama); **dharmajJNaH** = the righteous one; **viditaH hi** = is indeed known;sharaNaagatavatsalaH = as one who loves those who seek protection; **ichchhasi yadi** = if you desire; **jiivitam** = to live; **maitrii bhavatu** = let there be friendship; **te** = to you; **tena** = with Rama.

"Rama the righteous one is indeed known as one who loves those who seek protection. If you desire to live. let there be friendship between you and Rama."

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प्रसादयस्व त्वं चनं शरणागतवत्सलम् ॥ ५-२१-२१
मां चास्मै नियतो भूत्वा निर्यातयितुमर्हसि ।

21. **tvam** = you; **prasaadayasva** = seek graciousness;enam = of this Rama; **sharaNaagatavatsalam** = who loves those who seek protection;prayataH bhuutvaa = becoming piously disposed; **arhasi** = you are suited; **niryaatayitum** = to return; **maam** = me; **asmai** = to this Rama.

"You seek graciousness of this Rama who loves those who seek protection. Becoming piously disposed, you are suited to return me to this Rama."

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एवम् हि ते भवेत्स्वस्ति सम्प्रदाय रघूत्तमे ॥ ५-२१-२२

अन्यथा त्वम् हि कुर्वणो वधम् प्राप्स्यसि रावण ।

22. **evam** = in this way; **sampradaaya** = giving (me); **raghuuttame** = to Rama; **bhavet** = will become; **svasti** = fortunate; **te** = to you; **ravaNa** = O Ravana!; **tvam** = you; **anyathaa kurvaaNa** = doing in a different way; **vadham praapsyasi** = will get slaying.

"In this way giving me to Rama will become fortunate to you. O Ravana! If you do in a different way, you will get slayed."

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वर्जयेद्वज्रमुत्सृष्टं वर्जयेदन्तकश्चिरम् ॥ ५-२१-२३

त्वद्विधम् तु न स क्रुद्धो लोकनाथः स राघवः ।

23. **utKRishhTam** = drawn out; **vajram** = Vajrayudha; the weapon of Indra; **varjayet** = may spare; **tvadvidham** = some one like you; **antakaH** = Lord of death; **varjayet** = may spare you; **chiram** = for a long time; **saH RaaghavaH** = that Rama; **lokanaathaH** = the lord of worlds; **saMkruddhaH** = greatly enraged; **na** = will not (spare you).

"Drawn out Vajrayudha, the weapon of Indra may spare some one like you. Lord of death may spare you for a long time. That Rama the lord of worlds greatly enraged will not spare you."

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रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम् ॥ ५-२१-२४

शतक्रतुविसृष्टस्य निर्घोषमशनेरिव ।

24. **nirghoshhamiva** = like the great sound; **ashaneH** = of Vajrayudha; **shatakratuvisR^iTaya** = hurled by Indra; **tvam shroshhyasi** = you will hear; **mahaasvanam** = a loud sound; **shabdam** = which is sonorous; **raamasya dhanushhaH** = of Ram's bow.

"Like the great sound of Vajrayudha hurled by Indra, you will hear a loud sound which is sonorous of Rama's bow."

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इह शीघ्रं सुपर्वाणो ज्वलितास्य इवोरगाः ॥ ५-२१-२५

इषवो निपतिष्यन्ति रामलक्ष्मणलक्षणाः ।

25. **ishhavaH** = arrows; **suparvaaNaH** = with good nodes; **prajvalitaasyaaH** = with blazing tips; **uragaaH iva** = like snakes; **raamalakshmaNa lakshaNaH** = with characteristic signs of Rama and Lakshmana **nipatishhyanti** = will fall down; **iha** = here (in Lanka); **shiighram** = soon.

"Arrows with good nodes, with blazing tips, like snakes, with characteristic signs of Rama and Lakshmana will fall down soon here in Lanka."

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रक्षांसि परिनिघ्नस्तः पुर्यामस्यां समन्ततः ॥ ५-२१-२६

असम्पातं करिष्यन्ति पतन्तः कङ्कवाससः ।

26. **kaN^ka vaasasaH** = arrows tied with the plumes of an eagle; **parivighnantaH** = will hit; **rakshaaMsi** = ogres; **samantataH** = everywhere; **asyaam puryaam** = in this city; **karishhyanti** = (and) will make; **asaMpaatam** = without space.

"Arrows tied with the plumes of an eagle will hit ogres everywhere in this city and will cover the city without space."

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राक्षसेन्द्रमहासर्पान् स रामगरुडो महान् ॥ ५-२१-२७
उद्धरिष्यति वेगेन वैनतेय इवोरगान् ।

27. saH = That; raamagarudaH = Garuda called Rama; vegena = speedily; uddharishhyati = will pluck; raakshasendramahaasarpaan = the great serpents called ogres; vainateyaH uragaaniva = like Vainateya (plucking) the serpents.

"That Garuda called Rama speedily will pluck the great serpents called ogres like Vainateya plucking the serpents."

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अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिन्दमः ॥ ५-२१-२८
असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः ।

28. bhartaa = my husband; ariMdamaH = the destroyer of foes; maam apaneshhyati = will take me away; tvattaH = from you; vishhNuH iva = like Lord Vishnu; tribhiH kramaiH = with three steps; diiptaam shriyam = (taking away) brilliant prosperity; asurebhyaH = from Asuras.

"My husband who is a destroyer of foes will take me away from you like Lord Vishnu with three steps taking away the brilliant prosperity from Asuras."

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जनस्थाने हतस्थाने निहते रक्षसां बले ॥ ५-२१-२९
अशक्तेन त्वया रक्षः कृतमेतदसाधु वै ।

29. rakshaH = O ogre!; rakshasaam bale = (while the) army of ogres; nihate = was being killed; janasthaane = at Janasthana; hatasthaane = (which became) land of the dead; etat = this; asaadhu = bad (deed); kR^itam vai = has been done; tvayaa = by you; ashaktena = being powerless;.

"O ogre! While the army of ogres was being killed at Janasthana which became the land of dead, this bad deed has been done by you being powerless."

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अश्रमम् तु तयोः शून्यं प्रविश्य नरसिंहयोः ॥ ५-२१-३०
गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम ।

30. adhama = O lowest one!; tayoH bhraatroH = (when) those brothers; gatayoH = were gone; gocharam = out; pravishya = entering; ashramam = hermitage; shuunyam = without them; apanita = I have been abducted; tvayaa = by you.

"O lowest one! When those brothers were gone out, entering hermitage without them, I have been abducted by you."

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न हि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया ॥ ५-२१-३१
शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव ।

31. shaarddulayoriva = like tiger; shunaa = by dog; upaaghraaya = smelling; gandham = scent; raamalakshmaNayoH = of Rama and Lakshmana; na shakyam hi = it is indeed not possible; tvayaa = by you; sthaatum = to stand; saMdardshane = (in their) view.

"Like tiger by dog, smelling the scent of Rama and Lakshmana it is indeed not possible by you to stand in their view."

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तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम् ॥ ५-२१-३२
वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे ।

32. te = To you; tasya = like that; vigrahe = enmity; tabhyaam = with those two; vigrahe iha = is like the enmity; ekasya bahoH = of one hand; vR^itrasya = of Vruttasura; indra baahubhyaam = with two hands of Indra; asthiram = (and) it is not persevering; yugagrahanam = (for you) to be an opponent (with them).

"To you like that, enmity with those two is like the enmity of one hand of Vruttasura with two hands of Indra and it is not persevering for you to be an opponent with them."

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क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह ॥ ५-२१-३३
तोयमल्पमिवादित्यः प्रानानादास्यते शरैः ।

33. me naathaH = my husband; saH raamaH = that Rama; saumitriNaa saha = together with Lakshmana; adaasyate = will take away; sharaiH = with His arrows; tava praaNaan = your life; kshipram = quickly; aadityaH iva = like the sun; alpam toyam = (drying) shallow water.

"My husband that Rama together with Lakshmana will take away with His arrows your life quickly like the sun drying up shallow water."

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गिरिं कुबेरस्य गतोऽथवालयम् ।
सभां गतो वा वरुणस्य राज्ञः ।
असंशयं दाशरथेर्न मोक्ष्यसे ।

महाद्रुमः कालहतोऽशनेरिव ॥ ५-२१-३४

34. kaala hataH = Killed by time; kuberasya girim gatam = (even if you) go to the mountain of Kubera; athavaa = or; aalyam = to his house; gato vaa = or if you go; sabhaam = to the assembly; raajjNaH varunasya = of King Varuna; asaMshayaM = without doubt; na mokshyase = you will not be released; daasharatheH = from Rama; mahaadrumaH = like a great tree; ashani = (from) thunderbolt.

"Killed by time even if you go to the mountain of Kubera or to his house or if you go to the assembly of King Varuna, without doubt you will not be released from Rama like a great tree from thunderbolt."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकविंशः सर्गः

Thus completes 21st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 22 Verses converted to UTF-8, Nov 09

Introduction

Ravana gives Seetha two months to marry him. He orders ogres to frighten Seetha and bring Her to his control. Ravana then goes back to his own house with his consorts.

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सीताय वचनं श्रुत्वा परुषं राक्षसेश्वरः ।

प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनम् ॥ ५-२२-१

1. **raakshasesvaraH** = King of ogres; **shrutvaa** = listening; **sitaayaaH vachanam** = to Seetha's words; **parushham** = which were harsh; **tataH** = thereafter; **siitaam pratyuvaacha** = replied to Seetha; **vipriyam** = unpleasant (words); **priyadarshanam** = which are seen to be pleasant.

Ravana listening to Seetha's words which were harsh thereafter replied to Seetha unpleasant words which are seen to be pleasant.

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यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा ।

यथा यथा प्रियम् वक्ता परिBहृतस्तथा तहा ॥ ५-२२-२

2. **yathaa yathaa** = in whatever way; **saantvayitaa** = gentle language (is used); **striiNaam** = to women; **tathaa tathaa** = in that way; **vashyaH** = (they) will be under control; **yathaa yathaa** = in whatever way; **vaktaa** = (men) speak; **priyam** = dear words; **tathaa tathaa** = in that way; **paribhuutaH** = they will be rejected.

"In whatever way gentle language is used to women in that way they will be under control. In whatever way men speak dear words, in that way they will be rejected."

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संनियच्चति मे क्रोधं त्वयि कामः समुत्थितः ।

द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः ॥ ५-२२-३

3. tvayi = in your matter; kaamaH = desire; samutthitaH = which has risen up; saMniyachchhati = is subdueing; krodham = anger; hayaniva = like horses; dravataH = running; amaargam aasaadya = obtaining a bad path; susaarathiH = (being subdued by) a good charioteer.

"In your matter desire which has risen up is subdueing my anger like horses running obtaining a bad path being subdued by a good charioteer."

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वामः कामो मनुष्याणाम् यस्मिन् किल निबध्यते ।
जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ॥ ५-२२-४

4. kaamaH = desire; manushhyaNaam = of men; vaamaH = is unfavourable; yasmin = in which; jane = man; nibadhyate = (desire) is tied up; tasmin = in that man; jaayate kila = there is; anukroshaH = compassion; snehashcha = and fondness.

"Desire of men is unfavourable. In which man desire is tied up, in that man there is compassion and fondness."

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एतस्मात्कारणान्न त्वां घातयामि वरानने ।
वधार्हमवमानार्हं मिथ्याप्रव्रजिते रताम् ॥ ५-२२-५

5. varaanane = O one with a beautiful face!; etasmaat = for this reason; tvaam = (although) you (are); vadhaarhaam = suitable to be killed; avamaanaarhaam = (and) suitable to be humiliated; rataam = interested; mithyaappravrajite = (in Rama who is in) sham exile; na ghaatayaami = I am not killing you.

"O one with a beautiful face! For this reason although you are suitable to be killed and suitable to be humiliated, interested in Rama who is in sham exile, I am not killing you."

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परुषाणीह वाक्यानि यानि यानि ब्रवीषि माम् ।
तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः ॥ ५-२२-६

6. maithilii = O Seetha!; iha = here; yaani yaani = whatever; parushhaNi = harsh; vaakyaani = words; braviishhi = you are speaking; maam = about me; teshhu teshhu = (because of) those (words); tava daaruNaH vadha = your horrible slaying; yuktaH = is suitable;

"O Seetha! Here whatever harsh words you are speaking about me, because of those words, you are suitable to be horribly slayed."

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एकमुक्त्वा तु विअदर्शीं रावणो राक्षसाधिपः ।
क्रोधसंरम्भसम्युक्तः सीतामुत्तरमब्रवीत् ॥ ५-२२-७

7. raakshasaadhipaH = king of ogres; raavanaH = Ravana; evam uktvaa = speaking thus; vaidehiim = to Seetha; krodhasaMrambhasaMyuktaH = full of anger and fury; abraviit = spoke; uttaram = subsequent word; siitaam = to Seetha.

The king of ogres Ravana speaking thus to Seetha, full of anger and fury spoke subsequent word to Seetha.

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द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः ।

ततः शयनमारोह मम त्वं वरवर्णिनि ॥ ५-२२-८

8. **varavarNini** = O Seetha with best complexion!; **yaH** = whatever; **avadhiH** = limit; **kR^ita** = has been made; **mayaa** = by me; **te** = to you; **dvau** = (those) two; **maasau** = months; **rakshitavyau** = are protectable; **me** = to me; **tataH** = thereafter; **aaroHa** = ascend; **mama shayanam** = my bed.

"O Seetha with best complexion! Whatever limit has been made by me to you, those two months are protectable to me. Thereafter ascend my bed."

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ऊर्ध्वं द्वाभ्यां तु मासाभ्यां भर्तारम् मामनिच्चतीम् ।

मम त्वां प्रातराशार्थमालभन्ते महानसे ॥ ५-२२-९

9. **uurdhvam** = above; **dvaabhyaam maasaabhyaam** = two months; **tvaam** = you; **anichchhatiim** = not desiring; **mama** = me; **bhartaaram** = as husband; **aalabhante** = will be killed; **mahaanase** = in my kitchen; **mama praataraashaartham** = for my breakfast.

"Above two months you not desiring me as husband will be killed in my kitchen for my breakfast."

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तां तर्ज्यमानां सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम् ।

देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः ॥ ५-२२-१०

10. **saMprekshya** = Seeing; **jaanakiim** = Seetha; **tarjyamaanaam** = being frightened; **raakshasendreNa** = by Ravana; **taaH** = those; **devagandharva kanyaa** = Deva and Gandharva maidens; **vishheduH** = grieved; **vikR^itekshaNaaH** = with troubled eyes.

Seeing Seetha being frightened by Ravana those Deva and Gandharva maidens grieved with troubled eyes.

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औष्ठप्रकारैरपरा वक्त्रनेत्रैस्तथापराः ।

सीतामाश्वासयामासुस्तर्जितां तेन रक्षसा ॥ ५-२२-११

11. **taparaaH** = some; **oshhThaprakaraiH** = in the way of lips; **tathaa** = and in the like manner; **aparaaH** = some (others); **vaktranetraH** = with faces and eyes; **aashvaasayaamaasuH** = consoled; **taam siitaam** = that Seetha; **tarjitaam** = frightened; **tena rakshsaa** = by that ogre;

Some in the way of lips and in like manner some others with faces and eyes consoled that Seetha frightened by that ogre.

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ताभिराश्वासिता सीता रावणम् राक्षसाधिपम् ।

उवाचात्महितं वाक्यं वृत्तशौण्डीर्यगर्वितम् ॥ ५-२२-१२

12. **aashvaasitaa** = consoled; **taabhiH** = by them; **siitaa** = Seetha; **vR^itta shaunDiirya garvitam** = proud of virtuous conduct; **uvaacha** = spoke; **vaakyam** = words; **aatmahitam** = beneficial to self; **raakshsaadhipam raavaNam** = to the king of ogres Ravana.

Consoled by them Seetha proud of virtuous conduct spoke words beneficial to self to the king of ogres Ravana.

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नूनम् न ते जनः कश्चिदस्ति निःश्रेयसे स्थितः ।
निवारयति यो न त्वां कर्मणोऽस्माद्विगर्हितात् ॥ ५-२२-१३

13. yaH = Whoever; nivaarayati = prevents; tvaam = you; asmaat karmaNaH = from these actions; nigarhitaat = (which are) blameable; janaH = (such) a person; rataH = interested; te niHshreyase = in your welfare; kashchit naasti = there is none. nuunam = this is definite.

"Whoever prevents you from these actions which are blameable, such a person interested in your welfare there is none. This is definite."

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मां हि धर्मात्मनः पत्नीं शचीमिव शचीपतेः ।
त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः ॥ ५-२२-१४

14. trishhu lokeshhu = in all the three worlds; tvadanyaH = except you; kaH = who; manasaapi = even by heart; praarthayet = will desire; maam = me; patniim = (who am the) wife; dharmaatmanaH = of virtuous Rama; shachiimiva = like Sachi; shachiipateH = the wife of Indra.

"In all the three worlds except you who even by heart will desire me who am the wife of virtuous Rama like Sachi the wife of Indra."

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राक्षसाधम रामस्य भार्याममितेजसः ।
उक्तवानसि यत्पापं क्व गतस्तस्य मोक्ष्यसे ॥ ५-२२-१५

15. raakshasaadhama = O vile ogre!; yat paapam = whatever sinful word; uktavaan asi = you spoke; bharyaam = to me who is the wife; amitatejasaH raamasya = of the great resplendent Rama; tasya = from that word; kva = where; gataH = will you go; mokshyase = to be released?

"O vile ogre! Whatever sinful word you spoke to me who is the wife of the great resplendent Rama, from that word where will you go to be released?"

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यथा दृप्तश्च मातङ्गः शशश्च सहितौ वने ।
तथा द्विरदवद्रामस्त्वं नीच शशवत् स्मृतः ॥ ५-२२-१६

16. yathaa = like; dR^iptaH maataJNgaashcha = an elephant in rut; shashashcha = and a hare; sahitaau = at war; vane = in the forest; tathaa = in the same way; niicha = O vile one! raamaH = Rama; dviradavat = is like an elephant; tvam = you; smR^itaH = are said; shshavat = to be like a hare.

"Like an elephant in rut and a hare at war in the forest, in the same way O vile one! Rama is like an elephant and you are said to be like a hare."

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स त्वमिक्ष्वाकुनाथम् वै क्षिपन्निह न लज्जसे ।

चक्षुषोर्विषयम् तस्य न तावदुपगच्छसि ॥ ५-२२-१७

17. saH = such; tvam = you; na lajjase = are not shameful; kshipan = abusing; ikshvaakunaatham = the lord of Ikshvaku dynasty Rama; na upagachchasi = you are not getting; tasya = Rama's; vishayam taavat = matter so much.

"Such you are not shameful abusing the lord of Ikshvaku dynasty Rama. You are not getting Rama's matter so much."

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इवे ते नयने क्रूते विरूपे कृष्णपिङ्गले ।

क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः ॥ ५-२२-१८

18. anaarya = O ignoble one!; te = your; ime nayane = these eyes; kruure = (which are) cruel; viruupe = crooked; kR^ishhNa piJNgaLe = which are black and reddish brown; maam niriikshitaH = which are seeing me; kasmaat = for what reason; na patite = are (they) not falling down.

"O ignoble one! your these eyes which are cruel, crooked, which are black and reddish brown, which are seeing me, for what reason are they not falling down."

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तस्य धर्मात्मनः पत्नीं स्नुषां दशरथस्य च ।

कथं व्याहरतो मां ते न जिह्वा व्यवशीर्यते ॥ ५-२२-१९

19. vyaaharataH = thus speaking; maam = a bout me; patniim = (who am) the wife; dharmaatmanaH tasya = of virtuous Rama; snushhaam cha = and the daughter-in-law; dasharathasya = of Dasaratha; katham = how; te jihvaa = your tongue; vyavashiiryate = did not fall off.

"Thus speaking about me who am the wife of virtuous Rama and the daughter-in-law of Dasaratha how your tongue did not fall off."

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असंदेशात्तु रामस्य तपसश्चामपालनात् ।

न त्वां कुर्मि दशग्रीव भस्म भर्माहं तेजसा ॥ ५-२२-२०

20. dashagriiva = O Ravana!; bhasmaarha = (although you are) suited to be burnt into ashes; asaMdeshaat = not having mandate; raamasya = of Rama; anupaalanaat = (and) preserving; tapasaH = austerity; na kurmi = I am not making; tvaam bhasmam = you into ashes; tejasaa = (with my) glory.

"O Ravana! Although you are suited to be burnt into ashes, not having the mandate of Rama and preserving austerity, I am not reducing you into ashes with my glory."

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नापहर्तुमहं शक्या त्वया रामस्य धीमतः ।

विधिस्तव वधार्थाय विहितो नात्र संशयः ॥ ५-२२-२१

21. dhiimataH = wise; raamasya = Rama's; aham = I; na shakya = am not capable of being; apahartum = abducted; tvayaa = by you; vidhiH = (this) act; vihitaH = has been made; tava = for your; vadhaarthaaya = slaying; atra = in this; na saMshayaH = there is no doubt.

"Wise Rama's I am not capable of being abducted by you. This act has been made for your slaying. In this there is no doubt."

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शूरेण धनदभ्रात्रा बलैः समुदितेन च ।
अपिह्य रामं कस्माद्धि दारचौर्यं त्वया कृतम् ॥ ५-२२-२२

22. tvayaa = by you; shuureNa = (who is) strong; dhanadabhraatraa = brother of Kubera; samuditena cha = possessed of; balaiH = army; apohya = removing; raamam = Rama; kasmaat = for what reason; daarachauryam = abduction of wife; kR^itam = has been done.

"By you who is strong, brother of Kubera possessed of army, removing Rama for what reason abduction of wife has been done."

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सीताया वचनं श्रुत्वा रावणो राक्षसाधिपः ।
विनृत्य नयने क्रूरे जानकीमन्ववैक्षत ॥ ५-२२-२३

23. raakshasaadhipaH = king of rakshasas; raavanaH = Ravana; shrutvaa = listening; siitaayaaH vachanam = to Seetha's words; vivR^itya = turned around; kruure = (his) cruel; nayane = eyes; anvavaikshata = and saw; jaanakiim = Seetha.

King of rakshasas Ravana listening to Seetha's words turned around his cruel eyes and saw Seetha.

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नीलजीमूतसम्काशो महाभुजशिरोधरः ।
सिंहसत्त्वगतिः श्रीमान् दीप्त जिह्वग्रलोचनः ॥ ५-२२-२४

24. niilajiimuuta saMkaasho = (Ravana was) equal to a black cloud; mahaabhujashirodharaH = with big shoulders and neck; siMhasattvagatiH = with the strength and gait of a lion; shriimaan = glorious; diipta jihvaagra lochanaH = with radiant tip of tongue and eyes.

Ravana was equal to a black cloud, with big shoulders and neck with the strength and gait of a lion, glorious with radiant tip of tongue and eyes.

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चलाग्रमकुटप्रांशुश्चित्रमाल्यानुलेपनः ।
रक्तमाल्याम्बरधरस्तप्ताङ्गदविभूषणः ॥ ५-२२-२५

25. chalaagramakutapraaMshuH = (He was) tall with moving front portion of crown; chitramaalyaanulepananaH = with excellent garlands and anointments; raktamaalyaambara dharaH = wearing red garlands and clothes; taptaan^gada vibhuushhanaH = with ornaments made of refined gold;

He was tall with moving front portion of crown, with excellent garlands and anointments, wearing red garlands and clothes, with ornaments made of refined gold.

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श्रोणिसूत्रेण महता मेचकेन सुसम्वृतः ।
अमृतोत्पादनद्धेन भुजगेनेव मन्दरः ॥ ५-२२-२६

26. mandaraH iva = Like Mount Mandara; bhujagena = by Vasuki; amR^itotpaadaneddhenā = tied for producing nectar; susaMvR^itaH = (Ravana was) well tied; mahataa mechakena shroNi suutreNa = by a black big thread

Like Mount Mandara tied by Vasuki for producing nectar, Ravana was well tied by a black big thread.

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ताभ्यां स परिपूर्णाभ्यां भुजाभ्यां राक्षसेश्वरः ।
शुशुभेऽचलसंकाशः शृङ्गाभ्यामिव मन्दरः ॥ ५-२२-२७

27. achala saMkaashaH = Equalling a mountain; raakshasesvaraH = the king of ogres; shushubhe = shone; taabhyaam paripuuraNaabhyaam bhujaabhyaam = (with) those perfect shoulders; mandaraH i va = like Mount Mandara; shR^iN^gaabhyaam = with its peaks.

Equalling a mountain the king of ogres shone with those perfect shoulders like Mount Mandara with its peaks.

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तरुणादित्यवर्णाभ्यां कुण्डलाभ्यां विभूषितः ।
रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः ॥ ५-२२-२८

28. taruNaaditya varNaabhyaam = With the color of just risen sun; vibhuushhitaH = decorated; kuNDalaabhyaam = by earrings; achalaH i va = (he) was like a mountain; ashokaabhyaam = with Ashoka trees; raktapallava pushhpaabhyaam = (with) red flowers and shoots.

With the color of just risen sun, decorated by earrings, he was like a mountain with Ashoka trees with red flowers and shoots.

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स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान् ।
श्मशानचैत्यप्रतिमो भूषितोऽपि भयम्करः ॥ ५-२२-२९

29. kalpavR^iksha pratima = Equalling a Kalpavriksha; saH = he; vasantaH muurtimaan i va = was like the embodiment of spring; shmashaana chaitya pratimaH = like a funeral mound in a grave-yard; bhayankaraH = was horrible; bhuushhito api = even though decorated.

Equalling a Kalpavriksha he was like the embodiment of spring season. Like a funeral mound in a grave-yard was horrible even though decorated.

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अवेक्षमाणो वैदेहीं कोपसम्रक्तलोचनः ।
उवाच रावणः सीतां भुजङ्ग इव निःश्वसन् ॥ ५-२२-३०

30. kopasaMraktalochanaH = With red eyes due to anger; raavanaH = Ravana; avekshamaaNāH = was looking; vaidehiim = (at) Seetha; niHshvasan = sighing; bhujaN^gaH i va = like a serpent; uvaacha = spoke; siitaam = to Seetha.

With red eyes due to anger Ravana was looking at Seetha sighing like a serpent and spoke to Seetha.

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31. **anuvrate** = O follower of Rama!; **abhisampannam** = possessed; **anayena** = with bad conduct; **arthahiinam** = without wealth; **adya** = now; **aham** = I; **naashayaami** = will destroy; **tvaam** = you; **suuryaH iva** = like the sun; **sandhyaa** = (destroying) morning twilight; **ojasaa** = with light.

O foloower of Rama posessing bad conduct, without wealth! Now I will destroy you like sun destroying morning twilight with light.

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इत्युक्त्वा मैथिलीम् राजा रावणः शत्रुरावणः ।

संदिदेश ततः सर्वा राक्षसीर्गोरदर्शनाः ॥ ५-२२-३२

32. **raajaa** = the king; **raavaNa** = Ravana; **shatruraavanaH** = who causes enemies to cry; **iti uktvaa** = thus speaking; **maithiliim** = to Seetha; **tataH** = thereafter; **sandidesha** = ordered; **sarvaaH** = all; **raakshasiiH** = ogre women; **ghoradarshanaaH** = with horrible appearances.

The king Ravana who causes enemies to cry thus speaking to Seetha, thereafter ordered all ogre women with horrible appearances.

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एकाक्षीमेककर्णा च कर्णप्रावरणां तथा ।

गोकर्णी हस्तिकर्णीम् च लम्बकर्णीमकर्णिकाम् ॥ ५-२२-३३

हस्तिपाद्यश्वपाद्यौ च गोपादीं पादचूळिकाम् ।

एकाक्षीमेकपादीं च पृथुपादीमपादिकाम् ॥ ५-२२-३४

अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम् ।

अतिमात्रास्यनेत्राम् च दीर्घजिह्वमजिह्विकाम् ॥ ५-२२-३५

अनासिकां सिंहमुखीं गोमुखीम् सूकरीमुखीम् ।

33; 34; 35. **ekaakshiim** = (Ravana ordered) one with a single eye; **ekakarNaam cha** = one with a single ear; **tataa** = and; **karNapraavanaNaam** = one with ears as covering; **gokarNiim** = one with cow's ears; **hastikarNiim cha** = one with ears of an elephant; **lambakarNiim** = one with dangling ears; **akarNikaam** = one without ears; **hastipaadyashvapaadyau cha** = and one with the feet of an elephant and one with feet of a horse; **gopaadiim** = one with feet of a cow; **paadachuulikaam** = one with hair over the feet; **ekaakshiim** = one with a single eye; **ekapaadiim cha** = and one with a single foot; **pR^ithupaadiim** = one with big feet; **apaadikaam** = one without feet; **atimaatrashirogriivaam** = one with a big head and neck; **atimaatrakuchodariim** = one with big breasts and stomach; **atimaatraasya netraam cha** = and one with big mouth and eyes; **diirghajihvaam** = one with long tongue; **ajihvikaam** = one without tongue; **anaasikaam** = one without nose; **siMhamukhiim** = one with the face of a lion; **gomukhiim** = one with the face of a cow; **suukaramukhiim** = one with the face of a pig.

Ravana ordered one with a single eye, one with a single ear and one with ears as covering, one with cow's wars, one with ears of an elephant, one with dangling ears, one without ears and one with the feet of an elephant and one with the feet of a horse, one with feet of a cow, one with hair over feet, one with a single eye and one with a single foot, one with big feet, one without feet, one with a big head and neck, one with big breasts and stomach, and one with big mouth and eyes, one with a long tongue, one without tongue, one without nose, one with the face of a lion, one with the face of a cow, one with the face of a pig.

यथा मद्वशगा सीता क्षप्रं भवति जानकी ॥ ५-२२-३६

तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य च ।

36. **raakshasyaH** = O ogres! **yathaa** = how; **jaanakii** = the daughter of Janaka; **siitaa** = Seetha; **madvashagaa bhavati** = becomes (under) my control; **kshipram** = quickly; **tathaa** = thus; **sarvaaH** = all of you; **sametya cha** = together; **kuruta** = do that task).

"O ogres! How the daughter of Janaka, Seetha becomes under my control quickly, thus all of you together do that task."

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प्रतिलोमानुलोमैश्च सामदानादिभेदनैः ॥ ५-२२-३७

अवर्जयत वैदेहीं दण्डस्योद्यमनेन च ।

37. **pratiloma anulomaishcha** = with hostile and favourable (tasks); **saamadaanaadibhedanaiH** = with kind words; with gifts; and dividing words; **udyamanena cha** = and exertion; **daNDasya** = of punishment; **avarjayata** = bring under possession; **vaidehiim** = Seetha.

"With hostile and favourable tasks, with kind words, with gifts and dividing words and exertion of punishment, bring Seetha under my possession."

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इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः ॥ ५-२२-३८

काममन्युपरीतात्मा जानकीं पर्यतर्जयत् ।

38. **raakshsendraH** = Ravana; **iti** = thus; **pratisamadishya** = ordered; **punaH punaH** = again and again; **kaamamanyu pariitaatmaa** = with a mind full of lust and anger; **paryatarjayat** = frightened; **jaanakiim** = Seetha.

Ravana thus ordered again and again with a mind full of lust and anger frightened Seetha.

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उपगम्य ततः शीघ्रं राक्षसी धान्यमालिनी ॥ ५-२२-३९

परिष्वज्य दशग्रीवमिदं वचनमब्रवीत् ।

39. **tataH** = Thereafter; **raakshasii** = an ogre; **dhaanyamaalinii** = (called) Dhanyamalini; **shiighram** = quickly; **upagamya** = neared; **dashagriivam** = Ravana; **parishhvajya** = embraced (him); **abraviit** = (and) spoke; **idam** = these; **vachanam** = words.

Thereafter an ogre named Dhanyamalini quickly neared Ravana, embraced him and spoke these words.

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मया क्रीड महाराज सीतया किं तवानया ॥ ५-२२-४०

विवर्णया कृपणया मानुष्या राक्षसेश्वर ।

40. **mahaaraajaa** = O king!; **kriiDa** = sport; **mayaa** = with me; **raakshasesshvara** = O lord of ogres!; **kim prayojanam** = of what use; **tava** = to you; **anayaa** = (is) this; **siitayaa** = Seetha; **vivarNayaa** = (who is) colorless; **kR^ipaNayaa maanushhyaa** = and a wretched human;

"O king! Sport with me. O lord of ogres! Of what use to you is this Seetha who is colorless and a wretched human."

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नूनमस्या महाराज न दिव्यान् भोगसत्तमान् ॥ ५-२२-४१
विदधात्यमरश्रेष्ठस्तव बाहुबलार्जितान् ।

41. maharaja = O king!; amarashreshhThaH = Lord Brahma; na vidadhaata = did not assign; asyaaH = to Her; divyaan = wonderful; bhogasattamaan = best luxuries; tava baahubalaarjitaan = earned by the might of your arms; ;nuunam = this is definite.

"O king! Lord Barhma did not assign to Her wonderful best luxuries earned by the might of your arms. This is definite."

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अकामां कामयानस्य शरीरमुपतप्यते ॥ ५-२२-४२
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना ।

42. shariiram = the body; kaamayaanasya = of one who desires; akaamaam = (a woman) without desire; upatapyate = suffers pain; shobhanaa = good; priitiH = happiness; bhavati = will occur; kaamayaanasya = to one who loves; icchantiim = (a woman) who desires (him).

"The body of one who desires a woman without desire suffers pain. Good happiness will occur to one who loves a woman who desires him."

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एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली ॥ ५-२२-४३
प्रहसन्मेघसम्काशो राक्षसः स न्यवर्तत ।

43. evam = thus; uktaH = spoken to; raakshasyaaH = by that ogre; saH = that; raakshasaH = Ravana; balii = who was strong; meghasaMkaashaH = equalling a cloud; tataH = thereafter; samutkkshipataH = being taken away; nyavartata = turned back; prahasan = laughing.

Thus spoken to by that ogre that Ravana who was strong equalling a cloud, thereafter being taken away turned back laughing."

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प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् ॥ ५-२२-४४
ज्वलद्भास्करवर्णाभम् प्रविवेश निवेशनम् ।

44. saH = that; dashagriivaH = Ravana; prasthitaH = departing; kampayanniva = was as though shaking; mediniim = the earth; pravivesha = entered; niveshanam = (his) house jvaladbhaaskaravarNaabham = with the lustre of blazing sun shine;

That Ravana departing was as though shaking the earth and entered his house with the lustre of blazing sun shine.

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देवगन्धर्वकन्याश्च नागकन्याश्च सर्वतः ॥ ५-२२-४५
परिवार्य दशग्रीवं विविशुस्तं गृहोत्तमम् ।

45. deva gandharva kanyaashcha = Deva and Gandharva maidens; naagakanyaashcha = and Naga maidens; parivaarya = surrounding; raavaNam = Ravana; sarvataH = in all directions; vivishuH = entered; tam = that; gR^ihottamam = best among houses.

Deva and Gandharva maidens and Naga maidens surrounding Ravana in all directions entered that best among houses.

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स मैथिलीं ध्रम परामवस्थितां ।

प्रवेपमानां परिभर्ष्य रावणः ।

विहाय सीतां मदनेन मोहितः ।

स्वमेव वेश्म प्रविवेश भास्वरम् ॥ ५-२२-४६

46. saH = that; raavanaH = Ravana; paribhartsya = frightening; maithiliim = Seetha; avasthitaam = (who was) steadfastly; dharmaparaam = intent on virtue; pravepamaanaam = (and who was) shaking; vihaaya = leaving; siitaam = Seetha; mohitaH = infatuated; madanena = by love; pravivesha = entered; svam = his own; veshmaiva = house; bhaasvaram = which was shining.

That Ravana frightening Seetha who was steadfastly intent on virtue and who was shaking, leaving Seetha, infatuated by love, entered his own house which was shining.

इत्यार्षे श्रीर्मद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वाविंशः सर्गः

Thus completes 22nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 23 Verses converted to UTF-8, Nov 09

Introduction

This chapter describes the ogre women speaking to Seetha about her marrying Ravana.

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इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः ।

संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह ॥ ५-२३-१

1. **raajaa** = the king; **raavaNaH** = Ravana; **shatruraavaNaH** = who makes enemies to cry; **iti uktvaa** = thus speaking; **maithiliim** = to Seetha; **tataH** = thereafter; **saMdishya** = also ordering; **sarvaaH** = all; **raakshasiiH** = ogre women; **nirjagaama** = went away.

The king Ravana who makes enemies to cry thus speaking to Seetha thereafter also ordering all ogre women went away.

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निष्क्रान्ते राक्षसेन्द्र तु पुनरन्तःपुरं गते ।

राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः ॥ ५-२३-२

2. **raakshasendre** = Ravana; **nishhkraante** = leaving; **gate** = obtaining; **punaH** = again; **antaHpuram** = gynaeceum; **tataH raakshasyaH** = those ogres; **bhiimaruupaaH** = with horrible appearances; **samabhidudruvuH** = went running; **siitaam** = to Seetha.

After Ravana left and obtained gynaeceum, those ogres with horrible appearances went running to Seetha.

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ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्चिताः ।

परं पुरुषया वाचा वैदेहीमिदमब्रवन् ॥ ५-२३-३

3. **tataH** = thereafter; **upaagamya** = reaching; **siitaam** = Seetha; **raakshasyaH** = ogre women; **krodhamuurchitaaH** = swooned with anger; **vaachaa** = (with a) speech; **param** =

(which was) very; **parushhayaa** = harsh; **abruvan** = spoke; **idam** = this (word); **vaidehiim** = to Seetha.

Thereafter reaching Seetha ogre women swooned with anger and with a very harsh speech spoke these words to Seetha.

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पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः ।
दशग्रीवस्य भार्यात्वं सीते न बहुमन्यसे ॥ ५-२३-४

4. **siite** = O Seetha!; **na bahumanyase** = you are not respecting; **bhaaryaatvam** = becoming wife; **raavaNAsya** = of Ravana; **paulastasya** = born in the family of Paulastya; **varidhhThasya** = best among men; **mahaatmanaH** = a great soul; **dashagrrivasya** = with ten heads;

"O Seetha! You are not respcting becoming wife of Ravana born in the family of Paulastya, best among men, a great soul with ten heads."

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ततस्वएकजटा नाम राक्षसी वाक्यमब्रवीत् ।
अमन्त्र्य क्रोधताम्राक्षी सीतां करतलोदरीम् ॥ ५-२३-५

5. **tataH** = Thereafter; **raakshasii** = an ogre woman; **ekajaTaa naama** = named Ekajata; **krodhataamraakshii** = with red eyes due to anger; **aamantrya** = calling; **siitaam** = Seetha; **karatalodariim** = with stomach that can be held by a palm of the hand; **abraviit** = spoke; **vaakyam** = (these) words.

Thereafter an ogre woman named Ekajata with red eyes sue to anger calling Seetha with stomach that can be held by palm of the hand, spoke these words.

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प्रजापतीनाम् षण्णं तु चतुर्थो यः प्रजापतिः ।
मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः ॥ ५-२३-६

6. **aNNaam prajaapatiinaam** = among the six Prajapathis; **yaH** = whichever; **putraH** = son; **chaturthaH prajapatiH** = the fourth Prajapati; **maanasaH** = born by the thought; **brahmaNaH** = of Lord Brahma; **vishrutaH** = (he is) famous; **pulastyaH iti** = as Pulastya.

"Among th six Prajapatis, whichever son, the fourth Prajapati, born by the thought of Lord Brahma ,he is famous as Paulastya."

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पुलस्त्यस्य तु तेजस्वी महार्षिर्मनसः सुतः ।
नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः ॥ ५-२३-७

7. **naamnaa** = By the name; **vishravaa naama** = famous as Visrava; **prajaapati samaprabhaH** = with a radiance equalling that of Lord Brahma; **saH tejasvii maharshhiH** = that glorious sage; **sutaH** = is the son; **maanasaH** = (born) from the thought; **pulastasya** = of Pulastya.

By the name, famous as Visrava, with a radiance equalling that of Lord Brahmthat glorious sage is the son born from the thought of Pulastya.

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तस्य पुत्रो विशालाक्षि रावणः शत्रुरावणः ।

तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ॥ ५-२३-८

मयोक्तं चारुसर्वाङ्गि वाक्यम् किं नाममन्यसे ।

8. **vishaakshii** = O wide eyed one!; **raavaNaH** = Ravana; **shatruraavaNaH** = who makes enemies to cry; **tasya** = is his (Visrava's); **putraH** = son; **tvam** = you; **arhasi** = are suited; **bhavitum** = to become; **tasya** = Ravana's; **bhaaryaa** = wife; **chaarusarvaanGii** = O one with all beautiful limbs!; **kim** = why; **naanumanyase** = will you not agree; **vaakyam** = words; **uktam** = spoken; **mayaa** = by me.

"O wide eyed one! Ravana who makes enemies to cry, is Visrava's son. You are suited to become Ravana's wife. O one with all beautiful limbs! Why will you not agree words spoken by me."

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ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत् ॥ ५-२३-९

विवर्त्य नयने कोपान्मार्जारसदृशेक्षणा ।

9. **tataH** = Thereafter; **raakshasii** = an ogre woman; **harijaTaa naama** = named Harijata; **maarjaarasadR^ishekshaNaa** = with eyes like those of a cat; **vivartya** = turned around; **nayane** = eyes; **kopaat** = due to anger; **abraviit** = (and) spoke; **vaakyam** = (these) words.

Thereafter an ogre woman named Harijata with eyes like those of a cat turned around eyes due to anger and spoke these words.

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येन देवास्त्रायस्त्रिंशद्देवराजश्च निर्जताः ॥ ५-२३-१०

तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ।

10. **yena** = by whom; **trastriMshat** = thirty three; **devaaH** = Devas; **devaraajashcha** = and the king of Devas; **nirjitaah** = have been conquered; **tvam** = you; **arhasi** = are suited; **bhavitum** = to become; **bhaaryaa** = the wife; **tasya raakshasendrasya** = of that lord of ogres.

"By whom thirty three Devas and the king of Devas have been conquered, you are suited to become the wife of that lord of ogres.

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ततस्तु प्रघसा नाम राक्षसी क्रोधमूर्छिता ॥ ५-२३-११

भर्त्सयनी तदा घोरमिदं वचनमब्रवीत् ।

11. **tataH** = Thereafter; **raakshasii** = an ogre woman; **praghasaa naama** = named Praghasa; **krodhamuurchhitaa** = swooning with anger; **tadaa** = then; **bhartsayantii** = frightening (Seetha) ; **abraviit** = spoke; **idam** = this; **ghoram** = horrible (word).

Thereafter an ogre named Praghasa swooning with anger and then frightening Seetha, spoke this horrible word.

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वीर्योत्सिक्तस्य शूरस्य सम्ग्रामे न निवर्तिनः ॥ ५-२३-१२

बलिनो वीर्ययुक्तस्य भार्यात्वम् किं न लप्स्यसे ।

12. kim = why; na lapyase = (you) will not get; bharyaativam = wife-hood (of Ravana); viiryotsiktasya = (who is) proud of his might; shuurasya = valiant; anivartinaH = who will not turn back; saMgraameshhu = in wars; balinaH = strong; viiryayuktasya = together with valour.

"Why will you not get wifehood of Ravana who is proud of his might, valiant, who will not turn back in wars, who is strong together with valour."

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प्रियां बहुमतां भार्या त्यक्त्वा राजा महाबलः ॥ ५-२३-१३

सर्वासां च महाभागां त्वामुपैष्यति रावणः ।

13. raavaNaH = Ravana; mahaabalaH = with great might; tyaktvaa = leaving; priyaam = dear; bahumataam = respectable; bhaaryaam = wife; sarvaasaam = who among all wives; mahaabhaagaam = is most fortunate; upaishhyati = can obtain; tvaam = you.

"The mighty Ravana can leave dear respectable wife who among all wives is most fortunate and can obtain you."

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समृद्धम् स्त्रीसहस्रेण नानारत्नोपशोभितम् ॥ ५-२३-१४

अन्तःपुरं समुत्सृज्य त्वामुपैष्यति रावणः ।

14. raavaNaH = Ravana; samutsR^ijya = leaving; antaHpuram = gynaeceum; samR^iddham = filled; strii sahasreNa = with thousand women; naanaa ratnopashobhitam = shone by various best things; upaishhyati = can obtain; tvaam = you.

"Ravana leaving gynaeceum filled with thousand women and shone by various best things can obtain you."

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अन्या तु विकटा नाम राक्षसी वाक्यमब्रवीत् ॥ ५-२३-१५

असकृद्देवता युद्धे नागगन्धर्वदानवाः ।

निर्जिताः समरे येन सते पार्श्वमुपागतः ॥ ५-२३-१६

15; 16. anyaa = another; raakshasii tu = ogre woman; vikaTaa naama = named Vikata; abraviit = spoke; vaakyam = (these) words; yena = by whom; asakR^it = a number of times; yuddhe = in war; devataaH = Devas; samare = in war; naagagandharvadaanavaaH = Nagas; Gandharvas and Danavas; nirjiaaH = have been conquered; saH = that Ravana; aagataH = has come; te paarsvam = to your side.

Another ogre woman named Vikata spoke these words: "By whom a number of times in war Devas, in war Nagas, Gandharvas and Danavas have been conquered that Ravana has come to your side."

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तस्य सर्वसमृद्धस्य रावणस्य महात्मनः ।

किमद्य राक्षसेन्द्रस्य भार्यात्वं नेच्छऽधमे ॥ ५-२३-१७

17. adhame = O vile one; kim = why; adya = now; nechchhase = are you not desiring; bhaaryaativam = wifehood; tasya raavaNasya = of such Ravana; sarvasamR^iddhasya = fulfilled in all respects; mahaatmanaH = great soul; raakshasendrasya = lord of ogres.

"O vile one! Why are you not desiring wifehood of such Ravana, fulfilled in all respects, who is a great soul and lord of ogres.

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ततस्तु दुर्मुखी नाम राक्षसी वाक्यमब्रवीत् ।
यस्य सूर्यो न तपति भीतो यस्य च मारुतः ॥ ५-२३-१८
न वाति स्मायतापाङ्गे किं त्वं तस्य न तिष्ठसि ।

18. tataH = Thereafter; raakshasii = an ogre woman; durmukhii naama = named Durmuukhi; abraviit = spoke; vaakyam = (these) words; aayataa paaN^ge = O one with long cornered eyes! bhiitaH = fearing; yasya = whom; suuryaH = sun; na tapati = will not consume by heat; bhiitaH = fearing; yasya = whom; maarutaH = wind; na vaati sma = will not blow; tasya = to that one; kim = why; tvam = are you; na tiShThasi = not favourable.

Thereafter an ogre woman named Durmukhi spoke these words: " O one with long eyes! Fearing whom the sun will not consume by heat, fearing whom the win will not blow, to that one why are you not favourable."

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पुष्टवृष्टं च तरवो मुमुचुर्यस्य वै भयात् ॥ ५-२३-१९
शैलाश्च सुभ्रु पानीयम् जलदाश्च यदेच्छति ।
तस्य नैरृतराजस्य राजराजस्य भामिनि ॥ ५-२३-२०
किं त्वं न कुरुषे बुद्धिं भार्यार्थे रावणस्य हि ।

19; 20. subhru = O one with good eyebrows! bhaminii = O Seetha! bhayaat = by the fear; yasya = of whom; taravaH = trees; mumuchuH = shed; pushhpavR^ishhTim = a shower of flowers; yadaa ichchhati = whenever desired; shailaashcha = mountains; jaladaashcha = and clouds; paniiyam = (will shed) water; kim = why; tvam = you; na kurushhe = are not making; buddhim = mind; baaryardhe = to be the wife; tasya raavaNasya = of such Ravana; nairR^ita raajasya = king of ogres; raajaraajasya = (and) king of kings;

"O one with good eyebrows! O Seetha! By the fear of whom trees shed a shower of flowers, whenever Ravana desired mountains and clouds will shed water, why you are not making mind to be the wife of such Ravana, who is the king of ogres and king of kings."

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साधु ते तत्त्वतो देवि कथितं साधु भामिनि ॥ ५-२३-२१
गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि ।

21. susmite bhaaminii = O Seetha with good smile; devii = O princess! gR^ihaaNaa = understand; saadhu vaakyam = kind words; te kathitam = spoken to you; saadhu = well; tattvataH = truly.

"O Seetha with a good smile! O princess! Understand kind words spoken to you well and truly."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः

Thus completes 23rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 24 Verses converted to UTF-8, Nov 09

Introduction

Seetha cites the examples of Sachi, Arundhati, Rohini et.al., on their devotion towards their husbands. Ogre women threaten to kill Seetha and eat her.

[Verse Locator](#)

ततः सीतामुपागम्य राक्षस्यो विकृताननाः ।
परुषं परुषा नार्य ऊचुस्तां वाक्यमप्रियम् ॥ ५-२४-१

1. tataH = Thereafter; raakshasyaH naaryaH = ogre women; parushhaaH = with a cruel nature; vikR^itaananaH = with crooked faces; upaagamy = neared; taam siitaam = that Seetha; uuchuH = (and) spoke; apriyam = unpleasant; vaakyam = words; parushham = harshly.

Thereafter ogre women with a cruel nature, with crooked faces neared that Seetha and spoke unpleasant words harshly.

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किं त्वमन्तःपुरे सीते सर्वभूतमनोहरे ।
महार्हशयनोपेते न वासमनुमन्यसे ॥ ५-२४-२

2. siite = O Seetha; kim = why; tvam = (are) you; naanuamanyase = not agreeing; vaasam = to stay; antaHpure = in the gynaeceum; sarvabhuuta manohare = pleasing to all beings; mahaarhashayanopete = together with the very best beds.

"O Seetha! Why are you not agreeing to stay in the gynaeceum pleasing to all beings together with very best beds."

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मानुषी मानुषस्यैव भार्यात्वं बहुमन्यसे ।
प्रत्याहर मनो रामान्न त्वं जातु भविष्यसि ॥ ५-२४-३

3. maanyshhii = you who are a human; bahumanyase = are thinking highly; bhaaryaatvam = (about) the wifhood; maanushhasyaiva = of a human

being; **pratyahaara** = withdraw; **manaH** = mind; **raamaat** = from Rama; **tvam** = (otherwise) you; **na bhavishhyasi** = will not exist; **jaatu** = at all;

"You who are a human are thinking highly about the wifehood of a human being. Withdraw your mind from Rama. Otherwise you will not exist at all."

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त्रैलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम् ।
भर्तारमुपसंगम्य विहरस्व यथासुखम् ॥ ५-२४-४

4. **viharasva** = sport; **yathaasukham** = according to (your) comfort; **saMgamya** = coming together; **raakshaseshvaram** = (with) the king of ogres; **raavaNam** = Ravana; **trailokyavasubhoktaaram** = enjoying luxuries of the three worlds; **bhartaaram** = (and taking him) as husband.

"Sport according to your comfort coming together with the king of ogres Ravana enjoying luxuries of the three worlds and taking him as husband."

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मानुषी मानुषं तं तु राममिच्छसि शोभने ।
राज्याद्भ्राष्टमसिद्धार्थं विक्लबं त्वमनिन्दिते ॥ ५-२४-५

5. **shobhane** = O beautiful one!; **anindite** = O irreproachable one!; **maanushhii tu** = but being a human; **tvam** = you; **iccchasi** = are desiring; **tam raamam** = that Rama; **maanushham** = who is a human; **bhrashhTam** = banished; **raajyaat** = from kingdom; **asiddhaartham** = unsuccessful; **viklabam** = (and) gloomy.

"O beautiful one! O irreproachable one! But being a human you are desiring that Rama who is a human, banished from kingdom, unsuccessful and gloomy."

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राक्षसीनां वचः श्रुत्वा सीता पद्मनिभेक्षणा ।
नेत्राभ्यामश्रुपूर्णाभ्यामिदं वचनमब्रवीत् ॥ ५-२४-६

6. **siitaa** = Seetha; **padma nibhekshaNaa** = with eyes like lotuses; **shrutvaa** = hearing; **vachaH** = words; **raakshasiinaam** = of ogre women; **abraviit** = spoke; **idam vachanam** = these words; **netraabhyaam** = with eyes; **ashrupuurNaabhyaam** = filled with tears.

Seetha with eyes like lotuses hearing the words of ogre women spoke these words with eyes filled with tears.

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यदिदम् लोकविद्विष्टमुदाहरथ संगताः ।
नैतन्मनसि वाक्यं मे किल्बिषं प्रतिभाति वः ॥ ५-२४-७

7. **saMgataa** = (all of you) coming together; **yat vaakyam** = whatever words; **lokavidviSTam** = which are hated in the world; **udaaharatha** = you spoke; **me** = in my matter; **etat** = this; **na pratibhaati** = does it not seem; **kilbishham** = sinful; **vaH** = in your; **manasi** = mind;

"All of you coming together whatever words which are hated in the world you spoke in my matter, this does it not seem sinful in your mind?"

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न मानुषी राक्षसस्य भार्या भवितुमर्हति ।

कामं खादत मां सर्वा न करिष्यामि वो वचः ॥ ५-२४-८

8. **maanushhii** = Human woman; **na arhati** = is not suited; **bhavitum** = to become; **bhaaryaa** = wife; **raakshasasya** = of an ogre; **sarvaaH** = all of you; **kaamam** = freely; **khaadata** = eat; **maam** = me; **na karishhyaami** = I will not honour; **vaH vachanaH** = your words.

"Human woman is not waited to become wife of an ogre. All of you freely eat me. I will not honour your words."

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दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरुः ।

तं नित्यमनुरक्तास्मि यथा सूर्य सुवर्चला ॥ ५-२४-९

9. **diinaH vaa** = (although) wretched; **raajya hiinaH vaa** = or without kingdom; **yaH** = whoever; **me bhartaa** = is my husband; **saH** = He (alone); **me** = is my; **guruH** = master; **suvarchalaa yathaa** = like Suvarchala; **suuryam** = with the Sun God; **anuraktaa asmi tam** = I am fond of Him; **nityam** = always;

"Although wretched or without kingdom, whoever is my husband, He alone is my master. Like Suvarchala with the Sun God, I am fond of Him always."

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यथा शची महाभागा शक्रं समुपतिष्ठति ।

अरुन्धती वसिष्ठं च रोहिणी शशिनं यथा ॥ ५-२४-१०

लोपामुद्रा यथागस्त्यं सुकन्याच्यवनं यथा ।

सावित्री सत्यवन्तं च कपिलं श्रीमती यथा ॥ ५-२४-११

सौदासं मदयन्तीव केशिनी सगरं यथा ।

नैषधं दमयन्तीव भैमी पतिमनुव्रता ॥ ५-२४-१२

तथाहमिक्ष्वाकुवरं रामं पतिमनुव्रता ।

10; 11; 12. **yathaa** = like; **mahaabhaagaa** = the highly fortunate; **shachii** = Sachi; **samupatishhThati** = (who) waits; **shukram** = upon Indra; **arundhatii vasishhTham cha** = like Arundhati on Vasishta; **yathaa** = like; **rohiNi sashinam** = Rohini on the Moon God; **yathaa** = like; **lopamudraa agastyam** = Lopamudra on Agastya; **sukanyaa chyavanam yathaa** = like Sukanya on Chyavana; **saavitrii satyavantam** = (like) Savitri on Satyavanta; **shriimatii kapilam yathaa** = like Srimati on Kapila; **saudaasam madayantiiva** = like Madayanti on Saudasa; **keshinii sagaram yathaa** = like Kesini on Sagara; **damayantiiva** = like Damayanti; **bhaimii** = daughter of Bhima; **anuvrataa** = devoted; **patim naishhadham** = to husband Nala; **tathaa** = in the same way; **aham anuvrataa** = I am devoted; **patim raamam** = to my husband Rama; **ikshvaakuvaram** = best in Ikshvaku dynasty.

"Like the highly fortunate Sachi who waits upon Indra, like Arundhati on Vasishta, like Rohini on the Moon God, like Lopamudra on Agastya, like Sukanya on Chyavana, like Savitri on Satyavanta, like Srimati on Kapila, like Madayanti on Saudasa, like Kesini on Sagara, like Damayanti the daughter of Bhima, devoted to husband Nala, in the same way I am devoted to my husband Rama, the best in Ikshvaku dynasty."

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सीताया वचनं श्रुत्वा राक्षस्यः क्रोधमूर्चिताः ॥ ५-२४-१३

भर्त्सयन्ति स्म परुषैर्वाक्यै रावणचोदिताः ।

13. **raakshasyaH** = ogre women; **raavaNa choditaaH** = incited by Ravana; **shrutvaa** = listening; **vachanam** = to the words; **siitaayaaH** = of Seetha; **krodhamuurchitaaH** = swooned with anger; **bhartsayanti** = frightened (Her); **parushhaiH vaakyaiH** = with harsh words.

Ogre women incited by Ravana listening to the words of Seetha, swooned with anger and frightened Her with harsh words.

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अवलीनः स निर्वाक्यो हनुमान् शिशुपाद्रुमे ॥ ५-२४-१४

सीतां संतर्जयन्तीस्ता राक्ससीरशृणोत् कपिः ।

14. **saH hanumaan** = that Hanuma; **kapiH** = a monkey; **nirvaakyaH** = not talking; **avaliinaH** = (and) hiding; **shiMshupaa drume** = in the Simsupa tree; **ashR^iNot** = listened; **taaH raakshasiiH** = to those ogre women; **saMtarjayantiiH** = frightening; **siitaam** = Seetha.

That monkey Hanuma not talking and hiding in the Simsupa tree listened to those ogre women frightening Seetha.

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तामभिक्रम्य संक्रुद्धा वेपमानां समन्ततः ॥ ५-२४-१५

भृशं संलिलिहुर्दीप्तान् प्रलब्धन् दशनच्छदान् ।

15. **abhikramya** = nearing; **taam** = that Seetha; **vepamaanaam** = shaking (with fear); **samantataH** = in all directions; **saMkR^iddhaH** = (those ogres) being angry; **saMlilihuH** = licked; **bhR^isham** = a lot; **diiptaan** = shining; **pralambaan dashanachchadaan** = hanging lips.

Nearing that Seetha shaking with fear in all directions, those ogres being angry licked a lot shining and hanging lips.

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ऊचुश्च परमक्रुद्धाः प्रगृह्याशु परश्वधान् ॥ ५-२४-१६

नेयमर्हति भर्तारं रावणं राक्षसाधिपम् ।

16. **paramkruddhaaH** = being angry a lot; **pragR^ihya** = grasping; **aashu** = quickly; **parashvadhaan** = axes; **uchushcha** = and spoke; **iyam** = this woman; **naarhati** = is not suited; **raakshasaadhipam** = (to have) the king of ogres; **raavaNAM** = Ravana; **bhartaaram** = as husband.

Being angry a lot and grasping axes quickly spoke as follows: "This woman is not suited to have the king of ogres Ravana as husband."

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सा भर्तस्यमाना भीमाभी राक्षसीभिर्वरानना ॥ ५-२४-१७

सबाष्पमपसर्पन्ती शिशुपां तामुपागमत् ।

17. **bhatsyamaanaa** = being frightened; **raakshasiibhiH** = by ogre women; **bhiimaabhiH** = who were horrible; **saa varaananaa** = that Seetha with best face; **sabaashhpam** = with tears in eyes; **apasarpantii** = moving from there; **uppagamat** = reached; **taam shiMshupaam** = that Simsupa tree.

Being frightened by ogre women who were horrible that Seetha with best face with tears in eyes and moving from there reached that Simsupa tree.

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ततस्तां शिंशुपां सीता राक्षसीभिः समावृता ॥ ५-२४-१८
अभिगम्य विशालाक्षी तस्थौ शोकपरिप्लुता ।

18. tataH = Thereafter; vishaalaakshii = the wide eyed; siitaa = Seetha; abhigamya = nearing; taam siMsupaam = that Simsupa tree; samaavR^itaa = being surrounded; raakshasiibhiH = by ogre women; tasthau = was situated (there); shokapariplutaa = with gloom.

Thereafter the wide eyed Seetha nearing that Simsupa tree being surrounded by ogre women was situated there with gloom.

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तां कुशां दीनवदनां मलिनाम्बरधारिणीम् ॥ ५-२४-१९
भर्त्स्यांचक्रिरे सीतां राक्षस्यस्ताम् समन्ततः ।

19. taaH = those; raakshasyaH = ogres; bhartsayaaMchakrire = frightened; samantataH = from all directions; taam siitaam = that Seetha; kR^ishaam = (who was) emaciated; diinavadanaam = with a pitiful face; malinaambaradhaariNiim = wearing dirty garments;

Those ogres frightened from all directions that Seetha who was emaciated with a pitiful face and wearing dirty garments.

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ततस्तां विनता नाम राक्षसी भीमदर्शना ॥ ५-२४-२०
अब्रवीत्कुपिताकारा कराळा निर्णतोदरी ।

20. tataH = Thereafter; raakshasii = an ogre woman; vinataa naama = named Vinata; bhiimadarshnaa = with a horrible appearance; kupitaakaaraa = with an angry form; karaaLaa = crooked; nirNatodarii = having a prominent belly; taam abraviit = spoke to Her.

Thereafter an ogre woman named Vinata with a horrible appearance with an angry form, crooked, having a prominent belly spoke to Her.

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सीते पर्याप्तमेतावद्भर्तुः स्नेहो निदर्शितः ॥ ५-२४-२१
सर्वात्रातिकृतं भद्रे व्यसनायोपकल्पते ।

21. siite = O Seetha!; snehaH = love; bhartuH = of husband; nidarshitaH = has been shown (by you); etaavat = this much; paryaaptam = is enough; bhadre = O auspicious one!; sarvatra = at all times; atikR^itam = doing (something) excessively; upakalpate = serves as; vyasanaaya = vice ;

"O Seetha! You have showed love of husband. This much is enough. O auspicious one! At all times doing something excessively serves as vice."

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परितुष्टास्मि भद्रं ते मानुषस्ते कृतो विधिः ॥ ५-२४-२२

ममापि तु वचः पथ्यं ब्रुवन्त्याः कुरु मैथिलि ।

22. **maithili** = O Seetha! **paritushhTaa asmi** = I am happy; **maanushhaH vidhiH** = human duty; **kR^itaH** = has been done; **te** = by you; **bhadram** = (let there be) fortune; **te** = to you; **kuru** = do (according to); **mama** = my; **pathyam** = wholesome; **vachaH api** = words also; **bruvantyaH** = (which are) being told;

"O Seetha! I am happy. Human duty has been done by you. Let there be fortune to you. Do also according to my wholesome words being told."

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रावणं भज भर्तारं भर्तारं सर्वरक्षसाम् ॥ ५-२४-२३

विक्रान्तं रूपवन्तं च सुरेशमिव वासवम् ।

दक्षिणं त्यागशीलं च सर्वस्य प्रियदर्शनम् ॥ ५-२४-२४

23; 24. **bhaja** = obtain; **bhartaaram** = as husband; **raavaNam** = Ravana; **bhartaaram** = (who is) the lord; **sarva rakshasaam** = to all ogres; **vikraantam** = bold; **ruupavantam cha** = and handsome; **vaasavamiva** = like Indra; **suresham** = the lord of Devas; **dakshiNam** = able one; **tyaagashiilaM cha** = and liberal; **priyadarshanam** = with a pleasing appearance; **sarvasya** = to all;

"Obtain as husband Ravana who is the lord of all ogres, bold and handsome, like Indra the lord of Devas, able one and liberal with a pleasing appearance to all."

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मानुषं कृपणं रामं त्यक्त्वा रावणमाश्रय ।

दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता ॥ ५-२४-२५

अद्यप्रभृति सर्वेषां लोकनामीश्वरी भव ।

25. **tyaktvaa** = leaving; **raamam** = Rama; **maanushham** = a human; **kR^ipaNam** = miserable; **aashraya** = seek refuge; **raavaNam** = (in) Ravana; **vaidehi** = O Seetha!; **divyaN^garaagaa** = with best unguents to the body; **divyaabharaNa bhuushhitaa** = decorated with best ornaments; **bhava** = become; **iishvarii** = mistress; **sarveshhaam lokaanaam** = of all the worlds; **adyaprabhR^iti** = from today.

"Leaving Rama who is a human and miserable, seek refuge in Ravana. O Seetha! With best unguents to the body and decorated with best ornaments, become mistress of all the worlds from today."

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अग्नेः स्वाहा यथा देवी शिची वेन्द्रस्य शोभने ॥ ५-२४-२६

किं ते रामेण वैदेहि कृपणेन गतायिषा ।

26. **shobhane** = O auspicious one!; **svahaa yathaa** = like Svaha; **devii** = wife; **agneH** = of the Fire God; **shachiiva** = like Sachi; **indrasya** = (wife) of Indra (become mistress of all worlds); **vaidehi** = O Seetha!; **kim** = what (is the use); **raameNa** = with Rama; **kR^ipaNena** = who is miserable; **gataayushhaa** = and with gone vigour;

"O auspicious one! Like Svaha the wife of the Fire God, like Sachi the wife of Indra become mistress of all worlds. O Seetha! What is the use with Rama who is miserable and with gone vigour."

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एतदुक्तं च मे वाक्यं यदि त्वं न करिष्यसि ॥ ५-२४-२७

अस्मिन्मुहूर्ते सर्वास्त्वां भक्षयिष्यामहे वयम् ।

27. tvam na karishhyasi = if you do not do; me etat uktam vaakyam = my this spoken word; vayam sarvaaH = all of us; asmin = in this; muhuurte = moment; bhakshayishhyaamahe = will eat; tvaam = you.

If you do not do my this spoken word, all of us in this moment will eat you.

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अन्या तु विकटा नाम लबमानपयोधरा ॥ ५-२४-२८

अब्रवीत्कुपिता सीतां मुष्टिमुद्यम्य गर्जती ।

28. anyya tu = another (ogre); vikaTaa naama = named Vikata; lambamaanapayodharaa = with hanging breasts; udyamaya = rasing; mushhTim = fist; garjatii = roaring; kupitaa = with anger; abraviit = spoke; siitaam = to Seetha.

Another ogre named Vikata with hanging breasts raising fist and roaring with anger spoke to Seetha.

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बहून्प्रियरूपाणि वचनानि सुदुर्मते ॥ ५-२४-२९

अनुक्रोशान्मर्दुत्वाच्च सोढानि तव मैथिलि ।

29. sudurmate maithilii = O Seetha with evil mind!; tava bahuuni vachanaani = your many words; apriyaruupaaNi = very unpleasant ones; sodhaani = have been tolerated; anukroshaat = due to pity; mR^idutvaachcha = and due to softness.

"O Seetha with an evil mind! Your many words which are unpleasant have been tolerated due to pity and due to softness."

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न च नः कुरुषे वाक्यं हितं कालपुरुस्कृतम् ॥ ५-२४-३०

अनीतासि समुद्रस्य पारमन्यैर्दुरासदम् ।

रावणान्तःपुरं घोरं प्रविष्टा चासि मैथिलि ॥ ५-२४-३१

30; 31. maithili = O Seetha!; na kurushhe cha = you are not doing; naH = our; vaakyam = word; kaalapuraskR^itam = (which is) respected by time; hitam = (and) wholesome; aaniitaa asi = you have been brought; samudrasya paaram = (to this) bank of the ocean; duraasadam = not obtainable; anyaiH = by others; pravishhTaa asi = you have entered; ghoram = terrible; raavaNaanantaHpuram = gynaeceum of Ravana.

"O Seetha! You are not doing according to our word which is respected by time and wholesome. You have been brought to this bank of the ocean not obtainable by others. You have entered the terrible gynaeceum of Ravana."

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रावणस्य गृहे रुद्धामस्माभिस्तु सुरक्षिताम् ।

न त्वां शक्तः परित्रातुमपि साक्षात्पुरन्दरः ॥ ५-२४-३२

32. ruddhaam = withheld; raavaNasya gR^ihe = in the house of Ravana; surakshitaam = well protected; asmaabhiH = by us; purandaraH api = even Devendra; saakshaat = himself; na shaktaH = is not capable; paritraatum = to protect; tvaam = you.

"Withheld in the house of Ravana well protected by us, even Devendra himself is not capable to protect you."

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कुरुष्व हितवादिन्या वचनं मम मैथिलि ।
अलमश्रुप्रपातेन त्यज शोकमन्थकम् ॥ ५-२४-३३

33. **maithili** = O Seetha!; **kurushhva** = do; **mama vachanam** = (according to) my word; **hitavaadinyaaH** = (which is) beneficial; **ashruprapaatenā** = discharge of tears; **alam** = is enough; **tyaja** = leave; **anarthakam** = worthless; **shokam** = gloom.

"O Seetha! Do according to my word, which is beneficial. Discharge of tears is enough. Leave worthless gloom."

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भज प्रीतिं च हर्षं च त्यजैतां नित्यदैन्यताम् ।
सीते राक्षसराजेन सह क्रीड यथासुखम् ॥ ५-२४-३४

34. **siite** = O Seetha!; **bhaja** = have; **priitim cha** = love; **harshham cha** = and happiness; **tyaja** = leave; **etaam** = this; **nityadainyataam** = daily gloom; **kriiDa** = sport; **yathaa sukham** = according to comfort; **raakshasaraajena saha** = with the king of ogres.

"O Seetha! Have love and happiness. Leave this daily gloom. Sport according to comfort with the king of ogres."

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जानासि हि यथा भीरु स्त्रीणां यौवनमध्रुवम् ।
यावन्न ते व्यतिक्रामेत्तावत्सुखमवाप्नुहि ॥ ५-२४-३५

35. **bhiiru** = O timid one!; **jaanaasi hi** = you know; **yathaa** = how; **yauvanam** = youth; **striiNaam** = of women; **adhruvam** = is not lasting; **yaavat** = as long as; **te** = your (youth); **na vyatikraamet** = will not pass away; **taavat** = so long; **avaapnuhi** = get; **sukham** = comfort.

"O timid one! You know how youth of women is not lasting. As long as your youth will not pass away, so long get comfort."

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उद्यानानि च रम्याणि पर्वतोपवनानि च ।
सह राक्षसराजेन चर त्वं मदिरेक्षणे ॥ ५-२४-३६

36. **madirekshaNe** = O one with intoxicating eyes!; **tvam** = you; **raakshasa raajena** = along with king of ogres; **chara** = roam; **ramyaaNi udyanaani** = beautiful groves; **parvatopavanaani** = mountains and nearby forests.

"O one with intoxicating eyes! You along with king of ogres roam beautiful groves, mountains and nearby forests."

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स्त्रीसहस्राणि ते सप्त वशे स्थास्यन्ति सुन्दरि ।
रावणं भज भर्तारं भ्रतारं सर्वरक्षसाम् ॥ ५-२४-३७

37. **sundari** = O beautiful one!; **sapta** = seven; **strii sahasraaNi** = thousand women; **sthaasyanti** = will be; **te vashe** = in your control; **bhaja** = have; **bhartaaram** = as husband; **raavaNam** = Ravana; **bhartaaram** = lord; **sarvarakshsaam** = of all ogres;

"O beautiful one! seven thousand women will be in your control. Have as husband Ravana the lord of all ogres."

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उत्पाद्य वा ते हृदयं भक्षयिष्यामि मैथिलि ।
यदि मे व्याहृतं वाक्यं न यथावत्करिष्यसि ॥ ५-२४-३८

38. **maithili** = O Seetha!; **na karishhyasi yadi** = if you do not do; **me vyaahR^itam vaakyam** = (according to) my spoken word; **yathhvat** = as is; **bhakshayishhyaami** = I will eat; **te hR^idayam** = your heart; **utpaaTya vaa** = (indeed by) plucking it out.

"O Seetha! If you do not do according to my spoken word as is, I will eat your heart indeed by plucking it out."

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ततश्चण्डोदरी नाम राक्षसी क्रोधमूर्छिता ।
भ्रामयन्ती महच्चूलमिदं वचनम्ब्रवीत् ॥ ५-२४-३९

39. **tataH** = thereafter; **raakshasii** = an ogre woman; **chaNDodarii naama** = named Chandodari; **krodhamuurchhitaa** = swooning with anger; **bhraamayantii** = turning around; **mahat** = a big; **shuulam** = spike; **abraviit** = spoke; **idam** = this; **vachanam** = word.

Thereafter an ogre woman named Chandodari swooning with anger, turning around a big spike spoke this word.

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इमां हरिणलोलाक्षीं त्रासोत्कम्पिपयोधरां ।
रावणेन हृतां दृष्ट्वा दौहृदो मे महानभूत् ॥ ५-२४-४०

40. **dR^ishhTvaa** = seeing; **imaam** = this woman; **hariNalolaakshiim** = with eyes like that of a deer; **traasotkampipayodharaam** = with moving breasts due to fear; **hR^itaam** = abducted; **raavaNena** = by Ravana; **abhuut** = (there) occurred; **me** = to me; **mahaan** = a great; **dauhR^idaH** = desire.

"Seeing this woman with eyes like that of a deer, with moving breasts due to fear, abducted by Ravana, there occurred to me a great desire."

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यकृत्प्लीहमथोत्पीडं हृदयं च सबन्धनम् ।
अन्त्राण्यपि तथा शीर्षं खादेयमिति मे मतिः ॥ ५-२४-४१

41. **me matiH** = it is my mind ; **khadeyam iti** = to eat; **yakR^it** = the liver; **pliiham** = the spleen; **utpiiDam** = flesh above heart; **hR^idayaM cha** = and heart; **sabandhanam** = together with muscle; **antraaNyapi cha** = and entrails; **tathaa** = and; **shiirshham** = the head.

"It is my mind to eat the liver, the spleen, flesh above heart and heart together with muscle and entrails and the head."

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ततस्तु प्रघसा नाम राक्षसी वाक्यमब्रवीत् ।

कण्ठमस्या नृशंसायाः पीडयाम किमास्यते ॥ ५-२४-४२

42. **raakshasii** = ogre woman; **praghasaa naama** = named Pragasa; **abraviit** = spoke; **vaakyam** = (these) words; **pIDayaama** = squeeze; **kaNTham** = the neck; **asyaaH** = of this; **nR^ishaMsaayaaH** = cruel woman; **kim** = why; **aasyate** = do we delay?

An ogre woman named Pragasa spoke these words : "Squeeze the neck of this cruel woman. Why do we delay?"

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निवेद्यतां ततो राज्ञे मानुषी सा मृतेति ह ।

नात्र कश्चन संदेहः खादतेति स वक्ष्यति ॥ ५-२४-४३

43. **tataH** = thereafter; **nivedyataam** = let it be known; **raajJNe** = to the king (that) ;**saa** = that; **maanushhii** = human woman; **mR^iteti** = has died; **saH** = he; **vakshyati** = will say; **iti** = thus; **khaadata** = eat; **na sandehaH** = there is no doubt; **atra** = in this matter.

"Thereafter let it be known to the king that that human woman has died. He will say thus : "Eat.". There is no doubt in this matter."

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ततस्त्वजामुखी नाम राक्षसी वाक्यमब्रवीत् ।

विशस्येमां ततः सर्वाः समान् कुरुत पीलुकान् ॥ ५-२४-४४

44. **tataH** = thereafter; **raakshasii** = an ogre woman; **ajaamukhii naama** = named Ajamukhi; **abraviit** = spoke; **vaakyam** = (these) words; **sarvaaH** = all of you; **vishasya** = killing; **imaam** = this woman; **tataH** = thereafter; **kuruta** = do; **samaan** = equal; **piilukaan** = pieces.

Thereafter an ogre woman named Ajamukhi spoke these words : "All of you killing this woman thereafter do equal pieces."

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विभजाम ततः सर्वा विवादो मे न रोचते ।

पेयमानीयतां क्षिप्रं लेह्यमुच्चावचं बहु ॥ ५-२४-४५

tataH = thereafter; **sarvaaH** = all of us; **vibhajaama** = will divide; **vivaadaH** = quarrel; **na rochate** = is not desirable; **me** = to me; **peyam** = liquor; **uchchaavacham** = many kinds; **bahu** = a lot of; **lehyam** = lickables; **aniiyataam** = be brought; **kshipram** = quickly.

"Thereafter all of us will divide. Quarrel is not desirable to me. Liquor, many kinds and a lot of lickables be brought quickly."

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ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत् ।

अजामुख्या यदुक्तं हि तदेव मम रोचते ॥ ५-२४-४६

46. **tataH** = thereafter; **raakshasii** = an ogre woman; **shuurpaNakhaa naama** = named Surpanakha; **abraviit** = spoke; **vaakyam** = (these) words; **yat** = that; **uktaam** = (which was) spoken; **ajaamukhyaa** = by Ajamukhi; **tadeva** = that; **rochate** = is desirable; **mama** = to me.

Thereafter an ogre woman named Surpanakha spoke these words: "That which was spoken by Ajamukhi, is desirable to me."

सुरा चानीयतां क्षिप्रं सर्वशोकविनाशिनी ।

मानुषं मां समास्वाद्य नृत्यामोथ निकुम्भिलाम् ॥ ५-२४-४७

47. suraa cha = liquor; sarvashokavinaashinii = (which is the) destroyer of all sorrow; aniiyataam = be brought; kshipram = quickly; aasvaadya = eating; maanushham maaMsam = human flesh; atha = afterwards; nR^ityaamaH = we will dance; nikumbhilaam = for (propitiating) Nikumbhila;

"Liquor which is the destroyer of all sorrow be brought quickly. Eating human flesh afterwards, we will dance for propitiating Nikumbhila."

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एवं संभर्त्स्यमाना सा सीता सुरसुतोपमा ।

राक्षसीभिः सुघोराभिर्धैर्यमुत्सृज्य रोदिति ॥ ५-२४-४८

48. evam = thus; saMbhartsyamaanaa = being frightened; sughораabhiH = by horrible; raakshasiibhiH = ogres; saa siitaa = that Seetha; surasutopamaa = equalling a daughter of gods; utsR^ijya = abandoning; dhairyam = fortitude; rodati = is crying.

Thus being frightened by horrible ogres, that Seetha equalling a daughter of gods, abandoning fortitude, was crying.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुर्विंशः सर्गः

Thus completes 24th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 25 Verses converted to UTF-8, Nov 09

Introduction

Seetha calls out Rama and others and bursts into a wail not being able to endure the threats of ogre women.

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अथ तासां वदन्तीनां परुषं दारुणं बहु ।

राक्षसीनामसौम्यानां रुरोद जनकात्मजा ॥ ५-२५-१

1; **atha** = thereafter; **taasaam** = (as) those; **raakshasiinaam** = ogre women; **asaumyaanaam** = with a cruel nature; **vadantiinaam** = were speaking; **bahu** = a lot; **parushham** = harshly; **daaruNam** = (and) horribly; **janakaatmajaa** = Seetha; **ruroda** = cried.

As those ogre woman with a cruel nature were speaking a lot harshly and horribly, Seetha cried.

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एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी ।

उवाच परमत्रस्ताबाष्पगद्गदया गिरा ॥ ५-२५-२

2. **evam** = thus; **uktaa** = being spoken to; **raakshasiibhiH** = by ogre women; **vaidehii** = Seetha; **manasvinii** = with a good mind; **paramatrastaa** = being frightened a lot; **baashhpa gadgadayaa giraa** = with a voice indistinct due to tears; **uvaacha** = spoke (as follows).

Thus being spoken to by ogre women, Seetha with a good mind being frightened a lot spoke as follows with a voice indistinct due to tears.

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न मानुषी राक्षसस्य भार्या भवितुमर्हति ।

कामं खादत मां सर्वा न करिष्यामि वो वचः ॥ ५-२५-३

3. **maanushhii** = a human woman; **na arhati** = is not suited; **bhavitum** = to become; **bhaaryaa** = a wife; **raakshasasya** = of an ogre; **sarvaaH** = all of you; **khaadata** =

eat; **maam** = me; **kaamam** = according to your desire; na karishhyaami = I will not do; **vaH** = (according to) your; **vachaH** = words.

"A human woman is not suited to become a wife of an ogre. All of you eat me according to your desire. I will not do according to your words."

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सा राक्षसीमध्यगता सीता सुरसुतोपमा ।
न शर्म लेभे दुःखार्ता रावणेन च तर्जिता ॥ ५-२५-४

4. **raakshsaiimadhyagataa** = being in the middle of ogre women; **tarjिता** = being frightened; **raavaNena cha** = by Ravana also; **surasutopamaa** = like a daughter of gods; **saa siitaa** = that Seetha; **na lebhe** = did not get; **sharma** = comfort; **duHkhaartaa** = being tormented by grief.

Being in the middle of ogre women, being frightened by Ravana also, like a daughter of gods, that Seetha did not get comfort being tormented by grief.

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वेपते स्माधिकं सीता विशन्ती वाङ्मात्मनः ।
वने यथा परिभ्रष्टा मृगी कोकैरिवार्दिता ॥ ५-२५-५

5. **mR^igiiva** = like a fawn; **vane** = in a forest; **yuudhaparibhrashhTaa** = lost from its herd; **arditaa** = tormented; **kokaiH** = by wolves; **vishantiiva** = (Seetha was) as though sinking (into); **aatmanaH** = own; **aN^gam** = body; **vepate sma** = (and) shook; **adhikam** = a lot.

Like a fawn in a forest lost from its herd and tormented by wolves, Seetha was as though sinking into own body and shook a lot.

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सा त्वशोकस्य विपुलां शाखामालम्ब्य पुष्पिताम् ।
चिन्तयामास शोकेन भर्तारं भग्नमानसा ॥ ५-२५-६

6. **saa tu** = that Seetha; **bhagna maanasaa** = with a broken heart; **shokena** = due to grief; **aalambya** = holding; **pushhpitaam shaakhaam** = a flowering branch; **vipulaam** = which was wide; **ashokasya** = of Ashoka tree; **chintayaamaasa** = thought; **bhartaaram** = about husband.

That Seetha with a broken heart due to grief, held a wide flowering branch of Ashoka tree and thought about Her husband.

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सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलस्रवैः ।
चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति ॥ ५-२५-७

7. **tadaa** = then; **saa** = that Seetha; **snaapayantii** = washing; **vipulau stanau** = Her wide breasts; **netra jala sravaiH** = with a flow of tears from eyes; **chintayantii** = (and) thinking; **na adhigachchhati** = did not get; **antam** = end; **shokasya** = of sorrow.

Then that Seetha washing Her wide breasts with a flow of tears from eyes and thinking, did not get end of sorrow.

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सा वेपमाना पतिता प्रवाते कदली यथा ।

राक्षसीनां भयत्रस्ता विवर्णवदनाभवत् ॥ ५-२५-८

8. saa = that Seetha; vepamaanaa = was shaking; kadaLii yathaa = like a plantain tree; patitaa = fallen down; pravaate = in an exceedingly windy place; raakshasii bhaya saMtrastaa = trembling with fear of the ogre women; abhavat = became; vivarNavadanaa = with a pale face.

That Seetha was shaking like a plantain tree fallen down in an exceedingly windy place, trembling with fear of the ogre women, and became with a pale face.

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तस्याः सा दीर्घविपुला वेपन्त्या सीतया तदा ।

ददृशे कम्पिनी वेणी व्याळीव परिसर्पती ॥ ५-२५-९

9. saa kampinii veNii = that moving plait; diirgha vipulaa = which was wide and long; tasyaaH paramstriyaaH = of that best woman; vepantyaH = trembling; dadR^ishe = was seen (to be); vyaaLiiva = like a serpent; parisarpatii = in motion.

That moving plait, which was wide and long, of that best woman was seen to be like a serpent in motion.

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सा निःश्वसन्ती दुःखार्ता शोकोपहतचेतना ।

आर्ता व्यसृजदश्रूणि मैथिली विललाप च ॥ ५-२५-१०

10. saa maithilii = that Seetha; duHkhaartaa = tormented by grief; shokopahata chetanaa = with a mind hit by sorrow; aartaa = struck by calamity; niHshvasantii = was sighing; niasR^ijat = let down; ashruuNi = tears; vilalaapa cha = and also cried.

That Seetha tormented by grief, with a mind hit by sorrow, struck by calamity was sighing and let down tears and also cried.

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हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च ।

हा श्वश्रु मम कौसल्ये हा सुमित्रेति भामिनी ॥ ५-२५-११

11. bhaaminii = Seetha; duHkhaartaa = being tormented by grief (said) ; haa raameti = Oh! Rama! punaH = again; haa lakshmaNeti = Oh! Lakshmana; haa kausalye = Oh! Kausalya; mama shvashru = my mother-in-law; haa sumitrete = Oh! Sumitra.

Seetha being tormented by grief said : "Oh! Rama!" and again "Oh! Lakshmana!","Oh! Kausalya!, my mother-in-law" "Oh! Sumitra!"

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लोकप्रवादः सत्योऽयं पण्डितैः समुदाहृतः ।

अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ॥ ५-२५-१२

यदाहमेवं क्रूराभी राक्षसीभिरिहार्दिता ।

जीवामि हीना रामेण मुहूर्तमपि दुःखिता ॥ ५-२५-१३

12; 13. aham = I; evam = thus; aarditaa = being tormented; kruuraabhiH raakshasiibhiH = by cruel ogre women; iha = here; hiinaa = lacking; raameNa =

Rama; **duHkhaartaa** = being tormented by grief; **yadaa** = when; **jiivaami** = I am living; **muhuurtamapi** = even for a moment; **mR^ityuH** = death; **akaale** = at wrong time; **striyaaH vaa** = to woman; **purushhasya** = or to a man; **durlabhaH** = is hard; **samudaahR^itaH** = (thus) being said; **lokapravaadaH** = the popular saying in the world; **satyaH** = is true.

"I thus being tormented by cruel ogre women here lacking Rama, being tormented by grief, when I am living even for a moment,' death at wrong time to woman or to a man is hard' - thus being said this popular saying in the world is true."

[Verse Locator](#)

एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत् ।
समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता ॥ ५-२५-१४

14. **eshhaa** = this me; **alpapuNyaa** = with small merit; **kR^ipaNa** = wretched; **anaathavat** = like an orphan; **vinashishhyaami** = will perish; **nauH iva** = like a ship; **samudramadhye** = in the middle of the ocean; **aahataa** = being hit; **vaayuvegaiH** = by the speed of wind.

"This me with small merit, wretched, like an orphan, will perish like a ship in the middle of the ocean being hit by the speed of wind."

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भर्तारं तमपश्यन्ती राक्षसीवशमागता ।
सीदामि खलु शोकेन कूलं तोयहतं यथा ॥ ५-२५-१५

15. **apashyantii** = not seeing; **bhartaaram** = my husband; **tam** = that Rama; **aagataa** = obtaining; **raakshasii vasham** = control of ogre women; **tiiram yathaa** = like a bank; **toyahatam** = hit by water; **siidaami khalu** = I am verily perishing; **shokena** = with sorrow.

"Not seeing my husband that Rama and obtaining control of ogre women like a bank hit by water I am verily perishing with sorrow."

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तं पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम् ।
धन्याः पश्यन्ति मे नाथं कृतज्ञं प्रियवादिनम् ॥ ५-२५-१६

16. **dhanyaaH** = (only) fortunate; **pashyanti** = see; **tam** = that; **me** = my; **naatham** = husband; **padmadaLapatraaksham** = with eyes like petals of an expanded lotus; **siMha vikraanta gaaminam** = walking with the gait of a lion; **kR^itajjNam** = correct in conduct; **priyavaadiam** = pleasant talker;

"Only fortunate see that my husband with eyes like petals of an expanded lotus, walking with the gait of a lion, correct in conduct and a pleasant talker."

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सर्वथा तेन हीनाया रामेण विदितात्मना ।
तीक्ष्णं विषमिवास्वाद्यदुर्लभं मम जीवितम् ॥ ५-२५-१७

17. **mama** = to me; **hiinaayaaH** = lacking; **tena** = that Rama; **viditaatmanaa** = with a famous soul; **aasvaadyeva** = like after eating; **tiikshNam vishham** = a pungent poison; **jiivitam** = life; **sarvathaa** = in all ways; **durlabham** = is hard.

"To me lacking that Rama with a famous soul, like after eating a pungent poison life in all ways is hard."

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कीदृशं तु महापापं मया जन्मान्तरे कृतम् ।
येनेदं प्राप्यते दुःखं मया घोरं सुदारुणं ॥ ५-२५-१८

18. yena = by what; mayaa = by me; praapyate = obtaining; idam = this; duHkham = grief; ghoram = which is horrible; sudaaruNam = very dreadful; kiidR^isham = what kind of; mahaa paapam = great sin; kR^itam = has been done; mayaa = by me; janmaantare = in an other life.

"By what this horrible and very dreadful grief is obtained by me, what kind of great sin had been done by me in another life."

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जीवितं त्यक्तुं इच्छामि शोकेन महता वृता ।
राक्षसीभिश्च रक्ष्यन्त्या रामो नासाद्यते मया ॥ ५-२५-१९

19. vR^itaa = together; mahataa shokena = with great grief; ichchhaami = I desire; tyaktum = to give away; jiivitum = life; kaamaH = (this) desire; na avaapyate = is not obtainable; mayaa = by me; surakshitaa = I am well protected; raakshasiibhiH = by ogre women.

"Together with great grief, I desire to give away my life. This desire is not obtainable by me. I am well protected by ogre women."

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धिगस्तु खलु मानुष्यं धिगस्तु परवश्यताम् ।
न शक्यं यत्परित्यक्तुमात्मच्छन्देन जीवितम् ॥ ५-२५-२०

20. dhik astu = fie; maanushhyam = upon human condition; dhik astu = fie; paravashyataam = upon being in the control of others; yat = by what reason; aatmachchhandena = according to own desire; na shakyam = it is not possible; parityaktum = to give up; jiivitam = life.

"Fie upon human condition! Fie upon being in the control of others. By what reason it is not possible according to own desire to give up life."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चविंशः सर्गः

Thus completes 25th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 26 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Seetha ponders a lot and decides to give up life without Rama.

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प्रसक्ताश्रुमुखी त्वेवं ब्रुवती जनकात्मजा ।
अधोगतमुखी बाला विलप्तमुपचक्रमे ॥ ५-२६-१

1. **prasaktaashrumukhii** = with a face continually shedding tears; **jankaatmajaa** = Seetha; **balaa** = an young woman; **evam** = thus; **bruvatii** = speaking; **adhogatamukhii** = with downward face; **upachakrame** = started; **vilaptum** = to weep.

With a face continually shedding tears, Seetha an young woman, thus speaking with a downward face, started to weep.

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उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती ।
उपावृत्ता किशोरीव विवेष्टन्ती महीतले ॥ ५-२६-२

2. **unmatteva** = like a mad one; **pramatteva** = like an intoxicated one; **bhraantachitteva** = with a deluded mind; **shochatii** = (Seetha was) crying; **kishoriiva** = like a female horse; **upaavR^ittaa** = rolling on ground; **viveshhTantii** = (Seetha) rolled; **mahiitale** = on the ground.

Seetha was crying like a mad one, like an intoxicated one, with a deluded mind. Like a female horse rolling on ground, Seetha rolled on the ground.

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राघवस्य प्रमत्तस्य रक्षसा कामरूपिणा ।
रावणेन प्रमथ्याहमानीता क्रोशती बलात् ॥ ५-२६-३

3. **raaghavasya** = (while) Rama; **pramattasya** = was heedless; **aham** = I; **kroshatii** = who have been crying; **balaat aniiitaa** = (was) forcibly brought; **pramathya** =

overpowered; **rakshasaa** = by the ogre; **raavaNena** = Ravana; **kaamaruupiNaa** = who can wear desired form.

"While Rama was heedless (taken away by Mareecha), I who have been crying was forcibly brought overpowered by the ogre Ravana who can wear desired form."

[Verse Locator](#)

राक्षसीवशमापन्ना भर्त्यमाना सुदारुणम् ।
चिन्तयन्ती सुदुःखार्ता नाहं जीवितुमुत्सहे ॥ ५-२६-४

4. **aapannaa** = obtaining; **raaskasii vasham** = control by ogresses; **bartsyamaanaa** = being frightened; **sudaaruNam** = very horribly; **chintayantii** = thinking; **suduHkhaartaa** = being tormented by grief; **aham** = I; **na utsahe** = do not desire; **jiivitum** = to live.

"Being under the control of ogresses, being frightened very horribly, thinking and being tormented by grief, I do not desire to live."

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न हि मे जीविते नार्थो नै वार्थेन च भूषणैः ।
वसन्त्या राक्षसीमध्ये विना रामं महारथम् ॥ ५-२६-५

5. **vinaa** = without; **raamaM** = Rama; **mahaaratham** = a great car-warrior; **vasantyaah** = living; **raakshasii madhye** = in the midst of ogresses; **arthaH na** = there is no use; **jiivitena** = with life; **me** = to me; **na arthaiH** = not with wealth; **na bhushhaNaishcha** = not with ornaments.

"Without Rama, a great car-warrior, living in the midst of ogresses, there is no use with life to me; not with wealth, not with ornaments."

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अश्मसारमिदं नूनथवाप्यजरामरम् ।
हृदयं मम येनेदं न दुःखेनावशीर्यते ॥ ५-२६-६

6. **athavaa** = or; **mama** = my; **idam** = this; **hR^idayam** = heart; **nuunam** = truly; **ashmasaaram** = (is made of) iron; **ajaraamaramapi** = is undecaying and without death; **yena** = by what reason; **naavashiiryate** = is it not destroying; **duHkhena** = with sorrow.

"Or my this heart truly is made of iron. It is undecaying and without death. By what reason is it not destroying with sorrow?"

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धिङ्गामनार्यामसतीं याहं तेन विना कृता ।
मुहूर्तमपि रक्षामि जीवितं पापजीविता ॥ ५-२६-७

7. **yaa** = whoever; **aham** = I; **paapajiivitaa** = with a sinful life; **kR^itaa** = made; **tena vinaa** = (to be) without Rama; **rakshaami** = protecting; **jiivitam** = life; **muhurtamapi** = even for a moment; **maam** = to such me; **anaaryaam** = who am ignoble; **asatiim** = who am bad wife; **dhik** = shame (on me).

"Whoever I with a sinful life made to be without Rama, protecting life even for a moment, to such me who am ignoble, who am bad wife, shame on me."

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का च मे जीविते श्रद्धा सुखे वा तं प्रियं विना ।

भर्तारं सागरान्ताया वसुधायाः प्रियंवदम् ॥ ५-२६-८

8. **priyam vinaa** = without husband Rama; **bhartaaram** = (who is) lord; **vasudhaayaaH** = of the earth; **saagaraantaayaaH** = with ocean at the end; **priyaMvadam** = a pleasant talker; **kaa** = what (is); **shradhhaa** = interest; **me** = to me; **jiivite** = in life; **sukhe vaa** = or in comfort.

"Without husband Rama who is the lord of the earth with ocean at the end, a pleasant talker, what is the interest to me in life or in comfort."

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भिद्यतां भक्ष्यतां वापि शरीरं विसृजाम्यहम् ।

न चाप्यहं चिरं कुःखं सहेयं प्रियवर्जिता ॥ ५-२६-९

9. **aham** = I; **visR^ijaami** = will leave; **shariiram** = the body; **bhidyataam** = let it be split (into pieces); **bhakshyataam vaapi** = or let it be eaten; **aham** = I; **priyavarjitaa** = without husband; **na cha saheyam** = will not tolerate; **duHkham** = sorrow; **chiram** = for a long time.

"I will leave the body. Let it be split into pieces or let it be eaten. I without husband will not tolerate sorrow for a long time."

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चरणेनापि सव्येन न स्पृशेयं निशाचरम् ।

रावणं किं पुनरहं कावयेयं विगर्हतम् ॥ ५-२६-१०

10. **aham** = I; **na spR^isheyam** = will not touch; **savyena charaNenaapi** = even with my left foot; **raavaNam** = Ravana; **nishaacharam** = ogre; **vigarhitam** = of reprehensible conduct; **kaamayeyam kiM punaH** = what to say of desiring (him).

"I will not touch even with my left foot Ravana an ogre of reprehensible conduct. What to say of desiring him."

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प्रत्याख्यातं न जानाति नात्मानं नात्मनः कुलम् ।

यो नृशंसस्वभावेन मां प्रार्थयितुमिच्छति ॥ ५-२६-११

11. **yaH** = whoever (Ravana); **nR^ishaMsa svabhaavena** = with a cruel nature; **icchhati** = is desiring; **praarthayitum** = to solicit; **maam** = me (that Ravana); **na jaanaati** = does not know; **aatmaanam** = him; **pratyaakhyaatam** = to be refused; **na** = (he does) not (know); **aatmanaH** = his; **kulam** = race.

"Whoever Ravana with a cruel nature is desiring to solicit me, that Ravana does not know him to be refused; he does not know his race."

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चिन्ना भिन्ना विभक्ता वा दीप्तेवाग्नौ प्रदीपिता ।

रावणं नोपतिष्ठेयं किं प्रलापेन वञ्चिरम् ॥ ५-२६-१२

12. **chhinna vaa** = (even) if cut; **bhinna vaa** = or if divided into parts; **pradiipitaa vaa** = or (even) if burnt; **agnau** = in fire; **dipte** = which is blazing; **nopatishhTeyam** = I will not reach; **raavaNam** = Ravana; **kim** = what is the use; **vaH pralaapena** = with your prattling; **chiram** = for a long time.

"Even if cut or if divided into parts in blazing fire, I will not reach Ravana. What is the use with your prattling for a long time?"

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ख्यातः प्राज्ञः कृतश्शश्च राघवः ।
सद्वृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात् ॥ ५-२६-१३

13. raaghavaH = Rama; khyaataH = is famous; praajJNaH = is a wise man; saanulroshashcha = is compassionate; sadvR^ittaH = with a good conduct; madbhaagya saMkshayaat = due to deterioration of my fortune; saN^ke = I doubt; niranukroshaH = (He became) hard hearted.

"Rama is famous, is a wise man, is compassionate with a good conduct. Due to the deterioration of my fortune, I doubt He became hard hearted."

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राक्षसानां सहस्राणि जनस्थाने चतुर्दश ।
येनैकेन निरस्तानि स मां किं नाभिपद्यते ॥ ५-२६-१४

14. yena ekena = by whom alone; chaturdasa saharaaNi = fourteen thousand; raakshsaanaam = of ogres; nirastaani = have been destroyed; kim = why; saH = (is) that Rama; naabhipadyaH = not saving; maam = me.

"By whom alone fourteen thousand of ogres have been destroyed, why is that Rama not saving me."

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निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा ।
समर्थः खलु मे भर्ता रावणं हन्तुमाहवे ॥ ५-२६-१५

15. aham = I; niruddhaa = am withheld; rakshasaa raavaNena = by the ogre Ravana; alpaviiryeNa = with little strength; me bhartaa = my husband; samarthaH khalu = is indeed capable; hantum = to kill; raavaNam = Ravana; ahave = in a war.

"I am withheld by the ogre Ravana with little strength. My husband is indeed capable of killing Ravana in a war."

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विराधो दण्डकारण्ये येन राक्षसपुङ्गवः ।
रणे रामेण निहतः स मां किं नाभिपद्यते ॥ ५-२६-१६

16. yena raameNa = By which Rama; viraadhaH = Viradha; raakshasa puN^gavaH = best among ogres; nihataH = has been killed; daNDakaaraNye = in Dandaka forest; raNe = in a war; kim = why; saH = (is) that He; naabhipadyate = not saving; maam = me.

"By which Rama Viradha, best among ogres, has been killed in Dandaka forest in a war, why is that He not saving me?"

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कामं मध्ये समुद्रस्य लङ्केयं दुष्प्रधर्षणा ।
न तु राघवबाणानां गतिरोधो भविष्यति ॥ ५-२६-१७

17. **iyam laN^kaa** = this city of Lanka; **samudrsya madhye** = being in the middle of ocean; **dushhpR^idharshhaNaa kaamam** = is difficult to be attacked; **tu** = but; **na bhavishhyati** = there will not be; **gatirodhaH** = an obstacle to flying; **raaghava baanaaNaam** = of Rama's arrows;

"This city of Lanka being in the middle of ocean is difficult to be attacked. But there will not be an obstacle to flying of Rama's arrows."

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किं नु तत्कारणं येन रामो दृढपराक्रमः ।
रक्षसापहृतां भार्यामिष्टां नाभ्यवपद्यते ॥ ५-२६-१८

18. **kim nu** = what now; **tat kaaraNam** = is that reason; **yena** = by which; **raamaH** = Rama; **dR^iDha paraakramaH** = with a firm courage; **naabhyavapadyate** = is not protecting; **ishhTaam bhaaryaam** = His dear wife; **apahR^itaam** = stolen; **rakshasaa** = by an ogre.

"What now is that reason by which Rama with a firm courage is not protecting His dear wife stolen by an ogre."

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इहस्थां मां न जानीते शङ्के लक्ष्मणपूर्वजः ।
जानन्नपि स तेजस्वी धर्षणं मर्षयिष्यति ॥ ५-२६-१९

19. **shaN^ke** = I doubt that; **lakshmana puurvajaH** = Rama elder to Lakshmana; **na jaanite** = does not know; **maam** = me; **ihasthaam** = to be here; **jaanannapi** = after knowing; **saH tejasvii** = (will) that glorious Rama; **marshhyishhyati** = tolerate; **dharshhaNam** = (this) outrage.

"I doubt that Rama elder to Laksmana does not know me to be here. After knowing will that glorious Rama tolerate this outrage?"

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हृतेति योऽधिगत्वा मां राघवाय निवेदयेत् ।
गुध्रारजोऽपि स रणे रावणेन निपातितः ॥ ५-२६-२०

20. **yaH** = whoever Jatayu; **adhigatvaa** = nearing (Rama); **nivedayat** = will have let known; **raaghavaaya** = to Rama; **hR^iteti** = (that Seetha) was stolen; **saH gR^idhra raajaH api** = that king of vultures; **hataH** = has been killed; **raavaNena** = by Ravana; **raNe** = in war.

"Whoever Jatayu nearing Rama will have let known to Rama that Seetha was stolen, that king of vultures has been killed by Ravana in war."

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कृतं कर्म महत्तेन मां तथाभ्यवपद्यता ।
तिष्ठता रावणद्वन्द्वे वृद्धेनापि जटायुषा ॥ ५-२६-२१

21. **mahat karma** = a great deed; **kR^itam** = has been done; **tena jaTaayushhaa** = by that Jatayu; **tathaa** = thus; **abhyavapadyataa** = protecting; **maam** = me; **vR^iddhenaapi** = although of old age; **tishhThataa** = standing; **raavaNa dvandve** = in a dual combat with Ravana.

"A great deed has been done by that Jatayu, thus protecting me, although of old age, standing in a dual combat with Ravana."

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यदि मामिह जानीयाद्वर्तमानां स राघवः ।

अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम् ॥ ५-२६-२२

22. saH raaghavaH = that Rama; jaaniiyaadyadi = if He knows; maam = me; iha vartamaanaam = to be living here; abhikruddhaH = with anger; kuryaat = will make; lokam = the world; araakshasam = to be without ogres; baaNaiH = with (His) arrows; adya = now.

"If that Rama knows me to be living here, with anger He will make the world to be without ogres with His arrows now."

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विधमेच्च पुरीं लङ्कां शोषयेच्च महोदधिम् ।

रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत् ॥ ५-२६-२३

23. vidhamechcha = (Rama will) blow away laN^kaaM puriim = the city of Lanka; shoshhayechcha = will dry up; mahodadhim = the great ocean; naashayet = will destroy; kiirtim = the fame; naama cha = and name; raavaNasya = of Ravana.

"Rama will blow away the city of Lanka, will dry up the great ocean, will destroy the name and fame of Ravana."

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ततो निहतनाथानां राक्षसीनां गृहे गृहे ।

यथाहमेवं रुदती तथा भुयो न संशयः ॥ ५-२६-२४

24. tataH = thereafter; yathaa = how; aham = I ; evam rudatii = am crying in this way; tathaa = in the same way; gR^ihe gR^ihe = in house and house; raakshasiinaam = ogresses; nihataanaadhaanaam = with killed husbands (will cry); bhuuyaH = again and again; na saMshayaH = there is no doubt.

"Thereafter how I am crying in this way, in the same way, in very house, ogresses with killed husbands will cry again and again. There is no doubt in this."

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अन्विष्य रक्षसां लङ्कां कुर्याद्रामः सलक्ष्मणः ।

न हि ताभ्यां रिपुर्दृष्टो मुहूर्तमपि जीवति ॥ ५-२६-२५

25. raamaH = Rama; salakshmaNaH = together will Lakshmana; anvishhya = will search; laN^kaam = Lanka; rakshasaam = of ogres; kuryaat = will do (destruction); ripuH = an enemy; dR^ishhTaH = seen; taabhyaam = by those two; na jiivati hi = will indeed not live; muhuurtamapi = even for a moment.

"Rama together will Lakshmana will search the city of Lanka belonging to ogres. An enemy seen by those two will indeed not live even for a moment."

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चिताधुमाकुलपथा गृध्रमण्डलसंकुला ।

अचिरेण तु लङ्केयं श्मशानसदृशी भवेत् ॥ ५-२६-२६

26. iyam = this; lan^kaa = Lanka; achireNa = shortly; bhavet = will become; shmashaana sadR^ishii = like a graveyard; chitaadhuumakulapathaa = with paths agitated with smoke of funeral pyres; gR^idhramaNDalasaMkulaa = crowded with a group of vultures.

"This Lanka shortly will become like a graveyard, with paths agitated with smoke of funeral pyres, crowded with a group of vultures."

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अचिरेणैव कालेन प्राप्स्याम्येव मनोरथम् ।
दुष्प्रस्थानोऽयमाख्याति सर्वेषाम् वो विपर्ययम् ॥ ५-२६-२७

27. **achireNa kaalenaiva** = in a short time only; **praapsyaameva** = I will attain; **manoratham** = (my) desire; **ayam** = this; **dushhprasthaanaH** = evil course; **aakhyaati** = is telling; **sarveshhaam** = all; **vaH** = of your; **viparyayam** = destruction.

"In a short time only I will attain my desire. This evil course is telling of destruction of you all."

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यादृशानीह दृशन्ते लङ्कायामशुभानि वै ।
अचिरेणैव कालेन भविष्यति हतप्रभा ॥ ५-२६-२८

28. **iha** = here; **laN^kaayaam** = in Lanka; **yaadR^ishaani** = whatever; **ashubhaani** = inauspicious things; **dR^ishyante** = are being seen; **achireNaiva kaalena** = (from those) in a short while; **bhavishhyati** = (Lanka) will become; **hataprabhaa** = deprived of glory.

"Here in Lanka whatever inauspicious things are being seen, from those, in a short while Lanka will become deprived of glory."

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नूनं लङ्का हते पापे रावणे राक्षसाधमे ।
शोषं यास्यति दुर्धर्षा प्रमदा विधव यथा ॥ ५-२६-२९

29. **paape** = sinful; **raakshasaadhame** = vile ogre; **raavaNe** = Ravana; **hate** = while being killed; **laN^kaa** = Lanka; **durdharshhaa** = which is unconquerable; **nuunam** = definitely; **yaasyati** = will get; **shoshham** = drying up; **pramadaa yathaa** = like a woman; **vidhavaa** = who lost husband.

"While the sinful, vile ogre Ravana is being killed, Lanka which is unconquerable till now, definitely will get drying up like a woman who lost husband."

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पुण्योत्सव समृद्धा च नष्टभर्त्ती सराक्षसी ।
भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना ॥ ५-२६-३०

30. **puNyotsava samR^iddhaa** = (now) abounding in pious festivities; **laN^kaapurii** = the city of Lanka; **nashhTa bhartrii** = with lost lord; **saraakshasii** = together with ogresses; **bhavishhyati** = will become; **aN^ganaa yathaa** = like a woman; **nashhTa bhartrii** = with lost husband;.

"Now abounding in pious festivities, the city of Lanka with lost lord together with ogresses will become like a woman with lost husband."

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नूनं राक्षसकन्यानां रुदन्तीनां गृहे गृहे ।
श्रोष्यामि नचिरादेव दुःखार्तानामिह ध्वनिम् ॥ ५-२६-३१

31. nachiraadeva = in a short while; iha = here; gR^ihe gR^ihe = in every house; nuunam shroshhyaami = I can definitely hear; dhvanim = the sound; raakshasakanyaanaam = of ogresses; rudantiinaam = crying; duHkhaartaanaam = being tormented by grief.

"In a short while here in every house I can definitely hear the sound of ogresses crying being tormented by grief."

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सान्धकारा हतद्योता हतराक्षसपुङ्गवा ।
भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः ॥ ५-२६-३२

32. la~Nkaa purii = the city of Lanka; bhavishhyati = will become; nirdagdhaa = burnt; raamasaayakaiH = by Rama's arrows; saandhakaaraa = together with darkness; hadadyotaa = with destroyed lustre; hata raakshasa pu~Ngavaa = with killed best ogres.

"The city of Lanka will become burnt by Rama's arrows together with darkness, with destroyed luster with killed best ogres."

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यदि नाम स शूरो मां रामो रक्तान्तालोचनः ।
जानीयद्वर्तमानां हि रावणस्य निवेशने ॥ ५-२६-३३

33. saH raamaH = that Rama; shuuraH = a strong man; raktaanta lochanaH = with red eye corners; yadi naama jaaniiyaat = will he know; maam = me; vartamaanaam = to be living; niveshane = in the house; raavaNasya = of Ravana.

"Will that Rama who is a strong man with red eye corners know me to be in the house of Ravana."

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अनेन तु नृशंसेन रावणेनाधमेन मे ।
समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः ॥ ५-२६-३४
स च मे विहितो मृत्युरस्मिन् दुष्टे न वर्तते ।

34. yaH = whatever; samayaH = time; nirdishhTa = ordered; anena raavaNena = by this Ravana; nR^ishaMsena = who is cruel; adhamena = (and) vilest of men; ayam = this; kaalaH = time; aagataH = has come; me = to me; saH mR^ityuH = that death; vihitaH = decreed; me = to me; na vartate = does not hold good; asmin dushhTe = in the matter of this evil one.

"Whatever time has been ordered by this cruel and vilest of men Ravana, this time has come to me. That death decreed to me does not hold good to this evil one (Ravana)."

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अकार्यं ये न जानन्ति नैरृताः पापकारिणः ॥ ५-२६-३५
अधर्मात्तु महोत्पातो भविष्यति हि सांप्रतम् ।
नैते धर्मं विजानन्ति राक्षसाः पिशिताशनाः ॥ ५-२६-३६

35; 36. ye nairR^itaaH = Whoever ogres; paapakaariNaH = who are sinners; naa jaanati = do not know; akaaryam = what should not be done; adharmaattu = due to their unrighteousness; saaMpratam = now; bhavishhyati = there will be; mahotpaataH = a great calamity; ete = these; raakshasaaH = ogres; pishitanaashanaaH = who are meat eaters; na jaanati = do not know; dharmam = virtue.

"Whoever sinful ogres who do not know what should not be done, due to their unrighteousness now there will be a great calamity. These meat eating ogres do not know virtue."

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ध्रुवं मां प्रातराशार्थे राक्षसः कल्पयिष्यति ।
साहं कथं करिष्यामि तं विना प्रियदर्शनम् ॥ ५-२६-३७
रामम् रक्तान्तनयनमपश्यन्ती सुकुःखिता ।

37. **raakshsaH** = an ogre; **dhruvam** = will definitely; **kalpayishhyati** = make; **maam** = me; **praataraasharthē** = for breakfast; **saa aham** = such I; **katham karishhyaami** = what should do; **tam vinaa** = without Rama; **priyadarshanam** = with pleasing appearance; **suduHkhitaa** = I am grieving a lot; **apashyantii** = not seeing; **raamam** = Rama; **raktaantanayanam** = with red eye corners.

"An ogre will definitely eat me for breakfast. What should such I do without Rama with pleasing appearance? I am grieving a lot not seeing Rama with red eye corners."

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यदि कश्चित् प्रदाता मे विषस्याद्य भवेदिह ॥ ५-२६-३८
क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना ।

38. **adya** = now; **kashchit bhavedyadi** = if there exists any one; **praadaataa** = (who is a) giver; **vishhasya** = of poison; **iha** = here; **patinaa vinaa** = (I) without husband; **kshipram** = quickly; **pashyeyam** = will see; **devam** = the god; **vaivasvatam** = Yama.

"Now if there exists any one who is a giver of poison here, I without husband quickly will see the god Yama."

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नाजानाज्जिवतीं रामः स मां लक्ष्मणपूर्वजः ॥ ५-२६-३९
जानन्तौ तौ न कुर्यातां नोर्वा हि मम मार्गणम् ।

39. **saH raamaH** = that Rama; **lakshmaNa puurvajaH** = elder to Lakshmana; **naajaanaat** = (may) not know; **maam** = me; **jiivatiim** = to be alive; **tau** = those two; **jaanantau** = knowing (me to be alive); **na kuryataam iti na** = it cannot be said that they will not do; **mama maargaNam** = my search; **uurdhvaam** = on earth;

"That Rama elder to Lakshmana may not know me to be alive. If those two know me to be alive, then it cannot be said that they will not do my search on earth."

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नूनं ममैव शोकेन स नीरो लक्ष्मणाग्रजः ॥ ५-२६-४०
देवलोकमितो यातस्त्यक्त्वा देहं महीतले ।

40. **lakshmaNaagrajaH** = the elder brother of Lakshmana; **saH** = that Rama; **viiraaH** = who is valiant; **mama shokenaiva** = due to grief of me; **tyaktvaa** = leaving; **deham** = the body; **mahiitale** = on earth; **yaataH** = has gone; **itaH** = from here; **devalokam** = to celestial world; **nuunam** = this is certain.

"That valiant Rama who is the elder brother of Lakshmana due to grief of me, leaving the body on earth has gone to celestial world. This is certain."

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धन्या देवाह सगन्धर्वाः सिद्धाश्च परमर्षयः ॥ ५-२६-४१

मम पश्यन्ति ये नाथं रामं राजीवलोचनम् ।

41. ye = whoever; pashyanti = is seeing; mama = my; naatham = husband; raamam = Rama; raajiiva lochanam = with eyes resembling a lotus flower; devaaH = (such) Devas; siddhaashcha = Siddhas; sagandhravaaH = together with Gandharvas; parmashhayaH = and great sages; dhanyaaH = are fortunate.

"Whoever is seeing my husband Rama with eyes resembling a lotus flower such Devas, Siddhas together with Gandharvas and great sages are fortunate."

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अथवा न हि तस्यार्थो द्कर्मकामस्य धीमतः ॥ ५-२६-४२

मया रामस्य राजर्षेर्भार्यया परमात्मनः ।

42. athavaa = or; tasya raamasya = to that Rama; dharmakaamasya = with a desire in virtuousness; dhiimataH = who is intelligent; raajarshheH = sage-king; paramaatmanaH = the supreme spirit; artham na = there is no use; mayaa = with me; bhaaryayaa = his wife.

"Or to that Rama with a desire in virtuousness, who is intelligent, a sage-king, the supreme spirit, there is no use with me, his wife."

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दृश्यमाने भवेत्प्रीतिः सौहृदं नास्त्यपश्यतः ॥ ५-२६-४३

नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति ।

43. priitiH bhavet = friendly disposition will occur; dR^ishyamaane = in what is being seen; naasti = there is no; sauhR^idam = friendship; apashyataH = to one who does not see; kR^itaghnaaH = ungrateful ones; naashayanti = destroy (friendship); raamaH tu = but Rama; na naashayishhyati = will not destroy friendship.

"Friendly disposition will occur in what is being seen. There is no friendship to one who does not see. Ungrateful ones destroy friendship. But Rama will not destroy friendship."

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किं नु मे न गुणाः केचित्किं वा भाग्यक्षयो मम ॥ ५-२६-४४

याहं सीदामि रामेण हीना मुख्येन भामिनी ।

44. aham = I; yaa = who; bhaaminii = is a woman; siidaami = (who is) perishing; mukhyena raameNa vinaa = without the chief Rama; me = to (such) me; na kiM nu = are there no; kechit guNaaH = good qualities; kiM vaa = or; mama = (has) my; bhaagyakshayaH = fortune diminished.

"I who is a woman who is perishing without the chief Rama to such me are there no good qualities or has my fortune diminished."

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श्रयो हि हीवितान्मर्तुं विहीनाया महात्मनः ॥ ५-२६-४५

रामादक्लिष्टचारित्राच्छूराच्छत्रुनिर्हणात् ।

45. vihiinaayaaH = deprived; raamaat = from Rama; aklishhTa chaaritraat = with untroubled reputation; shuuraat = a warrior; shatrunibarhaNaat = annihilator of enemies; mahaatmanaH = a great soul; me = to (such) me; jiivitaat = more than living; martuH = death; shreyaH = is good.

"To me who is deprived of Rama with untroubled reputation, a warrior, annihilator of enemies, a great soul, more than living, death is good."

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अथवा न्यस्तशस्त्रौ तौ वने मूलफलाशिनौ ॥ ५-२६-४६
भ्रातरौ हि नरश्रेष्ठौ संवृत्तौ वनगोचरौ ।

46. **athavaa** = or; **tau bhraatarau** = those two brothers; **narashresThau** = best among men; **nyasta shastrau** = giving up weapons; **vane** = in the forest; **saMvR^ittau** = (may have) become; **vanagocharau** = dwellers of forest; **muulaphalaashanau** = eating roots and fruits.

"Or those two brothers who are best among men giving up weapons in the forest may have become dwellers of forest eating roots and fruits."

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अथवा राक्षसेन्द्रेण रावणेन दुरात्मना ॥ ५-२६-४७
चद्मना घातितौ शूरौ भ्रातरौ रामलक्ष्मणौ ।

47. **athavaa** = or; **raamalakshmaNau** = Rama and Lakshmana; **shuurau bhraatarau** = the warrior brothers; **ghaatitau** = (may have been) killed; **duraatmanaa** = by the evil soul; **raakshsendreNa raavaNena** = by king of ogres Ravana; **chadmanaa** = by deceit;

"Or Rama and Lakshmana the warrior brothers may have been killed by the evil soul king of ogres Ravana by deceit."

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साहमेवंगते काले मर्तुमिच्छामि सर्वथा ॥ ५-२६-४८
न च मे विहितो मृत्युरस्मिन् दुःखेऽपि वर्तते ।

48. **evam gate** = under such circumstances; **kaale** = (and time); **saa** = such; **aham** = I; **sarvathaa** = in all ways; **ichchhaami** = am desiring; **martum** = to die; **asmin dukhaH api** = even in this grief; **mR^ityuH** = death; **vihitaH na vartate** = is not bestowed (on me).

"Under such circumstances and time, such I in all ways am desiring to die. Even in this grief, death is not bestowed on me."

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धन्याः खलु महात्मानो मुनयस्त्यक्तकिल्बिषाः ॥ ५-२६-४९
जितात्मनो महाभागा येषां न स्तः प्रियाप्रिये ।

49. **mahaatmanaH** = great souled ones; **tyakta kilbishhaaH** = with abandoned sins; **jittatmanaH** = with a conquered mind; **mahaabhaagaaH** = those with great fortune; **munayaH** = sages; **dhanyaaH khalu** = are indeed fortunate; **yeshhaam** = to whom; **na staH** = there is no; **priyaapriye** = pleasure or displeasure.

"Great souled ones with abandoned sins, with a conquered mind, those with great fortune, sages are indeed fortunate to whom there is no pleasure and displeasure."

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प्रियान्न संभवेद्दुःखमप्रियादधिकं भयम् ॥ ५-२६-५०
ताभ्यां हि ये वियुज्यन्ते नमस्तेषां महात्मनाम् ।

50. **priyaat** = from pleasure; **duHkham** = sorrow; **apriyaat** = (and) from displeasure; **adhikam bhayam** = great fear; **na sambhavet** = do not occur (to great souls); **ye** = whoever; **viyujyante** = are separated; **taabhyaam** = from pleasure and displeasure; **namaH** = (my) obeisance; **teshhaam mahaatmaanaam** = to such great souls.

"From pleasure sorrow and from displeasure great fear do not occur to great souls. Whoever are separated from pleasure and displeasure, my obeisance to such great souls."

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साहंत्युक्ता प्रियेणैव रामेन विदितात्मना ॥ ५-२६-५१

प्राणांस्त्यक्ष्यामि पापस्य रावनस्य गता वशम् ।

51. **tyaktaa** = left; **priyeNaiva raameNa** = by dear Rama; **viditaatmanaa** = with a well known mind; **vasham gataa** = coming under the control; **paapasya** = of sinful one; **raavaNasya** = of Ravana; **saa aham** = such I; **tyakshaami** = will leave; **praaNaan** = breath of life.

"Left by dear Rama with a well known mind coming under the control of sinful Ravana, such I will leave breath of life."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षड्विंशः सर्गः

Thus completes 26th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 27 Verses converted to UTF-8, Nov 09

Introduction

In this chapter an ogress named Trijata describes her dream. She dreams of Sri Rama triumphs and the oge Ravana is conquered.

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इत्युक्ताह सीतया घोरं राक्षस्यः क्रोधमूर्छिताः ।

काश्चिज्जगमुस्तदाख्यातुं रावणस्य दुरात्मनः ॥ ५-२७-१

1. iti = thus; uktaaH = spoken to; siitayaa = by Seetha; raakshasyaH = ogresses; krodha muurchhitaaH = swooned with anger; ghoram = terribly; kaashchit = some; jagmuH = went; aakhyaatum = to tell; tat = that; raavaNasya = to Ravana; duraatmanaH = the evil minded one.

Thus spoken to by Seetha, ogresses swooned with anger terribly. Some went to tell that to Ravana the evil minded one.

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ततः सीतामुपागम्य राक्षस्यो घोरदर्शनाः ।

पुनः पुरुषमेकार्थमनर्थार्थमथाब्रुवन् ॥ ५-२७-२

2. tataH = thereafter; raaksasyaH = ogresses; ghora darshanaaH = with a terrible appearance; upaagamya = neared; siitaam = Seetha; atha = then; punaH = again; abruvan = spoke; anarthaartham = (words of) evil purpose; ekkartham = with a single meaning; parushham = (which were) harsh.

Therafter ogresses with a terrible appearance neared Seetha and ten agin spoke words of evil purpose, with a single meaning and which were harsh.

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अद्येदानीं तवानार्ये सीते पापविनिश्चये ।

राक्षस्यो भक्षयिष्यन्ति मांसमेतद्यथासुखम् ॥ ५-२७-३

3. **anaarye** = O ignoble one!; **paapavinishchaye** = O one with sinful resolve!; **siite** = O Seetha; **adya** = today; **idaaniim** = at this moment; **raakshasyaH** = ogresses; **bhakshayishhyanti** = will eat; **etat** = this; **tava** = your; **maaMsam** = flesh; **yathhasukham** = according to comfort.

"O ignoble one! O one with a sinful resolve! O Seetha! Today at this moment ogreeses will eat this your flesh according to comfort."

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सीतां ताभिरनार्याभिर्दृष्ट्वा संतर्जितां तदा ।
राक्षसी त्रिजटा वृद्धा शयाना वाक्यमब्रवीत् ॥ ५-२७-४

4. **tadaa** = then; **dR^iSTvaa** = seeing; **siitaam** = Seetha; **saMtarjitaam** = frightened; **taabhiH anaaryaabhiH** = by those evil ones; **raakshasii** = an ogress; **trijaTaa** = (named) Trijata; **shayanaa** = sleeping (till then); **abraviit** = spoke; **vaakyam** = (these) words.

Then, seeing Seetha frightened by those evil ones, an ogress named Trijata, sleeping till then, spoke these words.

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आत्मानं खादतानार्या न सीतां भक्षयिष्यथ ।
जनकस्य सुतामिष्टां सुन्नषां दशरथस्य च ॥ ५-२७-५

5. **anaaryaaH** = O evil ones! **khaadata** = eat; **aatmaanam** = your selves; **na bhakshayishhyatha** = you will not eat; **siitaam** = Seetha; **ishhTaam sutaam** = dear daughter; **janakasya** = of king Janaka; **snushhaam cha** = and daughter-in-law; **dasarathasya** = of king Dasaratha.

"O evil ones! Eat your selves. You will not eat Seetha who is the dear daughter of king Janaka and daughter-in-law of king Dasaratha."

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स्वप्नो ह्यद्य मया दृष्टो दारुनो रोमहर्षणः ।
राक्षसानामभावाय भर्तुरस्या भवाय च ॥ ५-२७-६

6. **adya** = now; **svapnaH** = a dream; **daaruNaH** = (which is) terrible; **romaharshhaNaH** = causing the hairs to stand erect; **abhaavaaya** = for the destruction; **raakshasaanaam** = of ogres; **bhavaaya** = for the welfare; **asyaaH bhartuH** = of Her husband; **dR^iShTaH** = has been seen; **mayaa** = by me.

"Now a dream which is terrible, causing the hairs to stand erect for the destruction of ogres and for the welfare of Her husband, has been seen by me."

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एवमुक्तास्त्रिजटया राक्षस्यः क्रोधमूर्छिताः ।
सर्वा एवाब्रुवन्भीतास्त्रिजटां तामिदं वचः ॥ ५-२७-७

7. **evam** = thus; **uktaaH** = spoken to; **trijaTayaa** = by Trijata; **sarvaaH eva** = all; **raakshasayaH** = ogresses; **bhiitaaH** = were frightened; **abruvan** = (and) spoke; **taam trijaTaaM** = to that Trijata; **idam** = this; **vachaH** = sentence.

Thus spoken to by Trijata all ogresses were frightened and spoke to that Trijata these words.

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कथयस्व त्वया दृष्टः स्वप्नोऽयं कीदृशो निशि ।

तासां श्रुत्वा तु वचनं राक्षसीनां मुखाच्च्युतम् ॥ ५-२७-८

उवाच वचनं काले त्रिजटा स्वप्नसंश्रितम् ।

8. kiidR^ishii = of what kind; ayam svapnaH = (is) this dream; dR^ishhTaH = seen; tvayaa = by you; kathayasva = tell (us); shrutvaa = listening; vachanam = (to the) utterance; chyutam = (that) came forth; mukhaat = from the mouths; taasaam raakshasiinaam = of those ogresses; trijaTaa = Trijata; uvaacha = spoke; kaale = at that time; vachanam = (this) word; svapna saMshritam = relating to the dream.

"Of what kind is this dream seen by you. Tell us". Listening to this utterance that came forth from the mouths of those ogresses, Trijata spoke at that time this word relating to the dream.

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गजदन्तमयीं दिव्यां शिबिकामन्तरिक्षगाम् ॥ ५-२७-९

युक्तां हंससह्णेण स्वयमास्थाय राघवः ।

शुक्लमाल्याम्बरधरो लक्ष्मणेन सहागतः ॥ ५-२७-१०

9;10.raaghavaH = Rama; shuklamaalyaambara dharaH = wearing white garlands and clothes; antarikshagaam = passing through the sky; svayam aasthaaya = Himself ascending; shibikaam = a palanquin; gajadantamayiim = made of ivory; yuktaam = tied; haMsa sahasreNa = with a thousand swans; aagataH = arrived; lakshmaNena saha = along with Lakshmana.

"Rama wearing white garlands and clothes passing through the sky, Himself ascending a palanquin made of ivory tied with a thousand swans, arrived along with Lakshmana."

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स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता ।

सागरेण परिक्षिप्तं स्वेतं पर्वतमास्थिता ॥ ५-२७-११

11. adya = now; dR^ishhTaa = (it has been) seen; mayaa = by me; svapne = in the dream (that); siitaa cha = Seetha also; shuklaambaraavR^itaa = wearing white clothes; aasthitaa = was sitting; shvetam parvatam = on a white mountain; parikShiptam = surrounded; saagareNa = by the ocean.

"Now it has been seen by me in the dream that Seetha also wearing white clothes was sitting on a white mountain surrounded by the ocean."

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रामेण संगता सीता भास्करेण प्रभा यथा ।

राघवश्च मया दृष्टश्च तुर्दष्टं महागजम् ॥ ५-२७-१२

12. siitaa = Seetha; saMgataa = came together; raameNa = with Rama; prabhaa yathaa = like the light; bhaaskareNa = with the Sun; raamashcha = Rama also; mayaa dR^ishhTaH = was seen by me; aaruuDhaH = (to be) mounted; mahaagajam = on a great elephant; chaturdraShTram = with four tusks; shailasaMkaasham = equalling a mountain; chachaara = (and) wandered; saha lakshmanaH = together with Lakshmana.

"Seetha came together with Rama like the light with the Sun. Rama also was seen by me to be mounted on a great elephant with four tusks and equalling a mountain and Rama wandered together with Lakshmana."

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ततस्तौ नरशार्दूलौ दीप्यमानौ स्वतेजसा ॥ ५-२७-१३

शुक्लमाल्याम्बरधरौ जानकीं पर्युपस्थितौ ।

13. tataH = thereafter; diipyamaanau = shining; svatejasaa = with their own radiance; shuklamaalyaambara dharau = wearing white garlands and clothes; tau = those two; narashaarduulau = best among men (Rama and Lakshmana); paryupasthitau = neared; jaanakiim = Seetha.

"Thereafter shining with their own radiance, wearing white garlands and clothes, those two best among men Rama and Laksmana neared Seetha."

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ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः ॥ ५-२७-१४

भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता ।

14. tataH = Thereafter; jaanakii = Seetha; aashritaa = rested on; skandham = the upper part of back; dantinaH = of elephant; aakaashasthasya = in the sky; parigR^ihiitasya = taken; bhartraa = by Her husband Rama; agre = to the front; tasya nagasya = of that mountain;

"Thereafter Seetha rested on the upper part of back of elephant in the sky; taken by Her husband Rama to the front of that mountain."

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भर्तुरङ्कात्समुत्पत्य ततः कमललोचना ॥ ५-२७-१५

चन्द्रसूर्यौ मया दृष्टा पाणिना परिमार्जती ।

15. tataH = thereafter; mayaa dR^ishhTaa = it has been seen by me (that); kamalalochanaa = Seetha with eyes like lotuses; samutpatya = has risen up; a~Nkaat = from the lap; bahrtuH = of Her husband; parimaarjatii = gently touched; chandra suuryau = the Moon and the Sun; paaNinaa = with Her hand.

"Thereafter it has been seen by me that Seetha with eyes like lotuses has risen up from the lap of Her husband and gently touched the Moon and the Sun with Her hand."

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ततस्ताभ्यां कुमारभ्यामास्थितः स गजोत्तमः ॥ ५-२७-१६

सीतया च विशालाक्ष्या लङ्काया उपरिस्थितः

16. tataH = thereafter; saH gajottamaH = that best elephant; aasthitaH = ascended; taabhyaam kumaaraabhyaam = by those princes; siitayaa cha = and by Seetha; vishaalakshyaa = with wide eyes; stitaH = stood; upari = on the top; la~NkayaaH = of Lanka.

"Thereafter that best elephant ascended by those princes Rama and Lakshmana and by Seetha with wide eyes stood on the top of Lanka."

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पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम् ॥ ५-२७-१७

इहोपयातः काकुत्सः सीतया सह भार्य या ।

17. kaakutthsaH = Rama; bhaaryayaa siitayaa saha = together with wife Seetha; svayam = Himself; iha upayaataH = came here; rathena = in a chariot; paaNDurarShabhaH yuktena aShTa yujaa = tied with eight white bulls;

"Rama together with wife Seetha, Himself came here in a chariot tied with eight white bulls."

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लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान् ॥ ५-२७-१८
आरुह्य पुष्पकं दिव्यं विमानं सूर्यसन्निभम् ।
उत्तरां दिशमालोक्य जगाम पुरुष्तमः ॥ ५-२७-१९

18;19. viiryavaan = The valorous; puruShottamaH = best among men Rama; saha = together; bhraatraa lakshmaNena saha = with brother Lakshmana; siitayaa = (and) with Seetha; aaruhya = ascended; divyam = wonderful; puShpakam vimaanam = Pushpaka aeroplane; suurya sannibham = equalling the Sun; jagaama = went; aalokya = beholding; uttaraam disham = northern direction.

"The valorous best among men Rama together with brother Lakshmana and with Seetha ascended wonderful Pushpaka aeroplane equalling the Sun, went in the northern direction."

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एवं स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः ।
लक्ष्मणेन सह भ्रात्रा सीतया सह राघवः ॥ ५-२७-२०

20. raamaH = Rama; viShNuparaakramaH = with strength equalling that of Lord Vishnu; raaghavaH = born in Raghu's dynasty; saha = together; bhraatraa lakshmaNena = with brother Lakshmana; siitayaa = (and) with Seetha; dR^iShTaH = has been seen; mayaa = by me; evam = thus; svapne = in the dream.

"Rama with strength equalling that of Lord Vishnu, born in Raghu's dynasty together with brother Lakshmana and with Seetha has been seen by me thus in the dream."

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न हि रामो महातेजाः शोक्यो जेतुं सुरासुरैः ।
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनैरिव ॥ ५-२७-२१

21. raamaH = Rama; mahaatejaaH = with great glory; na shakyaH = is not possible; jetum = to be defeated; suraiH = by Suras; raakshasairvaapi = or by ogres; anvairvaa = or by others; svargaH iva = like heaven; paapajanaiH = by sinners.

"Rama with great glory is not possible to be defeated by Suras or by ogres or by others like heaven not being conquerable by sinners."

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रावणश्च मया दृष्टः क्षितौ तैलसमुक्षितः ।
रक्तवासाह् पिबन् मत्तः करवीरकृतस्रजः ॥ ५-२७-२२

22. raavanashcha = Ravana also; dR^iShTaH = was seen; mayaa = by me; kshitau = on earth; tailasamukshitaH = sprinkled with oil; rakshavaasaaH = with red clothes; karaviira kR^ita srajaH = with garlands tied with Oleander flowers; piban = drinking oil; mattaH = intoxicated;

"Ravana also was seen by me on earth sprinkled with oil, with red clothes, with garlands tied with Oleander flowers, drinking oil and intoxicated."

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विमानात्पुष्पकादद्य रावणः पतितो भुवि ।

कृष्यमाणः स्त्रिया दृष्टो मुण्डः कृष्णाम्बरः पुनः ॥ ५-२७-२३

23. adya = now; raavaNa = Ravana; patitaH = fallen down; bhuvi = (on to) earth; puShpakaat vimaanaat = from Pushpaka aeroplane; muNDaH = having the head shaved; kR^iShNaambaraH = wearing black clothes; punaH = again; dR^iShTaH = was seen; kR^iShyamaaNaH = (to be) pulled; striyaa = by a woman.

"Now Ravana fallen down on to earth from Pushpaka aeroplane having the head shaved, wearing black clothes again was seen to be pulled by a woman."

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रथेन खरयुक्तेन रक्तमाल्यानुलेपनः ।

पिबंस्तैलं हसन्तन् भ्रान्तचित्ताकुलेन्द्रियः ॥ ५-२७-२४

24. rakta maalyaanulepanaH = Wearing red garlands and unguents; piban = drinking; tailam = oil; hasan = laughing; nR^ityan = dancing; bhraanta chitta = with a confused mind; akulendriyaH = with agitated senses; rathena = (Ravana went) by a chariot; kharayuktena = tied by donkeys;

"Wearing red garlands and unguents, drinking oil, laughing, dancing, with a confused mind, with agitated senses, Ravana went by a chariot tied by donkeys."

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गर्दभेन ययौ शीघ्रं दक्षिणां दिशमास्थितः ।

पुनरेव मया दृष्टो रावणो राक्षसेश्वरः ॥ ५-२७-२५

पतितोऽवाक्छिरा भूमौ गर्दभाद्भयमोहितः ।

25. aasthitaH = undertaking; dakshinaam disham = southern direction; yayau = (Ravana) went; shiighram = quickly; gardhabena = by a donkey; punareva = again; ma dR^iShTaH = it was seen by me; raakshasesvaraH = (that) the king of ogres; raavaNaH = Ravana; bhaya mohitaH = stupefied with fear; patitaH = fell down; gardhabaat = from the donkey; avaakchiraaH = with head down.

"Undertaking southern direction, Ravana went quickly by a donkey. Again it was seen by me that the king of ogres Ravana stupefied with fear, fell down from the donkey with head down."

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सहसोत्थाय संभ्रान्तो भयार्तो मदविह्वलः ॥ ५-२७-२६

उन्मत्त इव दिग्वासा दुर्वाक्यं प्रलपन् बहु ।

दुर्गन्धं दुस्सहं घोरं तिमिरं नरकोपमम् ॥ ५-२७-२७

मलपङ्कं प्रविश्याशु मग्नस्तत्र स रावणः ।

26; 27. saH raavaNaH = that Ravana; utthaaya = rising up; sahasaa = quickly; saMbhraantaH = together with perplexity; bhayaartaH = distressed with fear; madavihvala = excited by passion; digvaasaa = being naked; unmattaH iva = like a mad man; praplapan = prattling; bahu durvaakyam = many bad words; pravishya = entering; malapapa~Nkam = dirt; durgandham = with a bad smell; dussaham = intolerable; ghoram = horrible; timiram = dark; narakopamam = like hell; ashu = quickly; magnaH = sank; tatra = in that.

"That Ravana rising up quickly, together with perplexity, distressed with fear, excited by passion, being naked, like a mad man, prattling many bad words, entering dirt with a bad smell,

which was intolerable, horrible, dark, like the hell and quickly sank in that."

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कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी ॥ ५-२७-२८
काळी कर्दमलिप्ताङ्गी दिशं याम्यां प्रकर्षति ।

28. **pramadaa** = a woman; **raktavaasinii** = with red clothes; **kaLii** = who was black; **kardamaliptaa~Ngii** = with body smeared with dirt; **badhvaa** = tying; **dashagriivam** = Ravana; **kaNThe** = by the throat; **prakarShati** = was pulling him; **yaamyam disham** = in southern direction.

"A woman with red clothes, who was black, with body smeared with dirt, tying Ravana by the throat, was pulling hiim in southern direction."

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एवं तत्र मया दृष्टह् कुम्भकर्णो निशाचरः ॥ ५-२७-२९
रावणस्य सुताः सर्वे दृष्टास्तैलसमुक्षिताः ।

29. **tatra** = in that (dream); **nishaacharaH** = the ogre; **kumbhakarNaH** = Kumbhakarna; **dR^iShTaH** = has been seen; **evam** = thus; **mayaa** = by me; **sarve** = all; **raavaNasya** = Ravana's; **sutaaH** = sons; **dR^iShTaaH** = have been seen; **tailasamukshitaH** = to be sprinkled with oil.

"In that dream the ogre Kumbhakarna has been seen thus by me. All Ravana's sons have been seen to be sprinkled with oil."

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वराहेण दशग्रीवः शिंशुमारेण चेन्द्रजित् ॥ ५-२७-३०
उष्ट्रेण कुम्भकर्णश्च प्रयाता दक्षिणां दिशम् ।

30. **dashagriivaH** = Ravana; **varaahaNa** = by a pig; **indrajit** = Indrajit; **shiMshumaareNa cha** = by a porpoise; **kumbhakarNaH** = Kumbhakarna; **uShtreNa cha** = by a camel; **prayaataaH** = set out; **dakshiNaam disham** = in southern direction.

"Ravana by a pig, Indrajit by a porpoise, Kumbhakarna by a camel set out in southern direction."

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एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीषणः ॥ ५-२७-३१
शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः ।

31. **tatra** = among those; **vibhiiShaNaaH** = Vibhishana; **ekaH** = is the only one; **dR^iShTaH** = (who) has been seen; **mayaa** = by me; **shvetachchhatraH** = to be having a white umbrella; **shuklamaalyaambaradharaH** = wearing white garlands and clothes; **shuklagandhaanulepanaH** = anointing body with white unguents.

"Among those Vibhishana is the only one who has been seen by me to be having a white umbrella, wearing white garlands and clothes and anointing body with white unguents."

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शङ्खदुन्दुभिनिर्घोषैर्नृत्तगीतैरलङ्कृतः ॥ ५-२७-३२
आरुह्य शैलसंकाशं मेघस्तनितनिस्वनम् ।

चतुर्थन्तं गजं दिव्यमास्ते तत्र विभीषणः ॥ ५-२७-३३

चतुर्भिः सचिवैः सार्धं वहायसमुपस्थितः ।

32;33. vibhiiShaNaH = Vibhishana; tatra aste = is there; alakR^itaH = adorned sha~NkadundubhiniroghoShaiH = with the sound of conch shells and kettledrums; nR^itta giitaiH = with dances and songs; aaruhya = ascended; divyam gajam = a best elephant; shailasaMkaasham = equalling a mountain; meghastanitanisvanam = with the sound of a thundering cloud; chaturdantam = with four tusks; uoasthitaH = (he) approached; vaihaayasam = the sky; chaturbhiH sachivaiH saartham = together with four ministers.

"Vibhishana is there adorned with the sound of conch shells and kettledrums, with dances and songs, ascended a best elephant equalling a mountain with the sound of a thundering cloud, with four tusks. He approached the sky together with four ministers"

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समाजश्च मया दृष्टो गीतवादित्रनिःस्वनः ॥ ५-२७-३४

पिबतां रक्तमाल्यानां रक्षसां रक्तवाससाम् ।

34. samaajashcha = an assembly also; rakshasaam = of ogres; pibataam = drinking (oil); raktamaalyaanaam = wearing red garlands; raktvaasasaam = with red clothes; giitavaaditraniHsvanaH = with the sound of songs and musical instruments; dR^iShTaH = has been seen; mayaa = by me.

"An assembly also of ogres drinking oil and wearing red garlands, with red clothes, with the sound of songs and musical instruments has been seen by me."

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लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा ॥ ५-२७-३५

सागरे पतिता दृष्टा भग्नगोपुरतोरणा ।

35. iyam = this; ramyaa = beautiful; la~Nkaa purii cha = city of Lanka also; dR^iShTaa = has been seen; savaajirathaku~njaraaH = together with horses and elephants; bhagnagopuratoraNa = with broken gates and arches; patitaa = fallen down; saagare = in the ocean.

"This beautiful city of Lanka has also been seen together with horses and elephants with broken gates and arches fallen down in the ocean."

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लङ्का दृष्टा मया स्वप्ने रावणेनाभिरक्षिता ॥ ५-२७-३६

दग्धा रामस्य दूतेन वानरेण तरस्विना ।

36. la~Nkaa = Lanka; abhirakshitaa = protected; raavaNena = by Ravana; dR^iShTaa = has been seen; mayaa = by me; svapne = in the dream; dagdhaa = to be burnt; vaanreNa = by a Vanara; raamsya duutena = (who is) a messenger of Rama; tarasvinna = (who is) a quick one;

"Lanka protected by Ravana has been seen by me in the dream to be burnt by a quick Vanara who is a messenger of Rama."

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सीत्वा तैलं प्रनृत्ताश्च प्रहसन्त्यो महास्वनाः ॥ ५-२७-३७

लङ्कायाण् भस्मरूक्षायां सर्वा राक्षसयोषितः ।

37. la~Nkaayaam = in Lanka; bhasmaruukshaayaam = horrible with ash; sarvaaH = all; raakshasa striyaH = ogresses; piitvaa = (were) drinking; tailam = oil; prahasantyaH = laughing heartily; mahaasvanaaH = with a great noise; pranR^ittaaH cha = and also dancing a lot.

"In Lanka horrible with ash, all ogresses were drinking oil, laughing heartily with a great noise and also dancing a lot."

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कुम्भकर्णदयश्चेमे सर्वे राक्षसपुङ्गवाः ॥ ५-२७-३८

रक्तं निवसनं गृह्य प्रविष्टा गोमयहृदे ।

38. ime sarve = all these; raakshsapu~NgavaaH = best among ogres; kumbhakarNaadayaH = (such as) Kumbhakarna and others; gR^ihya = taking; raktam = a red; nivasanam = cloth; praviShTaaH = entered; gomayahrade = a hole filled with cow dung.

"All these best among ogres such as Kumbhakarna and others taking a red cloth entered a hole filled with cow dung."

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अपगच्छत नश्यध्वं सीतामाप्नोति राघवः ॥ ५-२७-३९

घातयेत्परमामर्षी युष्मान् सार्धं हि राक्षनैः ।

39. apagachchha = go away; nashyadhvam = be destroyed; raaghavaH = Rama; aapnoti = will get; siitaam = Seetha; paramaamarShii = with a great anger; yuShmaan ghaatayet = He will get you killed; raakshasaiH saartham = together with (other) ogres.

"Go away! Be destroyed! Rama will get Seetha. With a great anger He will get you killed together with other ogres."

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प्रियां बहुमतां भार्या वनवासमनुव्रताम् ॥ ५-२७-४०

भर्त्सितां तर्जितां वापि नानुमंस्यति राघवः ।

40. raaghavaH = Rama; na anumaMsyati = will not approve; bharsitaam = frightening; tarjitaam vaapi = or threatening; priyaam bhaaryaam = His dear wife; bahumataam = who is highly valued (by Him); anuvrataam = who followed Him; vanavaasam = to live in forest.

"Rama will not approve frightening or threatening His dear wife who is highly valued by Him, who followed Him to live in the forest."

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तदलं क्रूरवाक्यैश्च सान्त्वमेवाभिधीयताम् ॥ ५-२७-४१

अभियाचाम वैदेहीमेतद्धि मम रोचते ।

41. tat = for that reason; alam = enough; kruura vaakyaiH = of cruel words; saantvameva = gentle words indeed; abhidiiyataam = be said; abhiyaachaama = (let us) request; vaidehiim = Seetha; etaddhi = this; rochate = is agreeable; me = to me.

"For that reason, enough of cruel words. Gentle words indeed be said. Let us request Seetha. This is agreeable to me."

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यस्यामेवंविधः स्वप्नो दुःखितायां प्रदृश्यते ॥ ५-२७-४२

सा दुःखैर्विविधैर्मुक्ता प्रियं प्राप्नोत्यनुत्तमम् ।

42. **yasyaam** = which woman; **duHkhitaayaam** = while being sorrowful; **evaMvidhaH** = such type; **svapnaH** = (of) dream; **pradR^ishyate** = has been seen; **saa** = that woman; **muktaa** = being released; **vividhaiH duHkhaiH** = from various sorrows; **praapnoti** = will get; **anuttamam** = unsurpassed; **priyam** = pleasure.

"Which woman while being sorrowful, such type of dream has been seen, that woman being released from various sorrows, will get unsurpassed pleasure."

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भर्त्सितामपि याचध्वं राक्सस्यः किं विवक्षया ॥ ५-२७-४३

राघवाद्धि भयं घोरं राक्षसानामुपस्थितम् ।

43. **raakshasyaH** = O ogresses! **yaachadhvam** = entreat (Her); **bhartsitaamapi** = who has been frightened; **kim** = what (is the use); **vivakshayaa** = with desire to speak; **raaghavaat** = from Rama; **ghoram bhayam** = a horrible fear; **upasthitam** = has come; **raakshasaanaam** = to ogres;

"O ogresses! Entreat Seetha who has been frightened. What is the use with a desire to speak. From Rama a horrible fear has come to ogres."

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प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ॥ ५-२७-४४

अलमेषा परित्रारं राक्षस्यो महातो भयात् ।

अपि चास्या विशालाक्ष्या न किञ्चिदुपलक्षये ॥ ५-२७-४५

विरूपमपि चाङ्गेषु सुसूक्ष्ममपि लक्षणम् ।

44;45. **raakshasyaH** = O ogresses!; **eShaa** = this; **maithilii** = Seetha; **janakaatmajaa** = daughter of Janaka; **praNipaata prasannaa** = pleased with prostration; **alam** = is competent; **paritraatum** = to protect; **mahataH** = (from) great; **bhayaat** = danger. **apicha** = and also; **na upalashaye** = I do not see; **asyaaH** = in Her; **vishaalaakshyaa** = who is wide eyed; **a~NgeShu** = in Her limbs; **susuuskhmamapi** = even a minute; **viruupam lakshaNam** = misshapen characteristic; **kiMchidapi** = even insignificant (one).

"O ogresses! This Seetha daughter of Janaka, pleased with prostration is competent to protect us from great danger. And also I do not see in Her who is wide eyed, in Her limbs even a minute misshapen characteristic, even insignificant one."

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चायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम् ॥ ५-२७-४६

अदुःखार्हमिमां देवीं वैहायसमुपस्थिताम् ।

46. **chaayaavaiguNya maatraM** = (I see) an imperfection in complexion alone; **sha~Nke** = I doubt; **imaam deviim** = (that) this princess; **upasthitaam** = who came near; **vaihaayasam** = an aeroplane (in my dream); **aduHkhaarhaam** = who is not suited to sorrows; **upasthitam** = received; **duHkham** = sorrow.

"I see an imperfection in complexion alone. I doubt that this princess who came near an aeroplane in my dream, who is not suited to sorrows received sorrow."

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अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम् ॥ ५-२७-४७

राक्षसेन्द्रविनाशं च विजयं राघवस्य च ।

47. aham = I; pashyaami = am seeing; ardhasiddhiM tu = accomplished motive; vaidehyaaH = of Seetha; upasthitaam = coming near; raakshasendra vinaasham cha = the destruction of Ravana also; raaghavasya vijayaM cha = and victory of Rama (coming near).

"I am seeing Seetha coming near accomplishment of motive. I also see the destruction of Ravana also and victory of Rama coming near."

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निमित्तभूतमेतत्तु श्रोतुमस्या महत्प्रियम् ॥ ५-२७-४८

दृश्यते च स्फुरच्चक्षुः पद्मपत्रमिवायतम् ।

48. nimittabhuutam = being a cause; shrotum = to listen; mahat = (to) a great; priyam = pleasure; asyaaH = of Her; etat = this; purat = throbbing; chakshuH = eye; aayatam = long; padmapatramiva = like a lotus petal; dR^ishyate = is being seen (by me).

"Being a cause to listen to a great pleasure of Her, this throbbing eye long like a lotus petal is being seen my me."

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ईषच्च हृषितो वास्या दक्षिणाया ह्यदक्षिणः ॥ ५-२७-४९

अकस्मादेव वैदेह्या बहुरेकः प्रकम्पते ।

49. ekaH adakshiNaH baahuH = one left arm; t asyaaH dakshiNaayaaH vaidehyaaH = of this straight forward Seetha; akasmaadeva = suddenly; hR^iShitaH = has become erect; iiShat = slightly; prakampate = is trembling.

"One left arm of this strightforward Seetha suddenly has become erect and is slightly trembling."

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करेणुहस्तप्रतिमः सव्यश्चौरुरुत्तमः ॥ ५-२७-५०

वेपमानः सूचयति राघवं पुरतः स्थितम् ।

50. anuttamaH savyaH uuruH = (Seetha's) best left thigh; kareNuhastapratimaH = equal to an elephant's trunk; vepamaanaH = is trembling; suuchayati = indicating; raaghavam = Rama's; sthitam = is standing; purataH = in front (of Her).

"Seetha's best left thigh equal to an elephant's trunk is trembling indicating Rama's standing in front of Her."

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पक्षी च शाखानिलयं प्रविष्टः ।

पुनः पुनश्चोत्तमसान्त्ववादी ।

सुस्वागतं वाचमुदीरयानः ।

पुनः पुनश्चोदयतीव हृष्टः ॥ ५-२७-५१

51. pakshii cha = a bird also; praviShTaH = entering; shaakhaa nilayam = (its) dwelling place on a branch; punaH punashcha = again and again; uttamasaantvavaadii = speaking best consolating words; susvaagatam vaacham udiirayaanaH = telling heartily welcoming

words; hR^iShTaH = being delighted; punaH punaH = again and again; chodayatiiva = as though impelling (Seetha).

"A bird also entering its dwelling place on a branch again and again speaking best consoling words, is telling heartily welcoming words being delighted again and again, as though impelling Seetha."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तविंशः सर्गः

Thus completes 27th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Chapter [Sarga] 28 Verses converted to UTF-8, Nov 09

Introduction

Seetha recollects the time limit of two months given by Ravana and her vulnerability of being killed by him. After lamenting for a while, she tries to strangle herself to death with the braid of her hair. At that moment, a propitious omen never seen before appears on her person.

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सा राक्षसेन्द्रस्य वचो निशम्य ।
तद्रावणस्याप्रियमप्रियार्ता ।
सीता वितत्रास यथा वनान्ते ।
सिंहाभिपन्ना गजराजकन्या ॥ ५-२८-१

1. saa siitaa = that Seetha; nishamya = hearing; tat = those; apriyam = unpleasant; vachaH = words; raavaNasya = of Ravana; apriyaartaa = tormented by grief; apriyaartaa = tormented by grief; vitatraasa = was frightened; gajaraajakanyaa yathaa = like a tiny female-elephant; simhaabhipannaa = over powered by a lion; vanaante = in the middle of a forest.

That Seetha, hearing those unpleasant words of Ravana, tormented by grief, was frightened like a tiny female-elephant overpowered by a lion in the middle of a forest.

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सा राक्षसीमध्यगता च भीरु ।
वर्गिभिर्भृशं रावणतर्जिता च ।
कान्तारमध्ये विजने विसृष्टा ।
बालेव कन्या विललाप सीता ॥ ५-२८-२

2. saa siitaa = that Seetha; bhiiruH = who was fearful; raakSasii madhyagataa = who was situated in the middle of female-demons; raavaNatayitaacha = and threatened by Ravana; vaagbhiH = with his words; bhR^isham = galore; vilapaapa = lamented; baalaakanyaa

iva = like a young virgin; visR^iSTaa = who was left; vijane = lonely; kaantaara madhye = in the midst of a forest.

That fearful Seetha, who was situated in the middle of female-demons and also threatened by Ravana with his words galore, lamented (as follows) like a young virgin who was left lonely in the midst of a forest.

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सत्यं बतेदं प्रवदन्ति लोके ।
नाकालमृत्युर्भवतीति सन्तः ।
यत्राहमेवं परिभर्त्स्यमाना ।
जीवामि दीना क्षणमप्यपुण्या ॥ ५-२८-३

3. aham = I; apuNyaa = the impure; yatra = for which reason; paribhartyaamaanaa = I was threatened; evam = in this way; jiivaani = am surviving; kSaNamapi = even for an instant; diinaa = miserably; idam = this word; pravadanti = spoken; santaH = by saints; satyam = is true; akaalamR^ityuH = "untimely death; na bhavati = does not come; loke = in this world"; bata = how difficult!.

"Truly the saints affirm that untimely death does not come in the world, as I being impure am surviving even for an instant, though being threatened in this way."

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सुखाद्विहीनं बहुदुःखपूर्णं ।
मिदं तु नूनं हृदयं स्थिरं मे ।
विशीर्यते यन्न सहस्रधाद्य ।
वज्राहतं शृङ्गमिवाचलस्य ॥ ५-२८-४

4. idam = this; me = my hR^idayam = heart; nuunam = is surely; sthiram = hard; yat = for which reason; adya = today; na vishiiryate = (it) is not broken; sahasrathaa = into thousand pieces; achalasya shR^iN^gamiva = as a mountain-top; vajraahatam = struck by lightning.

"Though devoid of happiness and frequently full of sorrow, my heart must be hard indeed, in that it does not break into a thousand pieces today like a mountain-top struck by lightning."

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वैवास्ति दोषो मम नूनमत्र ।
वध्याहमस्याप्रियदर्शनस्य ।
भावं न चास्याहमनुप्रदातु ।
मलं द्विजो मन्त्रमिवाद्विजाय ॥ ५-२८-५

5. naivaasti = there is no; doSaH = fault; mama = of mine; atra = in this matter; aham = I; asmi = have become; vadhya = assassinable; asya = to this Ravana; apriya darshanasya = of disagreeable perception; aham = I; na alam = am not able; anupradhaatum = to give; asya = him; bhaavam = (my) affection; mamtramiva = like a mystical verse; advijaaya = to one not belonging to the twice-born classes; dvijaH = by a member of the twice-born class.

"There is no fault of mine in this matter. I have become killable at the hands of this demon of disagreeable perception. I am not able to give him my affection any more than a member of the twice-born classes would offer a mystical verse to one not belonging to the twice-born classes."

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नूनं ममाङ्गान्यचिरादनार्यः ।
शस्त्रैः शितैश्छेत्स्यति राक्षसेन्द्रः ।
तस्मिन्नागच्छति लोकनाथे ।
गर्भस्थजन्तोरिव शल्यकृन्तः ॥ ५-२८-६

6. **tasmin** = (If) Rama; **lokanaathe** = the ruler of the world; **anaagachchhati** = does not come; **anaaryaH** = the evil; **raakSasendraH** = king of Demons; **nuunam** = surely; **chhetsyati** = will cut off; **mama** = my; **aNGaani** = limbs; **shitaiH** = with sharpened; **shastraiH** = weapons; **shalya kR^intaH iva** = like a surgeon; **garbhasthajantoH** = a (lifeless) fetus situated in the womb.

"If Rama the Ruler of the world does not come here, the evil Ravana, the king of Demons will cut off my limbs with his sharpened weapons, even as a surgeon would cut the limbs of a lifeless fetus."

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दुःखं बतेदं मम दुःखिताया ।
मासौ चिरायाधिगमिष्यतो द्वौ ।
बद्धस्य वध्यस्य तथा निशान्ते ।
राजापराधादिव तस्करस्य ॥ ५-२८-७

7. **mama** = to me; **duHkhitaayaaH** = lamenting; **dvau** = two; **maasau** = mouths; **adhigamiSyataH** = will go upto; **chiraaya** = a long time; **nishaante iva** = as at the end of a night; **taskarasya** = a thief; **baddhhasya** = imprisoned; **vadhyasya** = and to be capitally punished; **raajaaparaadhaat** = under the detention orders of a king; (passes away in the instant case); **bata** = Alas! Idam = this; **duHkham** = is painful.

"To me lamenting, two months will go up to a long time, as at the end of a night a thief imprisoned and to be capitally punished under the detention orders of a king. Alas! This is painful."

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हा राम हा लक्ष्मण हा सुमित्रे ।
हा राममातः सह मे जनन्या ।
एषा विपद्याम्यहमल्पभाग्या ।
महार्णवे नौरिव मूढवाता ॥ ५-२८-८

8. **haa raama** = O; Rama; **haa lakSmaNa** = O; Lakshmana; **haa sumitraa** = O; Sumitra; **haa raama maataH** = O; Kausalya; **me jananyaa saha** = together with my mother; **eSaa** = this; **aham** = I; **alpabhagyaa** = of scanty fortune; **vipadyaami** = am going to be destroyed; **nauriva** = like a ship; **muuDha vaataa** = driven out of its course by a strong wind; **mahaarNave** = in a mighty ocean.

"O Rama, O Lakshmana, O Sumitra, O Kausalya! O mother! I, of a scanty fortune, am going to be destroyed, like a ship driven out of its course by a strong wind in a mighty ocean."

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तरस्विनौ धारयता मृगस्य ।
सत्त्वेन रूपं मनुजेन्द्रपुत्रौ ।

नूनं विशस्तौ मम कारणात्तौ ।
सिंहर्षभौ द्वाविव वैद्युतेन ॥ ५-२८-९

9. **sattvena** = by a being; **dhaarayataa** = who had possessed; **ruupam** = the form; **mR^igasya** = of a deer; **tau** = those two; **manujendra putrau** = sons of Dasaratha; **tarasvinau** = the energetic one; **nuunam** = were surely; **vishastau** = killed; **mama kaaraNaat** = for my sake; **dvau simharSabhau iva** = as two excellent lions; (killed); **vaidyutena** = by a flashing thunder bolt.

"In the disguise of a deer, those two energetic sons of Dasaratha were surely killed for my sake, as two excellent lions killed by a flashing thunderbolt."

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नूनं स कालो मृगरूपधारी ।
मामल्पभाग्यां लुलुभे तदानीम् ।
यत्रार्यपुत्रं विससर्ज मूढा ।
रामानुजं लक्ष्मणपूर्वजं च ॥ ५-२८-१०

10. **nuunam** = certainly; **saH** = that; **kaalaH** = Time-spirit; **mR^igarupadhaarii** = assuming the guise of a deer; **lulubhe** = allured; **maam** = me; **alpabhaagyaam** = having a poor fortune; **yatra** = at which time; **muuDhaa** = I; a stupid woman; **visasarja** = sent forth; **raamaanujam** = Lakshmana; **aaryaputramcha** = and the noble prince; **lakSmaNa puurvajam** = Rama the elder brother of Lakshmana.

"Certainly that Time-spirit, assuming the guise of a deer, allured me, a woman of poor fortune at that time and to whom I, a stupid woman, sent forth (far away) Lakshmana and the noble prince Rama the elder brother of Lakshmana."

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हा राम सत्यव्रत दीर्घबाहो ।
हा पूर्णचन्द्रप्रतिमानवक्त्र ।
हा जीवलोकस्य हितः प्रियश्च ।
वध्यां न मां वेत्सि हि राक्षसानाम् ॥ ५-२८-११

11. **haa raama** = O Rama; **satyavrata** = the strictly truthful man; **diirgha baaho** = the long-armed; **haa puurNa chandra ratimaana vaktra** = O the man whose face resembles the full-moon; **haa** = Alas!; **hitaH** = (you) who are well-disposed; **jiivalokasya** = of the world of living beings! **Na vetsi hi** = do not indeed know; **maam** = me; **vadhyaam** = to have been sentenced to death; **raakSasaam** = by the demons.

"O Rama, the strictly truthful man and the long-armed, O the man whose face resembles the full-moon! You, who are well-disposed of the world of living beings, do not indeed know me to have been sentenced to death by the demons."

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अनन्यदैवत्वमियं क्षमा च ।
भूमौ च शय्या नियमश्च धर्मे ।
पतिव्रतात्वं विफलं ममेदम् ।
कृतं कृतघ्नेष्विव मानुषाणाम् ॥ ५-२८-१२

12. **anayadaivatvam** = (My) not having a deity (other than my husband); **iyam** = this; **kSamaacha** = patience; **shayyaa** = my reposing; **bhuumau** = on the floor; **niyamashcha** = my restriction; **dharma** = in righteousness; **mama** = my; **pativrataatvam** = devotion to the husband; **idam** = all this; **viphalam** = has become a waste; **manuSyaaNaam kR^itamiva** = like a good act done by men; **kR^itaghneSu** = to ungrateful men.

"My not having a deity (other than my husband), this patience, my reposing on the floor, my restriction in righteousness, my devotion to the husband - all this has become a waste, like a good act done by men to ungrateful men becoming waste".

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मोघो हि धर्मश्चरितो मयायं ।
तथैकपत्नीत्वमिदं निरर्थम् ।
या त्वां न पश्यामि कृशा विवर्णा ।
हीना त्वया संगमने निराशा ॥ ५-२८-१३

13. **yaa** = I that person who; **na pashyaami** = is not seeing; **tvaam** = you; **niraashaa** = and who is not hopeful; **sangamane** = of coming into contact with you; **kR^ishaa** = who is emaciated; **vivarNaa** = and pale in complexion; **ayam** = this; **dharmaH** = righteous act; **charitaH** = performed; **mayaa** = by me; **moghaH his** = has indeed become a waste; **tathaa** = likewise; **idam** = this wife to you; **nirartham** = has become useless.

"For me who is not seeing you, who is bereft of you, who is not hopeful of coming into contact with you, who is emaciated and pale in complexion this righteous act performed by me has indeed become a waste. Likewise, this state of my being only one wife to you has become useless.."

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पितुर्निदेशं नियमेन कृत्वा वनान्निवृत्तश्चरितव्रतश्च ।
स्त्रीभिस्तु मन्ये विपुलेक्षणाभिस्त्वं रंस्यसे वीतभयः कृतार्थः ॥ ५-२८-१४

14. **kR^itvaa** = having fulfilled; **pituH** = your father's nidesham = command; **niyamena** = as per the order of his words; **charita vratashcha** = and observed your vow; **nivR^ittaH** = you return; **vanaat** = from the forest; **vita bhayaH** = fearlessly; **kR^itaarthaH** = and having accomplished your purpose; **manye** = I think; **ramsyase** = you will enjoy carnally; **vipulekSaNaabhiH** = with large-eyed; **striibhiH** = women.

"Having fulfilled your father's command as per the order of his words and observed your vow, you return from the forest fearlessly and having accomplished your purpose, I think you will enjoy carnally with large-eyed women."

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अहं तु राम त्वयि जातकामा चिरं विनाशाय निबद्धभावा ।
मोघं चरित्वाथ तपो व्रतञ्च त्यक्ष्यामि धिग्जीवितमल्पभाग्याम् ॥ ५-२८-१५

15. **raama** = O Rama!; **charitvaa** = having performed; **tapaH** = austerity; **vratamcha** = and vow; **mogham** = in vain; **aham tu** = I for myself; **nibaddha bhaavaa** = in whose was confined an affection for you; **with jaalakaamaa** = and who has fallen in love; **tvayi** = with you; **chiram** = for a long time; **vinaashaaya** = for (my own) destruction; **tyakSyami** = I can lose; **jaivitam** = my life; **dhik** = woe to me; **alpa bhaagyaam** = of my little fortune!.

"O Rama! Having performed austerity and vow in vain, I for myself who has fallen in love with you and in whose was confined an affection for you for a long time, for my own destruction, I can lose my life. Woe to me of my little fortune!"

सा जीवितं क्षिप्रमहं त्यजेयं ।
 विषेण शस्त्रेण शितेन वापि ।
 विषस्य दाता न हि मेऽस्ति कश्चि ।
 च्छस्त्रस्य वा वेश्मनि राक्षसस्य ॥ ५-२८-१६

16. **saa aham** = I as such; **kSipram** = will quickly; **tyajeyam** = abandon; **jiivitam** = my life; **viSeNa** = by poison; **shiten shastreNa vaapi** = or by a sharp weapon; **me** = to me; **naasti kashchit** = none is there; **daataa** = who is a giver; **viSasya** = either of a poison; **shastrasyavaa** = or of a sharp weapon; **veshmani** = in the house; **raakSasasya** = of Ravana (a demon).

"I as such will abandon quickly my life by poison or by a sharp weapon. To me, none is there, who is a giver either of a poison or of a sharp weapon in the house of Ravana."

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इतीव देवी बहुधा विलप्य ।
 सर्वात्मना राममनुस्मरन्ती ।
 प्रवेपमाना परिशुष्कवक्त्रा ।
 नगोत्तमं पुष्पितमाससाद ॥ ५-२८-१७

17. **itiiva** = thus; **vilapya** = lamenting; **bahudhaa** = in several ways; **devii** = Seetha; **anusmarantii** = was recollecting; **raamam** = Rama; **sarvaatmanaa** = in all spirits; **pravepamaanaa** = and trembling; **parishuSkavaktraa** = with a dried-up face; **aasasaada** = approached; **nagottamam** = that excellent trees; **puSpitam** = in bloom.

Thus lamenting in several ways, Seetha was recollecting Rama in all spirits and trembling with and emaciated face, approached that excellent tree in bloom.

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सा शोकतप्ता बहुधा विचिन्त्य ।
 सीताथ वेण्युद्ग्रथनं गृहीत्वा ।
 उद्बुध्य वेण्युद्ग्रथनेन श्रीघ्न ।
 महं गमिष्यामि यमस्य मूलम् ॥ ५-२८-१८

18. **shiitaa** = Seetha; **shokabhitaptaa** = who was tormented with grief; **vichintya** = thinking (thus); **bahudhaa** = in various ways; **gR^ihiitvaa** = holding; **atha** = and thereafter; **veNyudgrathanam** = her braid of hair looking like a hanging rope; (now thought within herself); **aham** = "I; **gamiSyami** = shall go; **yamsya muulam** = to the presence of Yama the God of Death; **udbadhya** = by tying my neck; **shiigram** = quickly; **veNyugrathanena** = with my braid of hair looking

Seetha, who was tormented with grief, thus thinking in various ways and thereafter holding her braid of hair looking like a hanging rope (now thought within herself) "I shall go to the presence of Yama the God of Death by tying my neck quickly with my braid of hair looking like a hanging rope"

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उपस्थिता सा मृदुसर्वगात्री ।
 शाखां गृहीत्वाथ नगस्य तस्य ।

तस्यास्तु रामं प्रविचिन्तयन्त्या ।
रामानुजं स्वं च कुलं शुभाङ्ग्याः ॥ ५-२८-१९
शोकानिमित्तानि तथा बहूनि ।
धैर्यार्जितानि प्रवराणि लोके ।
प्रादुर्निमित्तानि तदा बभूवुः ।
पुरापि सिद्धान्युपलक्षितानि ॥ ५-२८-२०

19; 20. **atha** = thereafter; **saa** = that Seetha; **mR^idu sarvaagatrii** = with all her soft limbs; **upashitaa** = stood; **yR^ihiitvaa** = seizing; **shaakhaam** = a branch; **tasya nagasya** = of that tree; **tasyaaH tu** = to her; **shubhaaNgyaaH** = having handsome limbs; **pravichintayantyyaaH** = who was thinking; **raamam** = of Rama; **raamaanujam** = Lakshmana; **svam kulamcha** = her own race; **praadarbabhuuvuH** = appeared; **tadaa** = then; **bahuuni** = many; **nimittaani** = omens; **shokaanimittaani** = not having adequate occasion for grief; **dhairyaarjitaani** = which procured courage; **loke** = in the world; **pravaraaNi** = which were excellent; **tathaa** = and **upalakSitaani** = which were seen; **puraapi** = earlier also; **siddhaani** = as thoroughly efficacious.

Thereafter Seetha with all her soft limbs stood seizing a branch of that tree. To her having handsome limbs, who was thinking of Rama, Lakshmana and her own race, then appeared many omens, which were not having adequate occasion for grief, which procured courage in the world, which were excellent and which were seen earlier also as thoroughly efficacious.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टाविंशः सर्गः

Thus completes 28th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 29 Verses converted to UTF-8, Nov 09

Introduction

Seetha experiences some good omens as follows; Her left eye, left shoulder and left thigh quivered, as also her clothing slipped a bit. Feeling these omens, her consciousness was awakened with exaltation.

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तथा गताम् ताम् व्यथिताम् अनिन्दिताम् ।
व्यपेत हर्षाम् परिदीन मानसाम् ।
शुभाम् निमित्तानि शुभानि भेजिरे ।
नरम् श्रिया जुष्टम् इव उपजीविनः ॥ ५-२९-१

1. **taam** = to her; **tathaagataam** = who was in such circumstances; **vyathitaam** = who was in distress; **aninditaam** = who was irapproachable; **vyapeta harSaam** = devoid of joy; **paridiinamaanasaam** = who was dejected; **shubhaam** = who was virtuous; **bhejire** = was bestowed with; **shubhaani** = auspicious; **nimittaani** = omens; **naram iva** = as a man; **juSTam** = possessed; **shriyaa** = of prosperity; **upajiivinaH iva** = is bestowed with dependent servants.

To her who was in such circumstances, who was in distress, who was irapproachable, devoid of joy and dejected but virtuous, was bestowed with auspicious omens, as a prosperous man is bestowed with dependent servants.

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तस्याः शुभम् वामम् अराल पक्षम् ।
राजी वृतम् कृष्ण विशाल शुक्लम् ।
प्रास्पन्दत एकम् नयनम् सुकेश्या ।
मीन आहतम् पद्मम् इव अभिताम्रम् ॥ ५-२९-२

2. **sukeshyaaH** = the beautifully haired; **tastaaG** = Seetha's; **vaamanayanam** = araala pakSma raajiivR^itam = whose surrounding row of eye-lashes were curved; **kR^iSNa vishaalaa**

shuklam = which was black; wide and bright-looking; **praaspandata** = like a red lotus; **miinaahatam** = (quivered) by the blow of a fish.

The beautifully haired Seetha's left eye, which was auspicious, whose surrounding row of eye-lashes were curved, which was black, wide and bright-looking; was predominantly quivering, like a red lotus quivered by the blow of a fish.

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भुजः च चार्व अन्वित पीन वृत्तः ।
पर अर्ध काल अगुरु चन्दन अर्हः ।
अनुत्तमेन अध्युषितः प्रियेण ।
चिरेण वामः समवेपत आशु ॥ ५-२९-३

3. **vaamaH bhujashcha** = Her left shoulder; **chaarvaNchita piina vR^ittaH** = which was pretty; distinguished; beefy and round; **paraarthyakaaguru chandanaarhaH** = which deserved to be applied with excellent black aloe and sandalwood paste; **chireNa dhyuSitaH** = which had been used for long as a pillow; **anuttamena** = by her most excellently; **priyeNa** = beloved Rama; **aashu** = quickly; **sannavepata** = quivered.

Her left shoulder, which was pretty, distinguished beefy and round, which deserved to be applied with excellent black aloe and sandalwood paste, which had been used

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गज इन्द्र हस्त प्रतिमः च पीनः ।
तयोः द्वयोः सम्हतयोः सुजातः ।
प्रस्पन्दमानः पुनः ऊरुः अस्या ।
रामम् पुरस्तात् स्थितम् आचक्षे ॥ ५-२९-४

4. **tayoH dvayoH** = of her two thighs; **samhatayoH** = kept together; **asyaaH uruH** = her (left) thigh; **piinaH** = which was beefy; **sujaataH** = and well born; **gajendrahasta pratimaH** = which resembled the trunk of a princely elephant; **praspadamaanaH** = was predominantly quivering; **achachakSe** = spoke; **sthitam** = the existance; **raamam** = of Rama; **purustaat** = in front.

Of her two thighs kept together, the left thigh which was beefy and well born, which resembled the trunk of a princely elephant was predominantly quivering, spoke indistinctly of existenc of Rama in front.

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शुभम् पुनः हेम समान वर्णम् ।
ईषत् रजो ध्वस्तम् इव अमल अक्ष्याः ।
वासः स्थितायाः शिखर अग्र दन्त्याः ।
किञ्चित् परिसंसत चारु गात्र्याः ॥ ५-२९-५

5. **punaH** = again; **vaasaH** = the clothing; **sthitaayaaH** = of Seetha standng there; **amalaakSyaaH** = of spotless eyes; **chaarugaatryaaH** = and charming limbs; **shikhaagra dantyaH** = having teeth resembling the buds of jasmine; **hema samaana varNam** = which was of golden shade; **iiSat** = and was slightly; **rajodhvastamiva** = soiled as it were with dust; **parisramsata** = glided down; **shubham** = which looked auspicious.

Again, the clothing of Seetha standing there, of spotless eyes and charming limbs, having teeth resembling the buds of jasmine, which was of golden shade and was slightly soiled as it were

एतैः निमित्तैः अपरैः च सुभूः ।
सम्बोधिता प्राग् अपि साधु सिद्धैः ।
वात आतप क्लान्तम् इव प्रनष्टम् ।
वर्षेण बीजम् प्रतिसम्जहर्ष ॥ ५-२९-६

6. **etaiH** = these; **nimittaiH** = omens; **aparaishcha** = and some other omens; **sambodhitaa** = explained; **saadhu** = straight; **siddhaiH** = which were fruitful; **praagapi** = previously also; **subhruuH** = Seetha of beautiful eyebrows; **pratisamjaharSa** = disclosed a great joy; **biijam iva** = even as a seed; **praNaSTam** = vanished; **vaataatapa klaantam** = and withered by the wind and the sun; (got sprouted); **varSeNa** = by rain.

Bolstered by these and some other omens which straight explained that they were fruitful on the earlier occasion also, Seetha of beautiful eyebrows disclosed a great joy, even as a seed vanished and withered by the wind and the sun, got sprouted by rain.

तस्याः पुनः बिम्ब फल उपम ओष्ठम् ।
स्वक्षि भ्रु केश अन्तम् अराल पक्ष्म ।
वक्त्रम् बभासे सित शुक्ल दम्ष्ट्रम् ।
राहोः मुखाच् चन्द्र इव प्रमुक्तः ॥ ५-२९-७

7. **punaH** = moreover; **bimbaphalaadharoSTham** = having the lips like Bimba fruit; **svakSSibhru keshaantam** = having beautiful eyes and eyebrows; **araalapakSma** = who eye lids are curved; **sita chaaru dantam** = having charming white teeth; **tasyaa** = her; **vaktram** = face; **babhaase** = shone; **chandraH iva** = like the moon; **pramuktaH** = liberated; **raahoH mukhaat** = from the mouth of the demon Rahu.

Moreover, having the lips resembling Bimba fruit, having beautiful eyes and eyebrows, whose eye lids are curved, having charming white teeth, her face shone like the moon liberated from the mouth of the demon Rahu.

सा वीत शोका व्यपनीत तन्द्री ।
शान्त ज्वरा हर्ष विबुद्ध सत्त्वा ।
अशोभत आर्या वदनेन शुक्ले ।
शीत अन्शुना रात्रिः इव उदितेन ॥ ५-२९-८

8. **viita shokaa** = free from sorrow; **vyapaniita tandrii** = her weariness removed; **shaanta jvaraa** = her mental affliction alleviated; **harSa vibuddhasattvaa** = and her consciousness awakened with exaltation; **saa aaryaa** = that esteemed lady; (Seetha); **ashobhata** = looked splendid; **vadanena** = with her countenance; **raatririva** = as a night; **shiitaam shunaa** = with the moon; **uditena** = appear; **shukle** = during the bright fortnight.

Free from sorrow, her weariness removed, her mental affliction alleviated and her consciousness awakened with exaltation, that esteemed lady (Seetha) looked handsome with her countenance, as a night with the moon appears during the bright fortnight.

Thus completes 29th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 30 Verses converted to UTF-8, Nov 09

Introduction

Hanuma falls in a dilemma whether to console Seetha or to remain silent. Finally Hanuma decides to console Seetha, by eulogising Rama's attributes in a sweet voice, so that Seetha can give credence to his words.

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हनुमान् अपि विक्रान्तः सर्वम् शुश्राव तत्त्वतः ।
सीतायाः त्रिजटायाः च राक्षसीनाम् च तर्जनम् ॥ ५-३०-१

1. **vikraantaH** = the valiant; **hanumaanapi** = Hanuma also; **attvataH** = truly; **shushraava** = heard; **sarvam** = all those words; **siitaayaashcha** = of Seetha; **trijaTaayaashcha** = of Trijata; **tarjanam** = and the threatening words; **raakSasiinaam** = of the female demons.

The valiant Hanuma also heard truly all those words of Seetha, Trijata and the threatening words of the female demons.

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अवेक्षमाणः ताम् देवीम् देवताम् इव नन्दने ।
ततो बहु विधाम् चिन्ताम् चिन्तयामास वानरः ॥ ५-३०-२

2. **tataH** = thereafter; **avekSamaaNaaH** = seeing; **taam deviim** = that Seetha; **devataamiva** = as a divine lady; **nandane** = in the garden of Nanadana; **vaanaraH** = Hanuma; **chintayaamaasa** = reflected; **chintaam** = his thought; **bahuvidhaam** = in various ways.

Thereafter, seeing that Seetha as a divine lady in the garden of Nandana, Hanuma echoed his thought in various ways.

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याम् कपीनाम् सहस्राणि सुबहूनि अयुतानि च ।

दिक्षु सर्वासु मार्गन्ते सा इयम् आसादिता मया ॥ ५-३०-३

3. **yaam** = which Seetha; **maargante** = is being searched; **sarvaasu** = in all; **dikSu** = directions; **subahuum** = by many; **sahasraaNi** = thousands; **ayutaani cha** = and myriads; **kapiinaam** = of monkeys; **saa iyam** = the same Seetha; **aasaaditaa** = has been found; **mayaa** = by me.

"Which Seetha is being searched in all directions by many thousands and myriads of monkeys, the same Seetha has been found by me."

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चारेण तु सुयुक्तेन शत्रोः शक्तिम् अवेक्षिता ।

गूढेन चरता तावत् अवेक्षितम् इदम् मया ॥ ५-३०-४

4. **mayaa** = by me; **suyuktena** = employed thoughtfully (by my Master); **chaareNa** = as a secret agent; **charataa** = and gone about; **guuDhena** = secretly; **shatroH shakti vyapekSya** = in my view to ascertain the enemy's strength; **idam** = this; **avekSitam taavat** = has been perceived.

"By me, employed thoughtfully (by my Master) as a secret agent and gone about secretly with a view to ascertain the enemy's strength, this has been perceived."

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राक्षसानाम् विशेषः च पुरी च इयम् अवेक्षिता ।

राक्षस अधिपतेः अस्य प्रभावो रावणस्य च ॥ ५-३०-५

5. **visheSashcha** = the characteristics of; **raakSasaanaam** = demons; **iyam** = this; **puriicha** = town; **prabhaavashcha** = and the power; **raavaNasya** = of Ravana; **raakSasaadhipate** = the king of demons; **avekSitaa** = have been perceived (by me).

"The characteristics of demons, this town and the power of the king of demons, Ravana, have been perceived by me."

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युक्तम् तस्य अप्रमेयस्य सर्व सत्त्व दयावतः ।

समाश्वासयितुम् भार्याम् पतिदर्शन कान्क्षिणीम् ॥ ५-३०-६

6. **yuktam** = It is proper; **samaashvaasayitum patidarshanakaankSiNiim** = to console her who is desirous of seeing her husband; **bhaaryaam** = the wife; **tasya** = of Rama; **sarva sattva dayaavataH** = who is compassionate towards all beings; **aprimeyasya** = and who is of immeasurable might.

"It is proper for me to console the wife of Rama, desirous of seeing her husband who is compassionate towards all beings and who is of immeasurable might."

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अहम् आश्वासयामि एनाम् पूर्ण चन्द्र निभ आननाम् ।

अदृष्ट दुःखाम् दुःखस्य न हि अन्तम् अधिगच्छतीम् ॥ ५-३०-७

7. **aham** = I; **aashvaasayaam** = shall console; **enaam** = this woman; **puurNachandra nibhaananaam** = whose face resembles a full moon; **adR^iSta duHkhaam** = who is having an unforeseen affliction; **duHkhaartam** = who is tormented by grief; **agachchhatiim** = who is tormented by grief; **duHkhasya antam** = the end of her affliction.

"I shall console this woman, whose face resembles a full moon, who is having an unforeseen affliction, who is tormented by grief and who is not attaining the end to her affliction."

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यदि हि अहम् इमाम् देवीम् शोक उपहत चेतनाम् ।
अनाश्वास्य गमिष्यामि दोषवत् गमनम् भवेत् ॥ ५-३०-८

8. **aham yadi gamiSyaami** = If I return; **anaashvaasya** = without consoling; **imaam deviim** = this Seetha; the wife of Rama; **shokopahata chetanaamapi** = even though her mind is tormented by grief; **gamanam** = my departure; **bhavet** = becomes; **doSavat** = blemished.

"If I return without consoling this Seetha, the wife of Rama, even though her mind is tormented by grief, my departure becomes blemished."

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गते हि मयि तत्र इयम् राज पुत्री यशस्विनी ।
परित्राणम् अविन्दन्ती जानकी जीवितम् त्यजेत् ॥ ५-३०-९

9. **mayi gate** = when I return; **tatra** = there; **yashashvinii** = the illustrious; **raajaputrii** = princess; **janakii** = Seetha; **tyajet** = may give up; **jiivitam** = her life; **avindantii** = not finding; **paritraaNaam** = a rescue.

"Not finding a rescue when I return to Kishkindha, the illustrious princess Seetha may give up her life."

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मया च स महाबाहुः पूर्ण चन्द्र निभ आननः ।
समाश्वासयितुम् न्याय्यः सीता दर्शन लालसः ॥ ५-३०-१०

10. **saH** = that Rama; **mahaa baahuH** = the long armed; **puurNachandra nibhaananaH** = with the countenance of a full moon; **siitaadarrshana laalasaH** = eagerly longing for seeing Seetha; **nyaayyaH** = is fit; **samaashvaasayitum** = to be consoled by me.

"That long-armed Rama having the countenance of a full moon, eagerly longing to see Seetha, is fit to be consoled by me."

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निशा चरीणाम् प्रत्यक्षम् अक्षमम् च अभिभाषणम् ।
कथम् नु खलु कर्तव्यम् इदम् कृच्छ्र गतो हि अहम् ॥ ५-३०-११

11. **anarham** = It is not proper; **abhibhaaSitum** = speak (with her); **pratyakSam** = within the sight of **nishaachariiNaam** = the female-demon; **katham** = how; **idam** = is this; **kartvyam khalu nu** = indeed to be done?; **aham** = I; **kR^ichchhragato hi** = am indeed perplexed.

"It is not proper to speak with her within the sight of these female-demons. How indeed is this to be done? I am indeed perplexed."

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अनेन रात्रि शेषेण यदि न आश्वास्यते मया ।
सर्वथा न अस्ति संदेहः परित्यक्ष्यति जीवितम् ॥ ५-३०-१२

12. **naashvaasyate yadi** = If she is not consoled; **mayaa** = by me; **anena raatri sheSeNa** = during the rest of this night; **parityakSyati** = she will forsake; **jiivitam** = her life; **sarvathaa** =

by all means; **naasti** = there is no; **sandehaH** = doubt.

"If she is not consoled by me during the rest of this night, she will forsake her life by all means. There is no doubt about it."

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रामः च यदि पृच्छेन् माम् किम् माम् सीता अब्रवीत् वचः ।
किम् अहम् तम् प्रतिब्रूयाम् असम्भाष्य सुमध्यमाम् ॥ ५-३०-१३

13. **raamashcha pR^ichchhedyadi** = If Rama enquires of; **maam** = me; **kim** = (as to) what; **vachaH** = words; **siitaa abraviit** = did Seetha speak; **maam** = about me; **kim** = what; **aham bruuyaam** = can I speak; **tam prati** = about that Rama; **asambhaaSyaa** = without speaking; **sumadhyamaam** = to this Seetha; the slender waisted lady.

"If Rama enquires of me as to what words did Seetha speak about him, what can I say to Rama without speaking now to this Seetha, the slender-waisted lady?"

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सीता संदेश रहितम् माम् इतः त्वरया गतम् ।
निर्दहेत् अपि काकुत्स्थः क्रुद्धः तीव्रेण चक्षुषा ॥ ५-३०-१४

14. **maam** = to me; **gatam** = returning; **tvarayaa** = in haste; **itaH** = from here; **siitaa sandesha rahitam** = without carrying Seetha's message; **kaakutthsaH** = Rama; **kruddhaH** = getting irritated; **nirdahedapi** = will burn me up; **tiivreNa chakSuSaa** = with his pungent eyes.

"To me returning in haste from here without carrying Seetha's message Rama may get irritated and burn me up with his pungent eyes."

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यदि चेत् योजयिष्यामि भर्तारम् राम कारणात् ।
व्यर्थम् आगमनम् तस्य ससैन्यस्य भविष्यति ॥ ५-३०-१५

15. **yadi cha udyojayiSyaaami bhartaaram** = even if I instigate my master Sugreeva to do his best; **raamakaaraNaat** = in the cause of Rama; **tasya** = his; **aagamanam** = arrival; **sasainyasya** = with an army; **bhaviSyati** = will be vyartham = futile.

"Even if I instigate my master Sugreeva to do his best in the cause of Rama, his arrival here with an army will be futile."

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अन्तरम् तु अहम् आसाद्य राक्षसीनाम् इह स्थितः ।
शनैः आश्वासयिष्यामि सन्ताप बहुलाम् इमाम् ॥ ५-३०-१६

16. **sthitaH** = staying; **iha** = here; **aasaadya** = getting hold of; **antaram** = an opportunity; **raakSasiinaam** = even in the midst of the female-demons; **aham** = I; **shanaiH** = shall slowly; **aashvaasayiSyaaami** = console; **imaam** = her; **samtaapa baahuLaam** = who is very much in distress.

"Staying here itself and getting hold of an opportunity even in the midst of the female-demons (when they are in attentive), I shall slowly console Seetha who is very much in distress."

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अहम् हि अतितनुः चैव वनरः च विशेषतः ।

वाचम् च उदाहरिष्यामि मानुषीम् इह संस्कृताम् ॥ ५-३०-१७

17. aham tu = I; however; atitanushcha = am very small; visheSataH = and particularly vaanarashcha = a monkey; iha = and now; udaahariSyami = can speak; samskR^itaam = Sanskrit; maanuSiim = the human; vaachumcha = language too.

"However, I am very small in stature, particularly as a monkey and can speak now Sanskrit, the human language too."

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यदि वाचम् प्रदास्यामि द्विजातिः इव संस्कृताम् ।

रावणम् मन्यमाना माम् सीता भीता भविष्यति ॥ ५-३०-१८

वानरस्य विशेषेण कथं स्यादभिभाषणम् ।

18. pradaasyaami yadi = If I use; samkR^itaam vaacham = Sanskrit language; dvijaatiriva = like a brahmin; siitaa = Seetha; bhiita bhaviSyati = will become frightened; masyamaanaa = thinking; maam = me; raavaNam = as Ravana; visheSeNa = especially; vaanarasya = for a monkey; katham = how; syaat = can it be; abhibhaaSanaam = spoken?

"If I use Sanskrit language like a brahmin, Seetha will get frightened, thinking me as Ravana. Especially, how can a monkey speak it?"

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अवश्यम् एव वक्तव्यम् मानुषम् वाक्यम् अर्थवत् ॥ ५-३०-१९

मया सान्त्वयितुम् शक्या न अन्यथा इयम् अनिन्दिता ।

19. avashyameva = certainly; arthavat = meaningful words; maanuSam = of a human being; vaktavyam = are to be spoken; mayaa = by me; anyathaa = otherwise; iyam = she; aninditaa = the irreproachable; na shakyya = cannot be; saantvayitum = consoled.

"Certainly, meaningful words of a human being are to be spoken by me. Otherwise, the virtuous Seetha cannot be consoled."

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सा इयम् आलोक्य मे रूपम् जानकी भाषितम् तथा ॥ ५-३०-२०

रक्षोभिः त्रासिता पूर्वम् भूयः त्रासम् गमिष्यति ।

20. aalokya = looking at; me = my; ruupam = figure; tathaa = and; bhaaSitaam = language; jaanakii = Seetha; gamiSyati = will get; tvaasam = fear; bhuuyaH = again; saaiyam = she who; traasitaa = who was frightened; puurvam = previously; rakSobhiH = by demons.

"Looking at my figure and the language, Seetha who was already frightened previously by the demons, will get frightened again."

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ततो जात परित्रासा शब्दम् कुर्यान् मनस्विनी ॥ ५-३०-२१

जानमाना विशाल अक्षी रावणम् काम रूपिणम् ।

21. tataH = thereafter; vishaalaakSi = this large-eyed Seetha; manasvinii = who is full of mind; jaanaana = thinking; maam = me; raavaNam = as Ravana; kaama ruupiNam = who can

assume any form at will; **kuryaat** = and may make; **shabdam** = a noise; **jaata partitraasaa** = engendered by fear.

"Thereafter, this large-eyed Seetha who is full of mind, thinking me as Ravana who can assume any form at will, may shout loudly, engendered by fear."

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सीतया च कृते शब्दे सहसा राक्षसी गणः ॥ ५-३०-२२

नाना प्रहरणो घोरः समेयात् अन्तक उपमः ।

22. **sahasaa** = as soon as; **shabde** = the noise; **kR^ite** = is made; **siitayaa** = by Seetha; **raakSasiigaNaH** = a troop of female-demons; **ghoraH** = dreadful; **antakopamaH** = as Yama the Lord of Death; **sameyaat** = may assemble (here); **naanaapraharaNaH** = wielding various kinds of weapons.

"As soon as Seetha shouts loudly, a troop of female-demons, wielding various kinds of weapons and appearing dreadful as Yama the Lord of Death, may assemble here."

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ततो माम् सम्परिक्षिप्य सर्वतो विकृत आननाः ॥ ५-३०-२३

वधे च ग्रहणे चैव कुर्युः यत्नम् यथा बलम् ।

23. **tataH** = then; **vikR^itaananaH** = those female demons with their ugly faces; **samparikSipya** = may encircle; **maam** = me; **sarvataH** = from all sides; **kuryuH** = and make; **yatnam** = an effort; **grahaNe chaiva** = to catch; **vadhecha** = and kill (me); **yathaabalam** = with all their might.

"Then those ugly faced female-demons may encircle me from all sides and try to catch and kill me with all their might."

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गृह्य शाखाः प्रशाखाश्च स्कन्धांश्चोत्तमशाखिनाम् ॥ ५-३०-२४

दृष्ट्वा विपरिधावन्तं भवेयुर्भयशङ्किताः ।

24. **dR^iSTyaa** = seeing; **viparidhaavantam** = me running; **hitter and thither**; **gR^ihya** = grasping; **shaakhaaH** = big branches; **prashaakhaashcha** = small branches; **skandhaamshcha** = and trunks; **uttamashaakhinaam** = of excellent trees; **bhaveyuH** = they may become; **bhaya shaNkitaH** = alarmed with fear.

"Then, seeing me running hither and thither, seizing big branches, twigs and trunks of excellent trees, they may get alarmed with fear."

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मम रूपम् च सम्प्रेक्ष्य वनम् विचरतो महत् ॥ ५-३०-२५

राक्षस्यो भय वित्रस्ता भवेयुः विकृत आननाः ।

25. **raakSasyaH** = the female-demons; **vikR^itaananaaH** = with their ugly faces; **bhaveyuH** = will be; **bhayavitrastaaH** = frightened with fear; **samprekSyee** = by seeing mama = my; **mahat** = huge; **ruupam** = figure; **vicharataH** = wandering; **vane** = in the grove.

"The ugly faced female-demons will be frightened with fear, after seeing my huge figure wandering in the grove."

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ततः कुर्युः समाह्वानम् राक्षस्यो रक्षसाम् अपि ॥ ५-३०-२६

राक्षस इन्द्र नियुक्तानाम् राक्षस इन्द्र निवेशने ।

26. tataH = then; raakSasyaH = the female demons; kuryuH samaahvaanam = may invite; rakSasaam api = other demons also; raakSasendra niyuktaanaam = retained by Ravana; raakSasendra niveshane = in the house of Ravana.

"Then those female-demons may call the other demons too retained by Ravana in his house."

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ते शूल शर निस्त्रिंश विविध आयुध पाणयः ॥ ५-३०-२७

आपतेयुः विमर्दे अस्मिन् वेगेन उद्विग्न कारिणः ।

27. te = those female-demons; udvega kaaraNaat = with an element of turbulence; vegena = and in the speed; aapateyuH = may rush into; asmin = this; vimarde = battle; shuula shakti nistrimsha vividhaayudha paaNayaH = with various kinds of weapons like spears; lances and swords.

"Those female-demons with an element of turbulence and rapidity may rush into a battle with various kinds of weapons like spears lances and swords."

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सम्क्रुद्धः तैः तु परितो विधमन् रक्षसाम् बलम् ॥ ५-३०-२८

शक्नुयम् न तु सम्प्राप्तुम् परम् पारम् महाउदधेः ।

28. samruddhaH = obstructed tightly; paritaH = around; taiH = by them; na shaknuyaam = I may not be able; sampraaptum = to reach; param paaram = the other shore; mahodadhe = of the great ocean; vidhaman = while destroying; balam = the army; rakSasaam = of demons.

"Surrounded on all sides by them, I may not be able to reach the other shore of the great ocean, while destroying the army of demons."

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माम् वा गृह्णीयुः आप्लुत्य बहवः शीघ्र कारिणः ॥ ५-३०-२९

स्यात् इयम् च अगृहीत अर्था मम च ग्रहणम् भवेत् ।

29. bahavaH = many demons; shiighra kaariNaH = operating speedily; gR^ihNiiyuH vaa = may capture; maam = me; aaplutya = having jumped up; iyam cha = this Seetha; syaat = may be; agR^ihiitaarthaa = not comprehending the sense mama = my; grahaNamcha = capture too; bhavet = may occur.

"Or having jumped up (over me) many demons operating speedily may capture me. Then, Seetha may not be able to know the occurrence of my arrival. Even I may get captured too."

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हिंसा अभिरुचयो हिंस्युः इमाम् वा जनक आत्मजाम् ॥ ५-३०-३०

विपन्नम् स्यात् ततः कार्यम् राम सुग्रीवयोः इदम् ।

30. vaa = or; himsaabhiruchayaH = the violent-minded demons; himsyuH = may kill; imaam = this; jaanakaatmajam = Seetha; tataH = consequently; idam = this; kaaryam = work; raama sugriivayoH = of Rama and Sugreeva; vipannam syaat = will be ruined.

"Or the violent minded demons may kill this Seetha. Consequently this work of Rama and Sugreeva will be ruined."

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उद्देशे नष्ट मार्गे अस्मिन् राक्षसैः परिवारिते ॥ ५-३०-३१
सागरेण परिक्षिप्ते गुप्ते वसति जानकी ।

31. jaanakii = Seetha; vasati = is residing; asmin = in this; gupte = secret; uddeshe = place; naSTa maarge = with concealed access; parivaarite = surrounded; raakSasaiH = by demons; parikSipte = and encircled; saagareNa = by ocean.

"Seetha is residing in this secret place, with a concealed access, surrounded by demons and encircled by an ocean."

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विशस्ते वा गृहीते वा रक्षोभिः मयि सम्युगे ॥ ५-३०-३२
न अन्यम् पश्यामि रामस्य सहायम् कार्य साधने ।

32. mayi vishaste = If I am killed; samyuge = in the battle; vaa = or; gR^ihite vaa = captured; rakSobhiH = by the demons; na pashyaami = I do not see; anyam = any other; sahaayam = companion; raamasya = for Rama; kaarya saadhane = in fulfilling this work (of searching for Seetha).

"If I am killed in the battle or got captured by the demons, I do not see any other companion for Rama who can fulfill this work (of searching for Seetha)."

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विमृशन् च न पश्यामि यो हते मयि वानरः ॥ ५-३०-३३
शत योजन विस्तीर्णम् लब्धयेत महाउदधिम् ।

33. vimR^ishan cha = even after due reflection; na pashyaami = I do not see; yaH = any; vaanaraH = monkey; laN^ghayeta = who can transgress; mahodadhim = the ocean; shata yojana vistirNam = with a breadth of one hundred yojanas; mayihate = if i got killed."

"Even after due reflection, I do not see any monkey who can transgress the ocean with a breadth of one hundred Yojanas, in case I am killed."

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कामम् हन्तुम् समर्थो अस्मि सहस्राणि अपि रक्षसाम् ॥ ५-३०-३४
न तु शक्यामि सम्प्राप्तुम् परम् पारम् महाउदधेः ।

33. vimR^ishan cha = even after due reflection; na pashyaami = I do not see; yaH = any; vaanaraH = monkey; laN^ghayeta = who can transgress; mahodadhim = the ocean; shata yojana vistirNam = with a breadth of one hundred yojanas; mayihate = if i got killed."

"I am competent to kill even thousands of demons. I am quite sure. But, after doing such a large battle, I may not be capable of reaching the other shore of the ocean."

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असत्यानि च युद्धानि संशयो मे न रोचते ॥ ५-३०-३५
कः च निहसंशयम् कार्यम् कुर्यात् प्राज्ञः ससंशयम् ।

35. **yuddhaani** = conflicts; **asatyaani cha** = are unreal too; **me** = to me; **na rochate** = there is no desire; **samshayaH** = for uncertainty; **kaH** = which; **praaJNyaH** = intellectual; **kuryaat** = will do; **niH samshayam** = an assured; **kaaryam** = act; **sasamshayam** = with a doubt?"

'Conflicts are unreal too and to me, there is no desire for uncertainty. which intellectual will do an assured act with an apprehension?'

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एष दोषो महान् हि स्यान् मम सीता अभिभाषणे ॥ ५-३०-३६
प्राण त्यागः च वैदेह्या भवेत् अनभिभाषणे ।

36. **anabhibhaaSaNe** = If I do not talk; **bhavet** = there will be; **vaidehyaaH** = Seetha's; **praaNatyaagaH** = death; **siitaabhibhaaSaNe** = If I talk to Seetha; **eSaH** = this; **mahaan** = great; **doSaH** = lapse; **syaat** = will occur.

"If I do not talk, there will be Seetha's death. If I talk to Seetha, this great lapse will occur."

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भूताः च अर्था विनश्यन्ति देश काल विरोधिताः ॥ ५-३०-३७
विक्लवम् दूतम् आसाद्य तमः सूर्य उदये यथा ।

37. **arthaaH** = actions; **bhuutaaH** = which are going to be accomplished; **vinashyanti** = get spoiled; **aasaadya** = having reached (the hands of); **viklabam** = a confused; **duutam** = messenger; **desha kaala virodhitaaH** = when they are set in opposition to time and space; **tamaH yathaa** = even as darkness (disappears); **suuryodaye** = at sun-rise.

"Actions which are going to be accomplished shortly, get spoiled at the hands of a accomplished shortly, get spoiled at the hands of a confused messenger, when the actions are set in opposition to time and space, even as darkness disappears at sun rise."

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अर्थ अनर्थ अन्तरे बुद्धिः निश्चिता अपि न शोभते ॥ ५-३०-३८
घातयन्ति हि कार्याणि दूताः पण्डित मानिनः ।

38. **buddhiH** = Intellect; **na shobhate** = does not shine; **artha anarthaantare** = between worthy and worthless acts; **nishchitaapi** = even if a decision is taken; **duutaaH** = messengers; **paN^Dita maaninaH** = boasting themselves as learned; **ghaatayanti hi** = indeed ruin; **kaaryaaNi** = the actions.

"Even if a decision is taken, regarding what is worthy and what is worthless, it does not yield good results. Messengers boasting themselves to be learned, thus indeed ruin those actions."

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न विनश्येत् कथम् कार्यम् वैक्लव्यम् न कथम् भवेत् ॥ ५-३०-३९
लन्घनम् च समुद्रस्य कथम् नु न वृथा भवेत् ।

39. **katham nu** = How; **kaaryam** = (does) the work; **na vinashyate** = not get spoiled?; **katham** = how; **vaiklabyam** = the feebleness; **na bhavet** = can not occur?; **katham nu** = also how; **lamghanam cha** = my leaping across the sea; **na bhavet** = does not become; **vR^ithaa** = vain?"

"How does not my work get spoiled? How should I avoid my feebleness? Also how does not my leaping across the sea become vain?"

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कथम् नु खलु वाक्यम् मे शृणुयान् न उद्विजेत च ॥ ५-३०-४०

इति संचिन्त्य हनुमान् चकार मतिमान् मतिम् ।

40. **katham nu** = how (can Seetha); **shR^iNuyaat** = hear; **me vaakyam** = my words?; **na udvijetavaa** = or without fear; **samchintya** = thinking; **iti** = in this way; **matimaan** = the wise; **hanumaan** = Hanuma; **chakaara** = made up; **matim** = (his) mind (as follows):

"How can Seetha hear my words without fear?" Thinking in this way, the wise Hanuma made up his mind (as follows):

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रामम् अक्लिष्ट कर्माणम् स्व बन्धुम् अनुकीर्तयन् ॥ ५-३०-४१

न एनाम् उद्वेजयिष्यामि तत् बन्धु गत मानसाम् ।

41. **anukiirtayan** = If I eulogize; **raamam** = Rama; **akliSTa karmaaNam** = who is unwearied in action; **subandhum** = and a good relation; **nodvejayiSyami** = I shall not frighten; **enaam** = her; **tadbandhugatatamaanasaam** = whose mind is directed towards that relation.

"If I eulogize Rama, who is unwearied in action and a good relation, I shall not frighten her, whose mind is directed towards that relation."

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इक्ष्वाकूणाम् वरिष्ठस्य रामस्य विदित आत्मनः ॥ ५-३०-४२

शुभानि धर्म युक्तानि वचनानि समर्पयन् ।

श्रावयिष्यामि सर्वाणि मधुराम् प्रब्रुवन् गिरम् ॥ ५-३०-४३

श्रद्धास्यति यथा हि इयम् तथा सर्वम् समादधे ।

42; 43. **samarpayan** = offering; **shubhaani** = auspicious; **dharma yuktaani** = righteous; **vachanaani** = words; **raamasya** = about Rama; **variSThasya** = the most excellent man; **ikSvaakuuNaam** = in Ikshvaku dynasty; **viditaatmanaH** = and possessing a learned soul; **prabruvan** = and speaking; **madhuraam** = in a sweet; **giram** = voice; **samaadade shraavayiSyami sarvaani** = I shall make everything intelligible; **iyam** = that Seetha; **yathaa tathaa** = rightly; **shraddhaasyati** = believes; **sarvam** = everything.

"Offering auspicious and righteous words about Rama the most excellent prince Ikshvaku dynasty who possesses a learned soul and myself speaking in a sweet voice, I shall make everything intelligible so that Seetha rightly believes everything."

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इति स बहु विधम् महाअनुभावो ।

जगति पतेः प्रमदाम् अवेक्षमाणः ।

मधुरम् अवितथम् जगाद वाक्यम् ।

द्रुम विटप अन्तरम् आस्थितो ॥ ५-३०-४४

44. **saH hanumaan** = that Hanuma; **mahaanubhaavaH** = of noble mind; **aasthitaH** = abiding; **druma viTapaantaram** = in the midst of the twigs of the trees; **avekSamaaNah** = and seeing; **pramadaam** = the wife; **jagatipate** = of Rama; the Lord of the Earth; **jagaade** = spoke; **iti** = thus; **vaakyam** = the words; **bahuvidham** = of many kinds; **avitatham** = which were not futile.

The noble-minded Hanuman, abiding in the midst of the twigs of the trees and seeing Seetha, spoke the following words of many kinds which were not futile.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिंशः सर्गः

Thus completes 30th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

Sitting on the branch of a Simshapa tree, Hanuma began to narrate in human language the story of Rama from the time he was born till his sending Hanuma to Lanka in search of Seetha. Hearing the narration of Hanuman, Seetha was overjoyed and finds Hanuma perched on Simshapa tree.

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एवम् बहु विधाम् चिन्ताम् चिन्तयित्व महाकपिः ।
संश्रवे मधुरम् वाक्यम् वैदेह्या व्याजहार ह ॥ ५-३१-१

1. **chintayitvaa** = thinking; **evam** = thus; **bahavidhaam** = many kinds of; **chintaam** = thought; **mahaakapiH** = Hanuman; **vyaajahaaraH** = spoke (the following) **madhuraam** = sweet; **vaakyaam** = words; **samshrave** = within the hearing; **vaidehyaaH** = of Seetha.

Thus reflecting on many kinds of thought, Hanuma spoke the following sweet words within the hearing range of Seetha.

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राजा दशरथो नाम रथ कुन्जर वाजिनाम् ।
पुण्य शीलो महाकीर्तिः ऋजुः आसीन् महायशाः ॥ ५-३१-२

2. **raajaa** = (There was) a king; **dasharathe naama** = named Dasaratha; **mahaayashaaH** = who was very glorious; **ikSvaakuNaam** = among kings belonging to Ikshvaku dynasty; **puNya shiilaH** = and had virtuous disposition; **ratha kuN^jara vaajimaan** = he owned chariots; **elephants** = and horses; **mahaa kiirtiH** = and was very famous.

"There was a king named Dasaratha who was very glorious among the kings of Ikshvaku dynasty and had a virtuous disposition. He owned chariots, elephants and horses, becoming very famous.

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राजर्षीणां गुणश्रेष्ठस्तपसा चर्षिभिः समः ।

चक्र वर्ति कुले जातः पुरम् दर समो बले ॥ ५-३१-३

3. (He was) guNashreSThaH = excellent in virtues; raajarSiiNaam = among royal sages; samaH = equal to; R^iSibhiH = the (seven) sages; tapasaa = in austerity; jaataH = born; chakravarti kule = in the lineage of emperors; purandara samaH = and was equivalent to Indra; bale = in prowess.

"He was excellent in virtues among royal sages. He was equal to the seven sages in austerity. He was born in the lineage of emperors and was equivalent to Indra in prowess."

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अहिंसा रतिः अक्षुद्रो घृणी सत्य पराक्रमः ।

मुख्यः च इक्ष्वाकु वंशस्य लक्ष्मीवाम् लक्ष्मि वर्धनः ॥ ५-३१-४

4. (He was) ahinsaa ratiH = fond of harmlessness; akSudraH = not vulgar; ghR^iNii = compassionate; satya paraakramaH = truly mighty; mukhyashcha = eminent; ikSvaaku vamshashcha = in Ikshvaku race; lakSmiivaan = endowed of prosperity; lakSmivardhanah = and causing to increase prosperity.

"He was keen on harmlessness. He was not vulgar. He was compassionate. He was truly mighty. He was an eminent king in Ikshvaku race. He was endowed with prosperity and was causing to increase prosperity."

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पार्थिव व्यञ्जनैः युक्तः पृथु श्रीः पार्थिव ऋषभः ।

पृथिव्याम् चतुः अन्तयाम् विश्रुतः सुखदः सुखी ॥ ५-३१-५

5. (He was) yuktaH = endowed; paarthiva vyaNjanaiH = with royal characteristics; pR^ithushrii = was highly prosperous; paarthivarSabhaH = excellent among kings; vishrutaH = famous; pR^ithivyaam = on earth; chaturantaayaam = with four borders; sukhadaH = gave happiness; sukhii = and was happy himself.

"The king Dasaratha was endowed with royal characteristics, highly prosperous, excellent among kings and highly prosperous, excellent among kings and famous on earth with its four borders. He was happy man and gave happiness to others."

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तस्य पुत्रः प्रियो ज्येष्ठः तारा अधिप निभ आननः ।

रामो नाम विशेषज्ञः श्रेष्ठः सर्व धनुष्मताम् ॥ ५-३१-६

6. tasya = to that Dasaratha; jyeSTha putraH = (there was) an eldest son; raamo naama = named Rama priyaH = who was beloved; taaraadhipa nibhaananaH = having a face like a moon; visheSaJNaH = knowing distinctions (in humans and others); shreSThaH = and excellent; sarvadhanuSmataam = among all the wielders of the bow.

"There was an eldest son named Rama to that Dasaratha. Rama was beloved having a moon-like face. He, knows the distinctions among humans and others. He was excellent among all the wielders of the bow."

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रक्षिता स्वस्य वृत्तस्य स्व जनस्य अपि रक्षिता ।

रक्षिता जीव लोकस्य धर्मस्य च परम् तपः ॥ ५-३१-७

7. **paramtapaH** = (that Rama) who torments the enemies; **rakSitaa** = is a protector; **svasya** = his own; **vr^ittasya** = mode of life; **rakSitaa** = a protector; **svajanasya** = of his own people; **rakSitaa** = a protector; **jiiva lokasya** = of every living being; **rakSitaa** = and a protector; **dharmatyacha** = of righteousness.

"That Rama who annihilates enemies, is a protector of his own mode of life, a protector of his own people, a protector of every living being and a protector of righteousness."

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तस्य सत्य अभिसंधस्य वृद्धस्य वचनात् पितुः ।
सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम् ॥ ५-३१-८

8. **vachanaat** = by the words; **tasya** = of that Dasaratha; **vr^iddhesayaa** = his old; **pituH** = father; **satyaabhisandhasya** = a true speaking man; **viiraH** = that Rama; a brave man; a brave man; **pravraajitaH** = went on exile; **vanam** = to a forest; **sa bhaaryaH** = along with his wife; **sahacha bhraatraa** = and together with his brother.

"By the command of that Dasaratha, his old father and true-speaking man, that Rama a brave man went on exile to a forest along with his wife and brother."

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तेन तत्र महाअरण्ये मृगयाम् परिधावता ।
राक्षसा निहताः शूरा बहवः कामरूपिणः ॥ ५-३१-९

9. **paridhaavataa mR^igayaam** = while hunting; **tatra mahaaraNye** = in that great forest; **baharaH** = many; **raakSasaaH** = demons; **shuuraaH** = who were valiant; **kaama ruupiNaH** = and who could assume any form at will; **nihataaH** = were killed; **tena** = by that Rama.

"While hunting in that forest, that Rama killed many demons who were valiant and who could assume any form at will."

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जन स्थान वधम् श्रुत्वा हतौ च खर दूषणौ ।
ततः तु अमर्ष अपहृता जानकी रावणेन तु ॥ ५-३१-१०
वञ्चयित्वा वने रामं मृगरूपेण मायया ।

10. **tataH** = thereafter; **shrutvaa** = hearing; **jana sthaana vadham** = about the killing of demons in Janasthana a part of Dandaka forest; **khara duuSaNau cha** = Khara and Dushana the demons; **hatau** = having been killed; **jaanakii** = Seetha; **amarSaapahR^itaa** = was taken away with anger; **raavaNena** = by Ravana; **vaNchayitvaa** = by deceiving; **mR^iga rupeNa** = in the guise of a deer; **raaman** = Rama; **vane** = in the forest; **maayayaa** = and by creating illusion.

"Thereafter, hearing about the killing of demons in Janasthana, a part of Dandaka forest, in addition to killing of Khara and Dushana the demons, the enraged Ravana took away, Seetha, by deceiving Rama in creating an illusive image of deer in the forest."

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स मार्गमाणस्ताम् देवीम् रामः सीतामन्दिताम् ॥ ५-३१-११
आससाद वने मित्रम् सुग्रीवम् नाम वानरम् ।

11. **tataH** = thereafter; **saH raamaH** = that Rama **parapuramjayaH** = the conqueror of enemys cities; **mahaabalaH** = and a very stron man; **hatvaa** = having killed; **vaalinam** =

Vali; **praayachchhat** = gave away; **tat** = that; **kapiraaajyam** = kingdom of monkeys; **sugriivasya** = to Sugreeva.

"Searching for Seetha the irreproachable lady, that Rama met a monkey called Sugreeva as his friend in the forest."

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ततः स वालिनम् हत्वा रामः परपुरम्जयः ॥ ५-३१-१२

प्रायच्छत्कपिराज्यम् तत्सुग्रीवाय महाबलः ।

12. **tataH** = thereafter; **saH raamaH** = that Rama; **parapuramjayaH** = the conqueror of enemy's cities; **mahaabalaH** = and a very strong man; **hatvaa** = having killed; **vaalinam** = Vali; **praayachchhat** = gave away; **tat** = that; **kapiraaajyam** = kingdom of monkeys; **sugriivasya** = to Sugreeva.

"Thereafter, Rama the conqueror of enemy's cities and very strong man, killed Vali and gave away that kingdom of monkeys to Sugreeva."

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सुग्रीवेणापि संदिष्टा हरयः कामरूपिणः ॥ ५-३१-१३

दिक्षु सर्वासु ताम् देवीम् विचिन्वन्ति सहस्रशः ।

13. **samdiSTaaH** = sent; **sugriiveNa** = by Sugreeva; **sahasrashaH** = thousands of; **harayaH** = monkeys; **kaamaruupiNaH** = capable of assuming any form at their will; **vichinvanti** = are searching; **taam deviim** = that lady; Seetha; **sarvaasu dikSu** = in all quarters.

"As commanded and sent by Sugreeva, thousands of monkeys capable of assuming form at their will, are searching for that lady Seetha in all quarters of the earth."

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अहम् सम्पातिवचनाच्छतयोजनमायतम् ॥ ५-३१-१४

अस्या हेतोर्विशालाक्ष्याः सागरं वेगवान् प्लुतः ।

14. **sampaati vachanaat** = by the words of Sampati; **aham** = I; **vegavaan** = a swift monkey; **plutaH** = crossed; **saagaram** = the ocean; **ayatanam** = having a length; **shata yojanam** = of one hundred Yojanas; **asyaaH vishalaakSyaaH hetoH** = for the sake of this broad eyed Seetha.

"By the words of Sampati, I a swift monkey crossed the ocean having a length of one hundred yojanas for the sake of this broad eyed Seetha."

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यथा रूपाम् यथा वर्णाम् यथा लक्ष्मीम् विनिश्चिताम् ॥ ५-३१-१५

अश्रौषम् राघवस्य अहम् सा इयम् आसादिता मया ।

15. **iyam** = this Seetha; **asaaditaa** = has been found; **mayaa** = by me; **yathaa ruupaam** = according to the comeliness; **yathaa varNaam** = according to the complexion; **yathaa lakSmavatiimcha** = and according to the bodily marks; **saa** = the same; **aham** = I; **taam** = that Seetha; **ashrauSam-** had heard; **raaghavasya** = from Rama.

"This Seetha has been found by me according to the same comeliness, complexion and the bodily marks as I had heard from Rama."

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विरराम एवम् उक्त्वा असौ वाचम् वानर पुमावः ॥ ५-३१-१६

जानकी च अपि तत् श्रुत्वा विस्मयम् परमम् गता ।

16. uktvaa = speaking; vaacham = the words; evam = thus; asau = that; vaanarapuNgavaH = Hanuma; the excellent among the monkeys; viraraama = kept quiet; shrutvaa = hearing; tat = those words; jaanakiicha api = Seetha also; aagataa = got; param = a great; vismayam = surprise.

Having spoken these words, Hanuma kept quiet. Hearing those words, Seetha too got a great surprise.

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ततः सा वक्र केश अन्ता सुकेशी केश सम्वृतम् ॥ ५-३१-१७

उन्नम्य वदनम् भीरुः शिंशपा वृक्षम् ऐक्षत ।

17. tataH = then; saa = that Seetha; klesha samvR^ita chetanaa = whose consciousness was enshrouded by affliction; vakra kessaantaa = whose hair-ends were curved; bhiiruH = and who was of fearful nature; unnamya = lifted; vadanam = her face; aikSata = and looked towards; shimsupaavR^ikSam = shimshupa tree.

Thereafter, that Seetha whose consciousness was enshrouded by affliction, whose hair-ends were curved and who was of a fearful nature, lifted her face and looked towards Shimshupa tree.

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निशम्य सीता वचनम् कपेश्च ।

दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।

स्वयम् प्रहर्षं परमं जगाम ।

सर्वात्मना राममनुस्मरन्ती ॥ ५-३१-१८

18. nishamya = heaving; kapaH = Hanuma's; vachanam = words; viikSya = and seeing; sarvaaH = all; dishashcha = quarters; pradishashcha = and sub-quarters; siitaa = Seetha; anusmarantii = was recollecting; raamam = Rama; sarvaatmanaa = in all ways; jagaama = and obtained; paramam = a great; praharSam = joy.

Hearing Hanuma's words and looking at all quarters and sub-quarters, Seetha was recollecting Rama in all ways and obtained a great joy.

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सा तिर्यग् ऊर्ध्वम् च तथा अपि अधस्तान् ।

निरीक्षमाणा तम् अचिन्त्य बुद्धिम् ।

ददर्श पिन्ना अधिपतेः अमात्यम् ।

वात आत्मजम् सूर्यम् इव उदयस्थम् ॥ ५-३१-१९

19. niriikSamaaNaa = looking at; tiryak = sides; uurdhavam cha = up; tathaapi = and; adhastaat = down; saa = that Seetha; dadarsha = saw; vaataatmajam = that Hanuman; of wind-God the sun; achintya buddhim = having an unimaginable intelligence; amaatyam = the minister; piNGaadhipate = of Sugreeva; suuryamiva = resembling the sun; udayastham = behind an eastern mountain.

Looking at sides, up and down, that Seetha saw that Hanuman, the sun of wind-god, having an unimaginable intelligence, the minister of Sugreeva and looking like the sun behind an eastern mountain.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकत्रिंशः सर्गः

Thus completes 31st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 32 Verses converted to UTF-8, Nov 09

Introduction

Seetha is shocked to see Hanuma, perched on the branches of a shimshupa tree She is confused whether it is a dream or a reality. Finally, she thinks that as the monkey is talking to her in a manifested form, it is quite a reality. She prays Lord Brihaspati and Brahma to make he words spoken by Hanuma as true.

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ततः शाखा अन्तरे लीनम् दृष्ट्वा चलित मानसा ।

वेष्टितार्जुनवस्त्रम् तं विद्युत्सम्घातपिङ्गलम् ॥ ॥ ५-३२-१

1. tataH = then; (Seetha); chalita maanasaa = had her mind shaken; dR^iSTvaa = seeing; tam = that Hanuma; vidyutsanghaata piV^galam = who was tawny coloured; vidyutsanghaata = like a series of flashing thunder bolts; veSTitaarjuna vastram = and wrapped up in a white cloth; liinam = hiding; shaakhaantare = behind branches of Seetha beheld there a monkey.

Then, seeing Hanuma, who was tawny coloured like a series of flashing thunderbolts wrapped up in a white cloth and hiding behind the branches of a tree, Seetha had her mind shaken.

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सा ददर्श कपिम् तत्र प्रश्रितम् प्रिय वादिनम् ।

पुल्लाशोकोत्कराभासम् तप्तचामिकरेक्षणम् ॥ ॥ ५-३२-२

2. naa = that Seetha; dadarsha = beheld; tatra = there; kapim = a monkey; phulla shokotkaraabhaasam = beaming like a cluster of Ashoka flowers wide opened; tapta chaamiikarekSaNam = with his eyes resembling refined gold; prashritam = humble; priya vaadinam = and speaking agreeably.

Seetha beheld there a monkey, beaming like a cluster of Ashoka flowers wide opened, with his eyes resembling regined gold, humble and speaking agreeable words.

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मैथिली चिन्तयामास स्वप्नो अयम् इति भामिनी ।

अहो भीममिदं रूपं वानरस्य दुरासदम् ॥ ५-३२-३

दुर्निरीक्षमिति ज्ञात्वा पुनरेव मुमोह सा ।

3. **maithilii** = Seetha; **gataa** = got; **paramam** = a great; **vismayam** = surprise; **chintayaamaasa** = and thought (as follows): **aho** = Alas!; **idam** = this; **ruupam** = appearance; **vaanarasya** = of the monkey; **duraasadam** = is hard to be approached; **bhiimama** = fearful; **durniriikSam** = and difficult to be looked at; **iti** = thus; **jjNaatvaa** = thinking; **saa** = she; **mumoha** = was bewildered; **punareva** = again.

Seetha got a great surprise and thought (as follows): "Alas! This monkey is hard to be approached, fearful and difficult to be looked at." Thus thinking, she was bewildered again.

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विललाप भृशं सीता करुणम् भयमोहिता ॥ ५-३२-४

रामरामेति दुःखार्ता लक्ष्मणेति च भामिनी ।

रुरोद बहुधा सीता मन्दम् मन्दस्वरा सती ॥ ५-३२-५

4; 5. **siitaa** = Seetha; **bhaaminii** = the splendid woman; **bhaya mohitaa** = bewildered by fear; **duHkhaartaa** = afflicted with grief; **vilalaapa** = lamented; **bhR^isham** = most; **karuNam** = piteously; **raama raameti** = saying O; Rama! O; Rama!; **lakSmaNeti cha** = and O Lakshmana; **siitaa** = Seetha; **rurode** = wept; **mandam** = faintly; **mandasvaraa** = satii = in a low voice; **bahudhaa** = in many ways.

The splendid woman Seetha, bewildered by fear and afflicted with grief, lamented most piteously saying "O, Rama! O, Rama! and "O Lakshmana!". Seetha wept faintly in a low voice in many ways.

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सा तम् दृष्ट्वा हरिश्रेष्ठं विनीतवदुपस्थितम् ।

मैथिली चिन्तयामास स्वप्नोऽयमिति भामिनी ॥ ५-३२-६

6. **dR^iSTvaa** = seeing; **tam** = that; **harishreSTham** = excellent monkey; **upasthitam** = appraoching; **viniitavat** = humbly; **saa** = that; **bhaaminii** = splendid woman; **maithilii** = Seetha; **chintayaamaasa** = thought; **ayam** = it; **iti** = as; **svapnaH** = a dream.

Seeing that excellent monkey appraoching humbly, that splendid woman Seetha thought it as a dream.

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सा वीक्षमाणा पृथुभुग्नवक्त्रं शाखामृगेन्द्रस्य यथोक्तकारम् ।

ददर्श पिङ्गप्रवरं महार्हं वातात्मजं बुद्धिमतां वरिष्ठम् ॥ ५-३२-७

7. **saa** = that Seetha; **viikSamaaNaa** = looking hither and thither; **dadarsha** = saw; **vaataatmajam** = Hanuma; **pR^ithubhngnavaktram** = who had wide and curved mouth; **yathokta kaaram** = doing as told; **shaakhaamR^igendrasya** = by Sugreeva the king of monkeys; **piN^ga pravaram** = the foremost of monkeys; **mahaarham** = greatly respectable; **variSTham** = and excellent; **buddhimataam** = among the intelligent.

Seetha, looking hither and thither, saw Hanuman, who was having a wide and curved mouth, doing acts as told by sugreeva the king of monkeys, the foremost of monkeys, greatly adored and the best among the inelligent.

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सा तम् समीक्ष्य एव भृशम् विसम्झा गत असु कल्पा इव बभूव सीता ।
चिरेण सम्झाम् प्रतिलभ्य चैव चैव विचिन्तयामास विशाल नेत्रा ॥ ५-३२-८

8. samiikSyaiva = as soon as seeing; tam = that Hanuma; saa siitaa = that Seetha; visamjNaaa = lost her consciousness; bhR^isham = very much; babhuuva = and became; gataasmkalpena = as though lifeless; pratilabhya = regaining; samjJNaam = her consciousness; chireNa = after a long time; vishaala netraa = the wide-eyed Seetha; bhuuyaH = again; vichintayaamaasa = thought (as follows).

As soon as seeing Hanuma Seetha lost her consciousness very much and became seemingly lifeless. Regaining her consciousness after a long time the wide eyed Seetha moreover thought (as follows)

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स्वप्नो मया अयम् विकृतो अद्य दृष्टः शाखा मृगः शास्त्र गणैः निषिद्धः ।
स्वस्ति अस्तु रामाय सलक्ष्मणाय तथा पितुः मे जनकस्य राज्ञः ॥ ५-३२-९

9. adya = today; shaakhaamR^igaH = a monkey; vikR^itaH = in an ugly form; dR^iSTaH = was seen; mayaa = by me; svapne = in a dream; niSiddhaH = which is forbidden; shaastragaNaiH = according to a series of scriptures; svasti astu = May it be well; raamaaya = with Rama; salakSmaNaaya = together with Lakshmana; tathaa = and; together with Lakshmana; tathaa = and; me pituH = with my father; janakasya raajJNaH = king Janaka.

"Today, I saw an ugly monkey in my dream, which is forbidden according to a body of scriptures. May it be well with Rama together with Lakshmana and with my father, King Janaka.

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स्वप्नो अपि न अयम् न हि मे अस्ति निद्रा ।
शोकेन दुःखेन च पीडितायाः ।
सुखम् हि मे न अस्ति यतो अस्मि हीना ।
तेन इन्दु पूर्ण प्रतिम आननेन ॥ ५-३२-१०

10. ayam = this; na asti = is not; svapno.api = a dream too; me = to me; yataH = since; piiDitaayaaH = tormented; shokena = by sorrow; duHkhena cha = and grief; naasti hi nidraa = there is indeed no sleep; me = to me; asmi = who is; hiinaa = bereft; tena = of Rama; indu puurNa pratimaana nena = whose countenance resembles a full moon; naasti hi = there is indeed no; sukham = happiness.

"This is not a dream. To me, tormented by sorrow and grief, there is indeed no sleep. To me, separated from Rama whose countenance resembles a full moon, there is no happiness indeed!"

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रामेति रामेति सदैव बुद्ध्या विचिन्त्या वाचा ब्रुवती तमेव ।
तस्यानुरूपं च कथां तदर्थं मेवं प्रपश्यामि तथा शृणोमि ॥ ५-३२-११

11. vichintya = (since) I am thinking; buddhya = with intellect; tameva = (about) that Rama only; bruvatii = and saying; vaachaa = in my voice; raameti raameti = thus 'Rama! Rama!'; sadaiva = always; anuruupam = conformably; prapashyaami = I am seeing; tathaa = and; shR^iNomi = hearing; kathaam = story; evam = in this way; tadarthaam = with the same object.

"Since I am pondering with my mind about that Rama only, and always saying 'Rama! Rama!' thus, conformably I am seeing and hearing a story thus corresponding to the same thought."

अहम् हि तस्य अद्य मनो भवेन सम्पीडिता तत् गत सर्व भावा ।
विचिन्तयन्ती सततम् तम् एव तथैव पश्यामि तथा शृणोमि ॥ ५-३२-१२

12. sampiiDitaa = tormented; adya = today; manobhavana = by Manmatha; the god of love; tasya = about that Rama; tadgata sarva bhaavaa = having all my feelings directed towards him; vichintayantii = and thinking; satatam = always; tameva = about him; tathaiva = in the like manner; aham pashyaami = I am seeing; tathaiva = and in the like manner; shR^iNomi = I am hearing (the same matters).

"Tormented as I am today by manmatha god of love longing for Rama, my whole feelings directed towards him and constantly thinking of him alone, in the like manner I am seeing him and in the like manner i am hearing of him alone."

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मनो रथः स्यात् इति चिन्तयामि ।
तथा अपि बुद्ध्या च वितर्कयामि ।
किम् कारणम् तस्य हि न अस्ति रूपम् ।
सुव्यक्त रूपः च वदति अयम् माम् ॥ ५-३२-१३

13. chintayaami = I am imagining; iti = that; manorathaH = my wish; syaat = will be fulfilled; tathaa = likewise; vitarkayaami = I am reasoning (it); buddhyaapi cha = by my intellect also; naasti hi = there is indeed no; ruupam = form; tasya = for that wish; ayam = He; suvyakta ruupaH = with a well-manifested form; vadati = is speaking; maam = about me; kim = what; kaaraNaam = is the reason?

"I am imagining that my wish will be fulfilled. Likewise, I am reasoning my wish by my intellect also. There is no concrete form indeed for my wish. He, with a well manifested form is speaking to me. for what reason?"

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नमो अस्तु वाचः पतये सवज्जिणे स्वयम्भुवे चैव हुत अशनाय ।
अनेन च उक्तम् यत् इदम् मम अग्रतो वन ओकसा तच् च तथा अस्तु न अन्यथा ॥ ५-३२-१४

14. namaH = my salutation; vaachaspataye = to Brihaspati the lord of eloquence; savajriNe = together with Indra; wielding a thunderbolt; svayambhuve chaiva = to Brahma; the self-existent Lord; hutaashanaaya cha = and to the Lord of fire; eating the oblations; yat = whatever; idam = these words; uktam = are spoken; agrataH = before me; anena vanaukasaa = by this monkey; astu = let them be so; tat astu = let it be so; tathaa = in the like manner; na anyathaa = let it not be otherwise!.

"My salutation to Brihaspati the Lord of eloquence, together with Indra the wielder of a thunderbolt, to Brahma the self-existent Lord and to the Lord of Fire eating the oblations! Let whatever words spoken by this monkey be true! Let them not be untrue!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्वात्रिंशः सर्गः

Thus completes 32nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

Stepping down from the tree, Hanuma approached Seetha and asked her to clarify him whether she is the wife of Rama. Seetha then starts to narrate her antecedents and the story of Rama along with circumstances under which she along with Rama and Lakshmana went to Dandaka forest as per the command of King Dasaratha. She also informs Hanuma about her snatching away of Ravana from the forest.

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सोऽवतीर्य द्रुमात्तस्माद्विद्रुमप्रतिमाननः ।
विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ॥ ५-३३-१
ताम् अब्रवीन् महातेजा हनूमान् मारुत आत्मजः ।
शिरसि अज्जलिम् आधाय सीताम् मधुरया गिरा ॥ ५-३३-२

1; 2. **saH hanumaan** = that Hanuma; **vidruma prati maana naH** = with coral-coloured countenance; **mahaa tejaa** = very bright; **maarutaatmajaH** = and the so of wind-god; **viniita veSaH** = with a humble look; **kR^ipaNah** = and feeble; **upasR^itya** = approached; **taam siitaam** = that Seetha; **praNipatya** = offered his salutation; **aadhaaya** = by keeping; **aN^jalim** = his joined palms; **shirasi** = on his head; **abraviit** = and spoke; (the following); **madhurayaa** = sweet; **giraa** = words.

That Hanuma, with coral-coloured face, very bright, the son of wind-god, wearing a humble and feeble look, approached Seetha by stepping down from the tree and offered her his salutation by keeping his joined palms on his head and spoke the following sweet words:

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का नु पद्म पलाश अक्षी क्लिष्ट कौशेय वासिनी ।
द्रुमस्य शाखाम् आलम्ब्य तिष्ठसि त्वम् अनिन्दिता ॥ ५-३३-३

3. **padma palaashakSi** = O Lady with your eyes resembling lotus leaves!; **kliSTa kaushaya vaasini** = wearing worn-out sila cloth; **anindita** = O the irreproachable one! **tiSThasi** = you

have stood aalambya = taking by the hand; shaakhaam = a branch; drumasya = of the tree; kaanu = who are you?

"O Lady with your eyes resembling lotus leaves, wearing a worn out silken cloth! O, the irreproachable one! You have stood, holding by the hand a branch of the tree who are you?"

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किम् अर्थम् तव नेत्राभ्याम् वारि स्रवति शोकजम् ।
पुण्डरीक पलाशाभ्याम् विप्रकीर्णम् इव उदकम् ॥ ५-३३-४

4. vaari shokajam = tears of sorrow; sravati = are gushing down; tava = from you; netraabhyaam = eyes; udakam = as water; viprakirNam = scattered down; puNDariika palaashaabhyaam = from two lotus petals; kimartham = why?

"Tears of sorrow are gushing down from your eyes, as water is scattered down from two lotus-petals. Why?"

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सुराणाम् असुराणाम् च नाग गन्धर्व रक्षसाम् ।
यक्षाणाम् किम्नराणाम् च का त्वम् भवसि शोभने ॥ ५-३३-५

5. shobhane = O auspicious lady!; kaa = In whom; tvam = are you; bhavasi = born; suraaNaam = whether in celestials; asuraaNaam vaa = or in ogres; naaga gandharvarakSasaam = or in serpent-demons or in celestial musicians or in demons; yakSaaNaam = or in semi-divine being; kimnaraaNaam = or in mythical beings.

"O auspicious lady! In whom are you born-whether in celestials or in ogres or in serpent-demons or in celestial musicians or in demons or in semi-divine beings or in mythical beings?"

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का त्वम् भवसि रुद्राणाम् मरुताम् वा वर आनने ।
वसूनाम् वा वर आरोहे देवता प्रतिभासि मे ॥ ५-३३-६

6. varaanane = O Lovely faced woman!; kaa = who; bhavasi = are ; tvam-you; rudraaNaam = among eleven Rudras; who; marutaam vaa = or among Maruts the storm-gods; vasuunaam = or among eight Vasus; the beneficent gods?; varaarohe = O handsome lady with fine hips!; me = to me; pratibhaasi = you appear; devataa = as a deity.

"O lovely-faced woman! Who are you among eleven Rudras who bestow strength, or among Maruts the storm-gods or among eight Vasus the beneficent gods? O Handsome lady with fine hips! You appear to me as a deity."

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किम् नु चन्द्रमसा हीना पतिता विबुध आलयात् ।
रोहिणी ज्योतिषाम् श्रेष्ठा श्रेष्ठा सर्व गुण अन्विता ॥ ५-३३-७

7. rohiNiikimvaa = Are you Rohini; shreSTha sarva guNaanvitaa = endowed with all excellent qualities; patitaa = fallen; vibudhaalayaat = from heaven; hiinaa = left behind; chandramasaa = by moon; shreSThaa = excellent; jyotiSaam = among stars.

"Are you Rohini, endowed with all the best qualities, fallen from heaven, left behind by moon and excellent among stars."

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कोपात् वा यदि वा मोहात् भर्तारम् असित ईक्षणा ॥ ५-३३-८

वसिष्ठम् कोपयित्वा त्वम् न असि कल्याणि अरुन्धती ।

8. **asitekSaNe** = O dark eyed lady!; **tvam naasi** = are you not; **kalyaaNii** = the auspicious; **arundhati** = Arundhati; **kopayitvaa** = who irritated; **vasiSTham** = the sage Vasishta; **bhartaaram** = her husband; **kopaadvaa yadivaa** = either by anger.

"O dark-eyed lady! Are you not the auspicious Arundhati, who irritated her husband, Vasishta the sage either by anger or by error?"

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को नु पुत्रः पिता भ्रात भर्ता वा ते सुमध्यमे ॥ ५-३३-९

अस्माल् लोकात् अमुम् लोकम् गतम् त्वम् अनुशोचसि ।

9. **sumadhyame** = O the slender waisted lady!; **tvam** = you; **anushochasi** = seem to be lamenting; **gatam** = (about someone) who has gone; **asmaat** = from thus; **lokaat** = world; **amum lokam** = to the other world; **te** = your; **putraH** son; **pitaa** = father; **bhraataa** = brother; **bhartaa vaa** = or your husband?

"O the slender waisted lady! You seem to be lamenting over someone who died is he your son, or father or brother or husband."

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रोदनादतिनिःश्वासाद्भूमिसंस्पर्शनादपि ॥ ५-३३-१०

न त्वाम् देवीमहम् मन्ये राज्ञः संज्ञावधारणात् ।

10. **rodanaat** = for you lamenting; **atiniH shvaasaat** = for you long sighs; **bhuumi sam sparshanaadapi** = also for your touching of the earth; **samjJNaavadharaNaat** = for holding the signs; **raajJNaH** = of a king; **aham** = I; **na manye** = do not think; **tvaam** = you; **deviim** = as a divine woman.

"You are lamenting. You are sighing a lot. You are touching the earth. You have royal insignia in you. According to these things, I do not consider you as a divine woman."

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व्यञ्जनानि हि ते यानि लक्षणानि च लक्षये ॥ ५-३३-११

महिषी भूमि पालस्य राज कन्या असि मे मता ।

11. **yaani** = which; **vyaN^janaani** = marks on your person; **te lakSaNaamcha** = and your form; **lakSaye** = I see; (according to that); **me** = to me; **mataa** = (your are) believed to be; **mahiSii** = a queen; **bhuumipaalasya** = of an emperor; **raaja kanyaacha** = and a king's daughter.

"Based on the marks on your person and your bodily characteristics, I believe you to be a queen of an emperor and the daughter of a king."

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रावणेन जन स्थानात् बलात् अपहृता यदि ॥ ५-३३-१२

सीता त्वम् असि भद्रम् ते तन् मम आचक्ष्व पृच्छतः ।

12. **asi yadi tvam** = If you; **siitaa** = are Seetha; **apahR^itaa** = stolen; **balaat** = by force; **raavaNena** = by Ravana; **janasthaanaat** = from Janasthana; **aachakSya** = tell; **tat** = it; **mama** = to me; **pR^ichchhataH** = who is asking; **bhadram te** = if you please."

"If you are Seetha stolen per force by Ravana from Janasthana, tell it to me who is asking if you please!"

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यथा हि तव वैदन्यम् रूपम् चाप्यतिमानुषम् ॥ ५-३३-१३
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ।

13. **yathaa** = according to; **tava** = your; **dainyam** = miserable state; **ruupam cha** = the (beautiful) figure; **atimaanuSam** = which is super-human; **veSaH** = your costume; **anvitaH** = endowed with; **tapasaa** = austerity; **dhruvam** = surely; **tvam** = you are; **raama mahiSii** = Rama's wife."

"According to your miserable state, the super-human beautiful figure and your costume endowed with austerity, surely you are Rama's wife."

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सा तस्य वचनम् श्रुत्वा राम कीर्तन हर्षिता ॥ ५-३३-१४
उवाच वाक्यम् वैदेही हनूमन्तम् द्रुम आश्रितम् ।

14. **shrutvaa** = hearing; **tasya** = his; **vachanam** = words; **saa vaidehii** = that Seetha; **raama kiirthana harSitaa** = was delighted of Rama's mention; **uvaacha** = and spoke; **vaakyam** = (the following) words; **hanumantam** = to Hanuma; **drumaashritam** = who was dwelling on a tree.

Hearing his words, Seetha was delighted of Rama's mention and spoke the following words to Hanuma, who was dwelling on a tree.

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पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः ॥ ५-३३-१५
स्नुषा दशरथस्याहम् शत्रुसैन्यप्रतापिनः ।

15. **aham** = I; **snuSaa** = am the daughter-in-law; **dasharathasya** = of Dasaratha; **mukhyasya** = the eminent; **raaja simhaanaam** = among the excellent kings; **pR^ithi vyaam** = on earth; **viditaatmanaH** = who understands the nature of the spirit; **shatrusainya prataapinaH** = and who torments the army of the adversary.

"I am the daughter-in-law of Dasaratha, eminent among the excellent kings on earth, who understands the nature of the spirit and who torments the army of the adversary."

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दुहिता जनकस्य अहम् वैदेहस्य महात्मनः ॥ ५-३३-१६
सीता च नाम नाम्ना अहम् भार्या रामस्य धीमतः ।

16. **aham** = I; **duhitaa** = am the daughter; **janakasya** = of Janaka; **vaidehasya** = the king of Videha kingdom; **mahaatmanaH** = having a noble nature; Seetha; **naamnaa** = by name; **bhaaryaa** = and wife; **raamasya** = of Rama; **dhiimataH** = the wise man.

"I am the daughter of the noble-natured Janaka, the king of Videha kingdom. I am know.

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समा द्वादश तत्र अहम् राघवस्य निवेशने ॥ ५-३३-१७
भुञ्जाना मानुषान् भोगान् सर्व काम समृद्धिनी ।

17. aham = I; (stayed); tatra = there; raaghavasya = in Rama's; niveshane = house; dvaadasha = for twelve; samaaH = years; bhuJNaanaa = enjoying; bhogaan = the worldly pleasures; maanuSaan = belonging to mankind; sarvakaama samR^iddhinii = and fulfilling all the desires.

"I stayed in Rama's house there for twelve years, enjoying the worldly pleasures belonging to human kind and fulfilling all my desires."

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ततः त्रयोदशे वर्षे राज्येन इक्ष्वाकु नन्दनम् ॥ ५-३३-१८
अभिषेचयितुम् राजा स उपाध्यायः प्रचक्रमे ।

18. tataH = thereafter; trayodashe varSe = in the thirteenth year; raajaa = the king Dasaratha; sopaadhyaayaH = along with his preceptors; prachakrame = started; abhiSechayitum = to; anointment; raajyena = of; the kingdom; ikSvaakunandanam = to Rama; a celebrity of Ikshvaku dynasty.

"Thereafter, in the thirteenth year, King Dasaratha along with his preceptors started to perform anointment of the kingdom to Rama, a celebrity of Ikshvaku dynasty."

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तस्मिन् सम्भ्रियमाणे तु राघवस्य अभिषेचने ॥ ५-३३-१९
कैकेयी नाम भर्तारम् देवी वचनम् अब्रवीत् ।

19. tasmin = (While) that; abhiSechane = anointment; raaghavasya = of Rama; sambhriyamaaNe = was being arranged; devii = a queen; kaikeyii naama = called Kaikeyi; abraviit = spoke; vachanam = the (following) words; bhartaaram = to Dasaratha; her husband.

"While that anointment of Rama was being arranged, a queen called Kaikeyi spoke the following words to Dasaratha, her husband.

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न पिबेयम् न खादेयम् प्रत्यहम् मम भोजनम् ॥ ५-३३-२०
एष मे जीवितस्य अन्तो रामो यदि अभिषिच्यते ।

20. raamaH yadi abhiSichyate = If Rama gets anointed; na pibeyam = I shall not drink water; na khaadeyam = I shall not eat; mama = my; bhojanam = food; pratyaham = daily; eSaH = this is; antaH = the end; me = to my; jiivitasya = life.

"If Rama gets anointed for the kingdom, from now onwards, I shall neither drink water nor take my food daily. This is the end to my life."

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यत् तत् उक्तम् त्वया वाक्यम् प्रीत्या नृपति सत्तम ॥ ५-३३-२१
तच् चेन् न वितथम् कार्यम् वनम् गच्छतु राघवः ।

21. nR^ipatisattama = O the excellent king!; yat = which; tat vaakyam = that word; uktam = was uttered; tvayaa = by you; priityaa = with affection; tat yadi = and if that; na kaaryam = for waste; raaghavaH = (let) Rama; gachchatu = go; vanam = to the forest.

"O the excellent king! If that word of pledge was uttered affectionately by you and if it is not going to be a waste, let Rama go to the forest."

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स राजा सत्य वाग् देव्या वर दानम् अनुस्मरन् ॥ ५-३३-२२

मुमोह वचनम् श्रुत्वा कैकेय्याः क्रूरम् अप्रियम् ।

22. **shrutvaa** = hearing; **kruuram** = the cruel; **apriyam** = and the disagreeable; **vachanam** = words; **kaikeyyaaH** = of Kaikeyi; **anusmaram** = and recollecting; **varadaanam** = the boon given; **devyaaH** = to the queen; **saH raajaa** = that king; **satyaraak** = who was true to his word; **mumoha** = became unconscious.

"Hearing the cruel and the disagreeable words of Kaikeyi and recollecting the boon given to the queen, King Dasaratha who was true to his word, fell unconscious.

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ततः तु स्थविरो राजा सत्य धर्मे व्यवस्थितः ॥ ५-३३-२३

ज्येष्ठम् यशस्विनम् पुत्रम् रुदन् राज्यम् अयाचत ।

23. **tataH** = then; **sthaviraH** = the aged; **raajaa** = king; **vyavasthitaH** = who was firmly established; **satye** = in truth; **dharme** = and righteousness; **rudan** = while weeping; **ayaachat** = asked for ; **raajyam** = the kingdom; **yashasvinam** = from his illustrious; **jyeSTham** = eldest; **putram** = son.

"Then, the aged king, who was firmly established in truth and righteousness, regretfully asked his illustrious eldest son to give back the kingdom, which he bestowed him earlier."

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स पितुः वचनम् श्रीमान् अभिषेकात् परम् प्रियम् ॥ ५-३३-२४

मनसा पूर्वम् आसाद्य वाचा प्रतिगृहीतवान् ।

24. **shriimaan** = the glorious; **saH** = that Rama; **puurvam** = first; **aasaadya** = admitted; **pituH** = his father's; **vachanam** = words; **manasaa** = in mind; **param priyam** = more dearer; **abhiSekaata** = than his anointment to the kingdom; **pratigR^ihiitavaan** = and accepted (them); **vaachaa** = with his word.

"That glorious Rama first admitted his father's words in mind, considering them more dearer than his anointment to the kingdom and accepted them with his word."

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दद्यान् न प्रतिगृह्णीयान् न ब्रूयत् किञ्चित् अप्रियम् ॥ ५-३३-२५

अपि जीवित हेतोः हि रामः सत्य पराक्रमः ।

25. **raamaH** = Rama; **satya paraakramaH** = the truly courageous man; **dadyaat** = (always) gives (to others) na **pratigR^ihNiiyaat** = and does not take (from others); **na bruuyaat** = (He) does not speak; **kimchit** = even a little; **apriyam** = of disagreeable word; **api jiivita hetorvaa** = even for the cause of his life.

"The truly courageous Rama always gives anything to others and does not take anything from others. He does not speak just a little of a disagreeable word even for the cause of his life."

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स विहाय उत्तरीयाणि महाअर्हाणि महायशाः ॥ ५-३३-२६

विसृज्य मनसा राज्यम् जनन्यै माम् समादिशत् ।

26. **vihaaya** = leaving behind; **mahaarhaaNi** = greatly valuable; **uttariiyaaNi** = outer garments; (and wearing garments made of bark); **saH** = that Rama; **mahaayashaaH** = the highly

illustrious one; **visR^ijya** = gave up; **raajyam** = his kingdom; **manasaa** = intentionally; **samaadishat** = (and) assigned; **maam** = me; **jananyai** = to his mother.

"Leaving behind his greatly valuable outer garments and wearing garments made of bark, that highly illustrious Rama gave up his kingdom willingly and assigned me to his mother."

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सा अहम् तस्य अग्रतः तूर्णम् प्रस्थिता वन चारिणी ॥ ५-३३-२७
न हि मे तेन हीनाया वासः स्वर्गे अपि रोचते ।

27. **hiinaayaaH** = bereft; **tena** = of him; **vaasaH** = dwelling; **svarge.api** = even in heaven; **na rochate hi** = does not indeed give pleasure; **saa aham** = I; as such; **vana chaariNii** = (decided) to proceed to the forest; **tuurNam** = and soon; **prasthitaa** = was ready to start; **agrataH** = (even) ahead; **tasya** = of that Rama.

"To me bereft of him, residing even in heaven does not indeed give pleasure. I, as such, decided to proceed to the forest and soon was ready to start even ahead of Rama."

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प्राग् एव तु महाभागः सौमित्रिः मित्र नन्दनः ॥ ५-३३-२८
पूर्वजस्य अनुयात्रा अर्थे द्रुम चीरैः अलम्कृतः ।

28. **saumitriH** = Lakshmana; **mahaabhaagaH** = the illustrious man; **mitra nandanaH** = the rejoice of his friends; **anuyaatraarthe** = for the purpose of following; **puurvajasya** = of his elder brother; **alamkR^itaH** = adorned; **praageva** = even before (me).

"Adorned with clothes of bark, the illustrious Lakshmana, the rejoice of his friends, got ready to follow his elder brother even before (me)."

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ते वयम् भर्तुः आदेशम् बहु मान्य दृढ व्रताः ॥ ५-३३-२९
प्रविष्टाः स्म पुरात् दृष्टम् वनम् गम्भीर दर्शनम् ।

29. **bahumaanya** = obeying respectfully; **aadesham** = the command; **bhartuH** = of Lord Dasaratha; **vayam** = we; **te** = as such; **dR^iDhavrataaH** = firm in our resolution; **praviSTaaH** = smaH = entered; **vanam** = the forest; **adR^iSTam** = not seen; **puraa** = before; **gambhiira darshanam** = with its deep and profound appearance.

"Obeying respectfully the command of Lord Dasaratha, we as such with a firm resolution, entered the forest, which we have never seen before and which was deep and profound in appearance."

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वसतो दण्डक अरण्ये तस्य अहम् अमित ओजसः ॥ ५-३३-३०
रक्षसा अपहृता भार्या रावणेन दुरात्मना ।

30. **aham** = I; **bhaaryaa** = the wife; **tasya** = of Rama; **amitaujasaH** = of great vigour; **vasataH** = dwelling; **daN^DakaaraNya** = in the forest of Dandaka; **apahR^itaa** = was taken away; **raavaNena** = by Ravana; **rakSasaa duraatmanaa** = the evil-minded demon.

While Rama of great vigour was dwelling in the forest of Dandaka, the evil-minded demon, Ravana took me, Rama's wife, away."

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द्वौ मासौ तेन मे कालो जीवित अनुग्रहः कृतः ॥ ५-३३-३१

ऊर्ध्वम् द्वाभ्याम् तु मासाभ्याम् ततः त्यक्ष्यामि जीवितम् ।

31. me = to me; dvau = two; maasau = months; jiivitaanugrahaH = of favour of survived; kR^itaH = have been given; tena = by him; tataH = for that reason; uurdhvam = after; dvaabhyaam = two; maasaabhyaam = months; tyakSyaami = I shall give up; jiivitam = my life.

"A period of two months of survival-benefit has been given to me by him. For that reason, after the said two months, I shall give up my life."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रयस्त्रिंशः सर्गः

Thus completes 33rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Hearing the words of the grief-stricken Seetha, Hanuma reveals himself to be a messenger of Rama and repeats the enquiries made by Rama, Lakshmana and Sugreeva. Seetha, however, suspects Hanuma to be Ravana in disguise and chides him when Hanuma approaches nearer to her. Seetha then asks Hanuma to describe the good qualities of Rama. Hanuma on his part discloses to her his actuality as a minister of Sugreeva and tells the important qualities of Rama. He requests her to have faith in his words.

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तस्याः तत् वचनम् श्रुत्वा हनूमान् हरि यूथपः ।

दुःखात् दुःख अभिभूतायाः सान्तम् उत्तरम् अब्रवीत् ॥ ५-३४-१

1. **shrutvaa** = hearing; **tat** = that; **vachanam** = speech; **tasyaaH** = of that Seetha; **duHkhaat duHkhaabhibhuutayaaH** = who was overthrown from one grief to another; **hanumaan** = Hanumaan; **haripuN^gavaH** = the best of monkeys; **abraviit** = spoke; **saantvam** = in a kindly and affectionate; **uttaram** = reply.

Hearing those words of Seetha who was overthrown from one grief to another, Hanuma the best of monkeys gave the following reply in a kindly and affectionate manner.

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अहम् रामस्य संदेशात् देवि दूतः तव आगतः ।

वैदेहि कुशली रामः त्वाम् च कौशलम् अब्रवीत् ॥ ५-३४-२

2. **devii** = O princess; **vaidehi** = Seetha; the daughter of the king of Videha Kingdom!; **aham** = I; **aagataH** = have come; **tava duutaH** = as your messenger; **raamasya sandeshaat** = on the direction of Rama; **kusalii** = the virtuous; **raamaH** = Rama; **abraviit** = enquired; **tvaamcha kushalam** = about your welfare too.

"O Seetha the daughter of the king of Videha Kingdom! I have come here as your messenger on Rama's directions. The virtuous Rama enquired about your welfare too."

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यो ब्राह्मम् अस्त्रम् वेदान् च वेद वेदविदाम् वरः ।

स त्वाम् दाशरथी रामो देवि कौशलम् अब्रवीत् ॥ ५-३४-३

3. **devii** = O divine lady! **saH** = such; **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **yaH** = who; **varaH** = is excellent; **veda vidaam** = among the knower of Veda; **veda** = and who knows; **brahmam agram** = Brahma's missile (a mythical weapon which deals infallible destruction); **vedaamshcha** = and Vedas the sacred knowledge; **abraviit** = enquired; **tvaam** = you; **kaushalam** = about your welfare.

"O Divine Lady! Rama the son of Dasaratha, who is excellent among the knowers of Veda and who knows Brahma's missile (a mythical weapon which deals infallible destruction) and Vedas the sacred knowledge, enquired about your welfare."

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लक्ष्मणः च महातेजा भर्तुः ते अनुचरः प्रियः ।

कृतवान् शोक सन्तप्तः शिरसा ते अभिवादनम् ॥ ५-३४-४

4. **lakSmaNashcha** = also Lakshmana; **mahaatejaaH** = having a great splendour; **priyaH** = the favourite brother; **anucharaH** = and the follower; **te bhartuH** = of your husband; **shoka santaptaH** = tormented with grief; **kR^itavaan** = performed; **te abhivaadanam** = salutation to you; **shirasaa** = with his head.

"Also the greatly splendourous Lakshmana, the favourite brother and the follower of your husband, himself tormented with grief, performed salutation to you by bowing his head."

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सा तयोः कुशलम् देवी निशम्य नर सिंहयोः ।

प्रीति सम्हृष्ट सर्व अङ्गी हनूमान्तम् अथ अब्रवीत् ॥ ५-३४-५

5. **nishamya** = hearing; **tayoH** = that; **kushalam** = (news of) welfare; **narasimhayoH** = of Rama and Lakshmana the excellent among men; **saa devii** = that divine lady; Seetha; **priiti samhR^iSTa sarvaanGii** = with all her limbs thrilled with joy; **atha** = then; **abraviit** = spoke; **hanumantam** = to Hanuma (as follows).

Hearing that news of welfare of Rama and Lakshmana the excellent of men, the divine lady, with all her limbs thrilled with joy, spoke to Hanuma (as follows):

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कल्याणी बत गथा इयम् लौकिकी प्रतिभाति मे ।

एहि जीवन्तम् आनन्दो नरम् वर्ष शतात् अपि ॥ ५-३४-६

6. **aanandaH** = joy; **eti** = rushes; **jiiwantam-** to surviving; **naram** = man; **varSashataadapi** = even though (it be) at the end of a hundred years; **iyam** = this; **laukikiir** = wordly; **gaathaa** = adage; **pratibhaati** = appears; **kalyaaNi** = auspicious; **maa** = to me.

" 'Joy rushes to surviving man even though (it be) as the end of a hundred years' - this popular adage appears true and and auspicious for me."

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तयोः समागमे तस्मिन् प्रीतिः उत्पादिता अब्रुता ।

परस्परेण च आलापम् विश्वस्तौ तौ प्रचक्रतुः ॥ ५-३४-७

7. **tasmin** = In that Hanuma; **samaagate** = who approached (her); **adbhuta** = a wonderful; **priitiH** = friendly disposition; **utpaaditaa** = was brought forth; **tayaa** = by her; **tau** = the two of them; **vishvastau** = with full of confidence; **chakratuH** = made; **aalaapamcha** = conversation; **paraspareNa** = with each other.

Seetha showed wonderful friendly disposition towards Hanuma who approached her. Both of them also conversed with each other in full confidence.

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तस्याः तत् वचनम् श्रुत्वा हनूमान् हरि यूथपः ।
सीतायाः शोक दीनायाः समीपम् उपचक्रमे ॥ ५-३४-८

8. **shrutvaa** = hearing; **tat** = that; **vachanam** = reply; **tasyaaH** = of that; **siitaayaaH** = Seetha; **shoka diinayaaH** = who was afflicted with; **hanumaan** = Hanuma; **hari yuuthapaH** = the army-chief of monkeys; **upachakrame** = endeavoured to draw; **samiipam** = nearer (to her).

Hearing that reply of Seetha who was afflicted with grief, Hanuma the army-chief of monkeys endeavoured to draw nearer to her.

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यथा यथा समीपम् स हनूमान् उपसर्पति ।
तथा तथा रावणम् सा तम् सीता परिशङ्कते ॥ ५-३४-९

9. **yathaa yathaa** = in as much as; **saH hanumaan** = that Hanuma; **upasarpati** = drew; **samiipam** = nearer to her; **tathaa tathaa** = in so much way; **saa siitaa** = that Seetha; **parishaN^kate** = suspected; **tam** = him; **raavaNam** = as Ravana.

In as much as that Hanuma drew nearer to her, in the same way, that Seetha suspected him as Ravana.

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अहो धिग् धिग् कृतम् इदम् कथितम् हि यत् अस्य मे ।
रूप अन्तरम् उपागम्य स एव अयम् हि रावणः ॥ ५-३४-१०

10. **aho dhik** = O shame!; **me duSkR^itam** = It was my guilt; **kathitam** = to tell; **asya** = him; **idam** = (all) this; **ayam** = he; **saH raavaNaH hi** = is indeed that Ravana; **upaagamya** = who obtained; **ruupaantaram** = another guise.

"O shame! It was my guilt to tell him all this to him. He is indeed that Ravana, who obtained another guise."

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ताम् अशोकस्य शाखाम् सा विमुक्त्वा शोक कर्षिता ।
तस्याम् एव अनवद्य अङ्गी धरण्याम् समुपाविशत् ॥ ५-३४-११

11. **saa** = that Seetha; **anavadyaaN^gii** = having faultless limbs; **vimuktyaa** = leaving; **taam** = that; **shaakhaam** = branch; **ashokasya** = of Ashoka tree; **shoka karshitaa** = and emaciated with grief; **samupaavishat** = sat down; **tasyaam dharaNyaameva** = on that floor itself.

That Seetha, having faultless limbs, leaving that branch of Ashoka tree and as emaciated with grief, sat down on that ground itself.

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हनुमानपि दुःखार्ता तां दृष्ट्वा भयमोहिताम् ।

अवन्दत महाबाहुः ततः ताम् जनक आत्मजाम् ॥ ५-३४-१२

सा च एनम् भय वित्रस्ता भूयो न एव अभ्युदैक्षत ।

12. dR^iSTvaa = seeing; taam = her; duHkhaartam = afflicted with grief; bhaya mohitam = and deluded with fear; hanumaanapi = also Hanuma; mahaabaahuH = the great armed; tataH = then; avandata = saluted; taam janakaatmajam = that Seetha; saa cha = she too; bhaya vitrastaa = trembling with fear; naa abhyudaikSata = did not look towards; enam = him; bhuuyaH = again.

Seeing Seetha afflicted with grief and deluded with fear, the great armed Hanuma also then simply saluted her. She too, trembling with fear, did not look towards him again.

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तम् दृष्ट्वा वन्दमानम् तु सीता शशि निभ आनना ॥ ५-३४-१३

अब्रवीत् दीर्घम् उच्छवस्य वानरम् मधुर स्वरा ।

13. siitaa = Seetha; shashinibhaananaa = with her countenance resembling the moon; dR^iSTvaa = seeing; tam = him; vandamaanam = saluting her; uchchhvasya = sighed; diirgham = deeply; abraviit = and spoke; vaanaram = to Hanuma; madhura svaraa = in a sweet-sounding voice (as follows):

Seetha, with her countenance resembling the moon, seeing Hanuma saluting her, had a deep sigh and spoke to Hanuma in a sweet-sounding voice (as follows)

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मायाम् प्रविष्टो मायावी यदि त्वम् रावणः स्वयम् ॥ ५-३४-१४

उत्पादयसि मे भूयः सन्तापम् तन् न शोभनम् ।

14. tvam raavaNaH yadi = If you are Ravana; praviSTaH = who made use of; maayaam = an illusive guise; svayam = and yourself; maayaavii = a conjurer; utpaadayasi = you are causing; bhuuyaH = a further; samtaapam = agony; me = to me; tat = that; na shobhanam = is not good.

"If you are Ravana, who made use of an illusive guise and yourself a conjurer, you are causing me a further agony. It is no good."

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स्वम् परित्यज्य रूपम् यः परिव्राजक रूपधृत् ॥ ५-३४-१५

जन स्थाने मया दृष्टः त्वम् स एव असि रावणः ।

15. yaH raavaNaH = which Ravana; parityajya = leaving; svam = ruupam = his real form; dR^iSTaH = was seen; mayaa = by me; parivraajakaruupavaan = in the guise of a vagrant religious mendicant; janasthaane = in Janasthana; sa eva = that Ravana indeed; tvam asi = you are.

"You are indeed the same Ravana, who, abandoning your real form, appeared to me in the guise of a vagrant religious mendicant in Janasthana."

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उपवास कृशाम् दीनाम् काम रूप निशा चर ॥ ५-३४-१६

सन्तापयसि माम् भूयः सन्तापम् तन् न शोभनम् ।

16. **nishaachara** = O demon; **kaamaruupa** = who can assume any form at will!; **tat** = It; **shobhanam na** = is not good; **santaapayasi samtaapam** = that you are causing any; **bhuuyaH** = again; **maam** = to me; **upavaasakR^ishaam** = who is emaciated by fasting; **diinaam** = and very miserable.

"O demon who can assume any form at your will! It is no good that again you are causing agony to me, emaciated because of fasting and feeling very miserable."

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अथवा नैतदेवं हि यन्मया परिशङ्कितम् ॥ ५-३४-१७

मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात् ।

17. **athavaa** = otherwise; **yat** = whatever; **parishaN^kitam** = is suspected; **mayaa** = by me; **etat** = that; **na hi** = is not indeed; **evam** = so; **mama manasaH** = in my mind; **priitiH** = a pleasurable sensation; **utpannaa hi** = occurred indeed; **tava darshanaat** = by reason of your audience.

"Otherwise, whatever is suspected by me is not indeed true because in my mind, a pleasurable sensation indeed occurred by reason of your audience."

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यदि रामस्य दूतः त्वम् आगतो भद्रम् अस्तु ते ॥ ५-३४-१८

पृच्छामि त्वाम् हरि श्रेष्ठ प्रिया राम कथा हि मे ।

18. **tvam aagataH yadi** = if you have come; **raamasya duutaH** = as Rama's messenger; **astu te** = may you be; **bhadram** = blessed; **harishreSTha** = O; the best of monkeys!; **me** = to me; **raama kathaa** = Rama's anecdote; **piyaa hi** = is indeed pleasurable; **pR^ichchhaami** = (hence) I am asking; **tvaam** = you (to narrate it).

"If you have come as Rama's messenger, may you be blessed! O the best of monkeys! Rama's anecdote is very pleasurable for me. Hence, I am requesting you to narrate it."

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गुणान् रामस्य कथय प्रियस्य मम वानर ॥ ५-३४-१९

चित्तम् हरसि मे सौम्य नदी कूलम् यथा रयः ।

19. **vaanara** = O monkeys!; **kathaya** = Narrate; **guNaan** = the qualities; **priiyasya raamasya** = of my beloved Rama; **saumya** = O gentle one!; **harasi** = you are eroding; **me chittam** = my mind; **rayaH yathaa** = as a rapid course of stream nadii kuulam = (erodes) a river-bank.

"O monkey! Narrate the qualities of my beloved Rama. O gentle one! You are eroding my mind as a rapid course of stream erodes a river bank."

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अहो स्वप्नस्य सुखता या अहम् एवम् चिर आहता ॥ ५-३४-२०

प्रेषितम् नाम पश्यामि राघवेण वन ओकसम् ।

20. **yaa ham** = I; who; **chiraahR^itaa** = was taken away long ago; **pashyaami** = is seeing; **vanaukasam** = a monkey; **preSitam naam** = sent; **raaghavaNa** = by Rama; **evam** = in this way; **aho** = Alas!; **sukhataa** = how delightful; **sapnasya** = of this dream!.

"I, who was taken away long ago, is seeing a monkey sent by Rama in this way. Alas! How delightful this dream is!"

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स्वप्नेऽपि यद्यहम् वीरं राघवम् सहलक्ष्मणम् ॥ ५-३४-२१

पश्येयम् नावसीदेयम् स्वप्नोऽपि मम मत्सरी ।

21. aham pashyeyam yadi = If I have seen; raaghavam = Rama; viiram = the eminent man; saha lakSmaNam = along with Lakshmana; na avasiideyam = I would not have disheartened; mama = in my case; svapno.api = even the dream; matsarii = is wicked.

"If I have seen the eminent Rama together with Lakshmana, I would not have disheartened. In my case, even my dream is wicked!"

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न अहम् स्वप्नम् इमम् मन्ये स्वप्ने दृष्ट्वा हि वानरम् ॥ ५-३४-२२

न शक्यो अभ्युदयः प्राप्तुम् प्राप्तः च अभ्युदयो मम ।

22. aham = I; na manye = do not deem; imam = it; svapnam = as a dream; dR^iSTvaa = seeing; vaanaram = a monkey; svapne = in a dream; na shakyaH = is not fit; praaptum = to get; abhyudayam = prosperity; abhyudayaH = (But) prosperity; praaptashcha = has come; mama = to me.

"I do not deem it as a dream. Seeing a monkey in a dream does not bring about prosperity But prosperity has come to me!"

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किम् नु स्याच् चित्त मोहो अयम् भवेत् वात गतिः तु इयम् ॥ ५-३४-२३

उन्मादजो विकारो वा स्यात् इयम् मृग तृष्णिका ।

23. syaat kim nu = how possibly; ayam = is it; chitta mohaH = a delusion of my mind? iyan bhavet = is it the impending; vaatagatiH = course of a flatulence? vikaarovaa = or change of mental condition; unmaadaja = born out of madness?; syaatiyam = is it a looming; mR^igatR^iSNikaa = mirage?

"How possibly is it a delusion of my mind? Is it an impending course of flatulence or changing mental condition of madness? Is it a looming mirage?"

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अथवा न अयम् उन्मादो मोहो अपि उन्माद लक्ष्मणः ॥ ५-३४-२४

सम्बुध्ये च अहम् आत्मानम् इमम् च अपि वन ओकसम् ।

24. athavaa = Otherwise; ayam = It; na unmaadaH = is neither a madness; moho.api = nor even a delusion; unmaada lakSaNaH = which is a symptom of madness; aham = I; sambudhye = am knowing; aatmaanam = about myself; imam vanonkasam = and this monkey.

"Otherwise, it is neither madness nor even a delusion, which is a symptom of madness. Because I am knowing about myself as also about this monkey."

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इति एवम् बहुधा सीता सम्प्रधार्य बल अबलम् ॥ ५-३४-२५

रक्षसाम् काम रूपत्वान् मेने तम् राक्षस अधिपम् ।

25. ityevam = thus; sampradhaarya = deliberating upon; balaabalam = the strengths and weaknesses; bahudhaa = in several ways; siita = Seetha; mane = thought; tam = him; raakSasaadhipam = as Ravana; kaamaruupatvaat = as they can change their forms at will.

Thus deliberating upon the strengths and weaknesses in several ways, Seetha finally imagined him to be Ravana, as demons can change their forms at will.

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एताम् बुद्धिम् तदा कृत्वा सीता सा तनु मध्यमा ॥ ५-३४-२६
न प्रतिव्याजहार अथ वानरम् जनक आत्मजा ।

26. **tadaa** = then; **saa** = that; **tanumadhyamaa** = slender waisted; **siitaa** = Seetha; **janakaatmajaa** = the daughter of Janaka; **etaam buddhim kR^itvaa** = thus having made up her mind; **na prativyaajahaara** = did not reply in return; **vaanaram** = to Hanuma; **atha** = thereafter.

Then, that slender waisted Seetha, the daughter of Janaka, thus having made up her mind, did not reply in return anything further to Hanuman.

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सीतायाः चिन्तितम् बुद्ध्वा हनूमान् मारुत आत्मजः ॥ ५-३४-२७
श्रोत्र अनुकूलैः वचनैः तदा ताम् सम्प्रहर्षयत् ।

27. **buddhvaa** = understanding; **chintitam** = the contemplation; **siitaayaaH** = of Seetha; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **tadaa** = then; **sampraharSayat** = brought about a great joy; **taam** = in her; **vachanaiH** = with his words; **shrotraanukuulaiH** = favourable to her ears.

Understanding the contemplation of Seetha, Hanuma the son of wind-god then brought about a great joy in her with his words most favourable to her ears (as follows):

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आदित्य इव तेजस्वी लोक कान्तः शशी यथा ॥ ५-३४-२८
राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा ।
विक्रमेण उपपन्नः च यथा विष्णुः महायशः ॥ ५-३४-२९

28; 29. **tejasvii** = (Rama) has a great splendour; **aaditya iva** = like that of the sun; **loka kaantaH** = pleasing to all; **shasiiyathaa** = like the moon; **raajaa** = lord; **sarvasya** = to the entire; **lokasya** = world; **devo vaishravaNo yathaa** = like Kubera the lord of wealth; **mahaayashaaH** = greatly renowned; **viSNuH yathaa** = like Vishnu; **upapannashcha** = and endowed with; **vikrameNa** = valour.

"Rama has a great splendour like that of the sun. He is pleasing to all like the moon. As Kubera the Lord of wealth, he is a lord to the entire world. Like Vishnu, he is greatly renowned and endowed with valour."

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सत्य वादी मधुर वाग् देवो वाचस्पतिः यथा ।
रूपवान् सुभगः श्रीमान् कन्दर्प इव मूर्तिमान् ॥ ५-३४-३०

30. **satyavaadii** = (Rama) is a speaker of truth; **devaH vaachaspatiryathaa** = like lord Brihaspati; **madhuravaak** = he has a sweet voice; **ruupavaan** = a handsome man; **subhagaH** = possessing good fortune; **shriimaan** = and royal dignity; **kandaraH iva** = He is like Manmadha; the Lord of love; **muurtimaan** = personified himself.

"Rama is a speaker of truth. Like Lord Brihaspati, he has a sweet voice. He is a handsome man, possessing good fortune and a royal dignity. He is a personified Manmadha, the lord of love."

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स्थान क्रोध प्रहर्ता च श्रेष्ठो लोके महारथः ।

बाहुच् चायाम् अवष्टब्धो यस्य लोको महात्मनः ॥ ५-३४-३१

31. sthaana krodhaH = (Rama) gets anger at the right time; prahartaacha = He strikes a befitting person; shreSThaH = he is an excellent; mahaarathaH = chariot-warrior; yasya = in which; baahu chchhaayaam = shelter of arms; mahaatmanaH = of the high-souled man; lokaH = the world; avasTabdhaH = is resting on.

"Rama gets anger only at right time. He strikes a befitting person at a right time. He is an excellent chariot-warrior. The world is resting under the shelter of arms of this high souled man."

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अपकृष्य आश्रम पदान् मृग रूपेण राघवम् ।

शून्ये येन अपनीता असि तस्य द्रक्ष्यसि यत् फलम् ॥ ५-३४-३२

32. yena = by which Ravana; mR^igaruupeNa = by means of an illusory antelope; raaghavam = Rama; apakR^iSyaa = was taken far away; apraniitaa asi = you were stolen; shuunye aashram padaat = from a deserted hermitage; yat = which; phalam = consequence; tasya = to such Ravana; drakSyasi = you will see (later).

"Showing an illusory antelope, Ravana detracted Rama and took you away from a deserted hermitage. You will see later, the consequence Ravana will get for this act."

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नचिरात् रावणम् सम्ख्ये यो वधिष्यति वीर्यवान् ।

रोष प्रमुक्तैः इषुभिः ज्वलद्भिः इव पावकैः ॥ ५-३४-३३

तेन अहम् प्रेषितो दूतः त्वत् सकाशम् इह आगतः ।

त्वत् वियोगेन दुःख आर्तः स त्वाम् कौशलम् अब्रवीत् ॥ ५-३४-३४

33; 34. yaH viiryavaan = which valiant Rama; achiraat = soon; vadhiSyati = is going to kill; raavaNam = Ravana; samkhye = in battle; iSubhiH = with arrows; jvaladbhiH = strongly shining; paavakaiH iva = like sparkles; roSa pramuktaiH = released with anger; tena = by the same Rama; preSitaH = I was sent; iha = here; duutaH = as a messenger; aagataH = and I came; tvatsakaasham = to your presence; saH = that Rama; duHkhaartaH = pained with grief; tvadviyogena = by your separation; abraviit = enquired; tvaam kaushalam = about your welfare.

"Which valiant Rama with arrows strongly shining like sparkles released with anger, by the same Rama I was sent here as a messenger and I arrived at your presence. That Rama, agonised by your separation wishes to enquire of your welfare."

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लक्ष्मणः च महातेजाः सुमित्र आनन्द वर्धनः ।

अभिवाद्य महाबाहुः सो अपि कौशलम् अब्रवीत् ॥ ५-३४-३५

35. saH lakSmaNashcha = that Lakshmana too; mahaa tejaaH = having a great splendour; sumitraa nanda vardhanaH = who augments the happiness of Sumitra his mother; mahaa baahuH = and having long arms; abhivaadya = saluted; tvaam = you; abraviit = and enquired; kaushalam = about your welfare.

"That long-armed Lakshmana too, having a great splendour and who augments the happiness of Sumitra his mother, saluted you and enquired about your welfare."

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रामस्य च सखा देवि सुग्रीवो नाम वानरः ।

राजा वानर मुख्यानाम् स त्वाम् कौशलम् अब्रवीत् ॥ ५-३४-३६

36. devii = O Princess! saH vaanaraH = that monkey; sugriivonaama = named Sugreeva; sakhaa = a companion; raamasya = of Rama; raajaa = and the king; vaanara mukhyaanaam = of the excellent monkeys; abraviit = asked; tvaam kaushalam = about your welfare.

"O princess! That monkey called Sugreeva, a companion of Rama and the king of the excellent monkeys, asked about your welfare."

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नित्यम् स्मरति रामः त्वाम् ससुग्रीवः सलक्ष्मणः ।

दिष्ट्या जीवसि वैदेहि राक्षसी वशम् आगता ॥ ५-३४-३७

37. raamaH = Rama; sa sugriivaH = together with Sugreeva; sa lakSmaNaH = along with Lakshmana; nityam = is always; smarati = recollecting; tvaam = you; vaidehi = O Seetha!; aagataa = (eventhough) coming into; raakSasiivasham = the power of female-demons; jiivasi = you are surviving; diSTyaa = by your good luck.

"Rama, together with Sugreeva and Lakshmana, is always recollecting you. O Seetha! Eventhough coming into the control female-demons, you are somehow surviving by your good luck!"

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नचिरात् द्रक्ष्यसे रामम् लक्ष्मणम् च महारथम् ।

मध्ये वानर कोटीनाम् सुग्रीवम् च अमित ओजसम् ॥ ५-३४-३८

38. na chiraat = within a few days; drakSyase = you will see; raamam = Rama; mahaabalam = the mighty; lakSmaNam = lakshmana; amitauijasam = and the highly splendid; sugriivam cha = Sugreeva; madhye = in the presence of; vaanarakoTiinaam = crores of monkeys.

"Within a few days, you will see Rama, the mighty Lakshmana and the highly splendid Sugreeva, in the presence of crores of monkeys."

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अहम् सुग्रीव सचिवो हनूमान् नाम वानरः ।

प्रविष्टो नगरीम् लन्काम् लन्घयित्वा महाउदधिम् ॥ ५-३४-३९

39. aham = I; vaanaraH = am a monkey; sugriiva sachivaH = the minister of Sugreeva; humaan naamaH = named Hanuma; praviSTaH = I entered; laN^kaam nagariim = the City of Lanka; laN^ghayitva = by traversing; mahodadhim = the great ocean.

"I am a monkey, the minister of Sugreeva, called Hanuma. I entered the city of Lanka, by traversing the great ocean."

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कृत्वा मूर्ध्नि पद न्यासम् रावणस्य दुरात्मनः ।

त्वाम् द्रष्टुम् उपयातो अहम् समाश्रित्य पराक्रमम् ॥ ५-३४-४०

40. samaashritya = asserting; paraakramam = my strength; kR^itvaa padnyaasam = and putting down my feet; muurdhni = on the head; duraatmanaH raavaNaH = of the evil-minded Ravana; aham = I; upayaataH = have come; draSTum = to see; tvaam = you.

"Asserting my strength and putting down my feet on the head of the evil minded Ravana, I have come to see you."

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न अहम् अस्मि तथा देवि यथा माम् अवगच्छसि ।
विशन्का त्यज्यताम् एषा श्रद्धत्स्व वदतो मम ॥ ५-३४-४१

41. devi = O princess!; yathaa = As; avagachchasi = you comprehend; maam = about me; aham = I; na asmi = am not; tathaa = so; tyajyataam eSaa vishaNkaa = let this suspicion be given up; shraddhatsva = believe; mama = me; vadataH = who is saying.

"O Princess! I am not so, as you comprehend me (as Ravana). Let your suspicion be given up. Believe me as I say it."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुस्त्रिंशः सर्गः

Thus completes 34th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Hanuma to describe the various characteristics of Rama and Lakshmana. Hanuma describes in detail to Seetha the appearance and qualities of Rama and Lakshmana. Hanuma also gives an account of how a friendship developed between Rama and Lakshmana as well as Sugreeva the Lord of monkeys. Hanuma also narrates his own life-story from the time he was born till his role as a minister of Sugreeva. He ends the story with his sight of Seetha in Lanka.

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ताम् तु राम कथाम् श्रुत्वा वैदेही वानर ऋषभात् ।
उवाच वचनम् सान्त्वम् इदम् मधुरया गिरा ॥ ५-३५-१

1. **shrutvaa** = hearing; **taam** = that; **raama kathaam** = narration about Rama; **vaanara rSabhaat** = from Hanuma the excellent of monkeys; **vaidehii** = Seetha; **madhurayaa giraa** = in a sweet voice; **uvaacha** = spoke; **idam** = these; **vachanam** = words; **saantvam** = which were addressed gently.

Hearing that narration about Rama from Hanuma the excellent of monkeys, Seetha in a sweet voice spoke the following gentle words:

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क्व ते रामेण संसर्गः कथम् जानासि लक्ष्मणम् ।
वानराणाम् नराणाम् च कथम् आसीत् समागमः ॥ ५-३५-२

2. **kva** = where; **samparkaH** = was the contact; **te** = to you; **raameNa** = with Rama?; **katham** = how; **jaanaasi** = do you know; **lakSmaNam** = Lakshmana?; **katham** = how; **samaagamaH** = did the union; **vaanaraaNaam naraaNaamcha** = between monkeys and men; **asiit** = occur?

"Where was your contact with Rama? How do you know Lakshmana? How did the union between monkeys and men arise?"

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यानि रामस्य लिङ्गानि लक्ष्मणस्य च वानर ।

तानि भूयः समाचक्ष्व न माम् शोकः समाविशेत् ॥ ५-३५-३

3. **vaanara** = O Hanuma!; **yaani** = which (are) **liN^gaani** = the characteristics; **raamasya** = of Rama; **lakSmaNasya** = and of Lakshmana?; **saamaachakSyA** = tell; **taani** = them; **shokaH** = sorrow; **na samaavishet** = will not take possession; **maam** = of me; **bhuuyaH** = again.

"O Hanuma! What are the characteristics of Rama and Lakshmana? Narrate them to me, so that sorrow will not take possession of me again."

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कीदृशम् तस्य संस्थानम् रूपम् रामस्य कीदृशम् ।

कथम् ऊरू कथम् बाहू लक्ष्मणस्य च शंस मे ॥ ५-३५-४

4. **kii dR^isham** = of what kind; **samsthaanam** = was the appearance; **tasya raamasya** = of that Rama; **lakSmaNasya** = and of Lakshmana? **kiidR^isham** = of what kind was; **ruupam** = the form?; **katham** = how (were); **uuruu** = the thighs?; **katham** = how were; **baahuu** = the arms? **shamse** = tell; **me** = me.

"Of what kind was the appearance of that Rama and of Lakshmana? Of what kind was their form? How were the thighs? How were the arms? Tell me."

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एवम् उक्तः तु वैदेह्या हनूमान् मारुत आत्मजः ।

ततो रामम् यथा तत्त्वम् आख्यातुम् उपचक्रमे ॥ ५-३५-५

5. **evam** = thus; **uktaH** = spoken; **vaidehyaa** = by Seetha; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **tataH** = then; **upachakrame** = started; **aakhyaatum** = to tell; **raamam** = about Rama; **yathaatattvam** = according to the actual state.

Hearing the words of Seetha, Hanuma, the son of wind-god, then started to describe Rama according to his actual state (as follows):

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जानन्ती बत दिष्ट्या माम् वैदेहि परिपृच्छसि ।

भर्तुः कमल पत्र अक्षि सम्ख्यानम् लक्ष्मणस्य च ॥ ५-३५-६

6. **vaidehi** = O Seetha; **kamalapatraakSi** = having eyes resembling lotus leaves!; **diSTya** = by fortune; **paripR^ichchhasi** = you are asking; **samsthaanam** = about the appearance; **bhartuH** = of Rama your husband; **lakSmaNasya** = and of Lakshmana; **jaanantii** = eventhough you know about them; **bata** = Alas; what a pleasure!.

"O Seetha having eyes resembling lotus leaves! By my fortune, you are enquiring about the appearance of Rama your husband and Lakshmana, eventhough you know about them. Alas! what a pleasure!"

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यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै ।

लक्षितानि विशाल अक्षि वदतः शृणु तानि मे ॥ ५-३५-७

7. **vishaalaakSi** = O Seetha the large-eyed woman!; **yaani chihnaani** = of which characteristics; **raamasya** = of Rama; **yaani** = and of which characteristics; **lakSmaNasya cha** = of Lakshmana; **lakSitaani** = were seen; **shR^iNu** = hear; **taani** = them; **me** = from me.

"O the large eyed Seetha! I tell the characteristics of Rama and Lakshmana as I recognized them; hear them from me."

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रामः कमल पत्र अक्षः सर्व भूत मनो हरः ।
रूप दाक्षिण्य सम्पन्नः प्रसूतो जनक आत्मजे ॥ ५-३५-८

8. **jaanakaatmaje** = O Seetha the daughter of Janaka!; **raamaH** = Rama; **kamala patraakSaH** = has his eyes resembling the petals of a lotus; **sarva sattvamanoharaH** = he has a handsomeness; attracting the hearts of all living beings; **ruupa dakSiNya sampannaH** = He is endowed with grace and dexterity; **prasuutaH** = from the time he was born.

"O Seetha the daughter of Janaka! Rama has his eyes resembling the petals of a lotus. He has a handsomeness, attracting the hearts of all living beings. He is endowed with grace and dexterity, by birth."

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तेजसा आदित्य सम्काशः क्षमया पृथिवी समः ।
बृहस्पति समो बुद्ध्या यशसा वासव उपमः ॥ ५-३५-९

9. **aaditya sankashaH** = he is equal to the sun; **tejasaa** = in splendour; **pR^ithiviisamaH** = equal to the earth; **kSamayaa** = in endurance; **bR^ihaspati samaH** = equal to Brihaspati; **buddhyaa** = in intelligence; **vaasavopamaH** = and equal to Indra; **yashasaa** = in fame.

"He is equal to the sun in splendour, earth in endurance, Brihaspati in intelligence and Indra in fame."

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रक्षिता जीव लोकस्य स्व जनस्य च रक्षिता ।
रक्षिता स्वस्य वृत्तस्य धर्मस्य च परम् तपः ॥ ५-३५-१०

10. **paramtapaH** = Rama; the tormentator of his adversaries; **rakSitaa** = is a protector; **jiivalokasya** = of the world of beings; **abhirakSitaa** = further protecting; **svajanasya** = his own people; **rakSitaa** = he is the protector; **vR^ittasya** = his own behaviour; **dharmasyacha** = and righteousness.

"Rama the tormentator of his adversaries, is a protector of the world of beings, further protecting his own people. He is the protector of his own behaviour and righteousness."

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रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता ।
मर्यादानाम् च लोकस्य कर्ता कारयिता च सः ॥ ५-३५-११

11. **bhaamini** = O Seetha!; **raamaH** = Rama; **rakSitaa** = is the protector*; **chaaturvarNasya** = of the four castes; **lokasya** = of the world; **saH** = He; **kartaa** = is the doer; **kaarayitaachaiva** = and also the agent; **maryaadaanaam** = for the proprieties of conduct; **lokaanaam** = of people.

"O Seetha! Rama is the protector of the four castes of the world. He is the doer and also the agent for the people's propriety of conduct."

* Four principal castes described in Manu's code - Brahmanas (priestly class), Kshatriyas (members of military or reigning order); Vaisyas (Traders and agriculturists) and Sudras (class of servitude).

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अर्चिष्मान् अर्चितो अत्यर्थम् ब्रह्म चर्य व्रते स्थितः ।

साधूनाम् उपकारज्ञः प्रचारज्ञः च कर्मणाम् ॥ ५-३५-१२

12. **archiSmaan** = (Rama) Rama is a resplendent man; **architaH** = He is respected; **atyartham** = exceedingly; **sthitaH** = He is established; **brahmacharya vrate** = in a vow of chastity; **upakaarajNaH** = He knows how to do good; **saadhuunaam** = to virtuous people; **prachaaraJNashcha** = He knows the application and advantage; **karmaNaam** = of actions.

"Rama is a resplendent man. He is respected exceedingly. He is established in a vow of chastity. He knows how to do good to virtuous people. He knows the application and advantage of his actions."

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राज विद्या विनीतः च ब्राह्मणानाम् उपासिता ।

श्रुतवान् शील सम्पन्नो विनीतः च परम् तपः ॥ ५-३५-१३

13. **raaja vidyaa viniitashcha** = He is well trained in statesmanship; **upaasitaa** = He honours; **braahmaNaanaam** = Brahmins; the priestly class; **shrutavaan** = He possesses sacred knowledge; **shiilasamapannaH** = He is endowed with a good conduct; **viniitaH** = He is a modest-man; **paramtapaH** = He torments his adversaries.

"He is well trained in statesmanship. He honours brahmins, the priestly class. He possesses sacred knowledge. He is endowed with good conduct. He is a modest man. He torments his adversaries."

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यजुः वेद विनीतः च वेदविद्भिः सुपूजितः ।

धनुः वेदे च वेदे च वेद अङ्गेषु च निष्ठितः ॥ ५-३५-१४

14. **yadurveda viniitashcha** = He got trained in Yajurveda; the sacrificial Veda; **supuujitaH** = he is highly honoured; **veda vidbhiH** = by those well-versed in Vedas; **niSThitaH** = He is skilled in; **dhanurvedecha** = Dhanurveda; the science of archery; **vedeSu** = other Vedas; **vedaaNgecha** = and the six limbs of Vedangas.

"He got trained in Yajurveda, the sacrificial Veda. He is highly honoured by those well-versed in Vedas. He is skilled in Dhanurveda, the science of archery, other Vedas and the six limbs* of Vedangas."

Six limbs of Vedangas : 1) Siksha, the science of proper articulation and pronunciation 2) Chandas, the metre 3) Vyakarana, the grammar 4) Nirukta, the explanation of difficult Vedic words 5) Jyotisha, the astronomy or rather the Vedic Calendar. 6) Kalpa, the ceremonial represented by a large number of Sura works.

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विपुल अंसो महाबाहुः कम्बु ग्रीवः शुभ आननः ।

गूढ जत्रुः सुताम्र अक्षो रामो देवि जनैः श्रुतः ॥ ५-३५-१५

15. **devi** = O Princess!; **raamaH** = Rama; **vipulaamsaH** = is broad-shouldered; **mahaabaahuH** = long-armed; **kambugriivaH** = has a shell-like neck; **shubhaananaH** = has an auspicious countenance; **guuDha jatruH** = He has hidden collar-bone; **suutaamraakSaH** = He has beautiful red eyes; **shrutaH** = he is heard about; **janaiH** = by people.

"O princess! Rama is a broad shouldered and a long-armed man. He has a shell-like neck. He has a handsome countenance. He has a hidden collar-bone. He has beautiful red eyes. His fame is

दुन्दुभि स्वन निर्घोषः स्निग्ध वर्णः प्रतापवान् ।

समः सम विभक्त अङ्गो वर्णम् श्यामम् समाश्रितः ॥ ५-३५-१६

16. **dundubhisvananirghoSaH** = He has a voice like the sound of a kettle-drum; **snigdharNah** = He has a shining skin; **prataapavaan** = He is full of splendour; **samaH** = He is square-built; **samavibhaktaaN^gaH** = His limbs are symmetrically built; **samaashritaH** = He is endowed with; **shyaamam varNam** = a dark-brown complexion.

"He has a voice like the sound of a kettle-drum. He has a shining skin. He is full of splendour. He is square-built. His limbs are built symmetrically. He is endowed with a dark-brown complexion."

त्रिस्थिरः त्रिप्रलम्बः च त्रिसमः त्रिषु च उन्नतः ।

त्रिवलीवान् त्र्यवनतः चतुः व्यङ्गः त्रिशीर्षवान् ॥ ५-३५-१७

17. **tristhiraH** = He is ever firm in three limbs (viz. the breast; wrist and fist); **tripralambashcha** = long in three (viz. his locks; testicles and knees); **unnataH** = elevated; **triSu** = in three (viz. the breast; rim of the navel and the lower abdomen); **tritaamraH** = coppery in three (viz. the rims of his eyes; nails; palms and soles); **smigdhaH triSucha** = soft in three (viz. the lines on his soles; hair and the end of membrum virile); **nityashaH** = and always; **triSu gambhiiraH** = deep in three (viz. the voice; gait and the navel).

"He is ever firm in three limbs (viz. the breast, waist and fist), long in three (viz. the breast, waist and fist), long in three (viz. the eyebrows, arms and soles), uniform in three (viz. his locks, testical and knees, elevated in three (viz. his breast, rim of his navel and lower abdomen), coppery in three of the navel and the lower abdomen), coppery in three (viz. the rims of his eyes, nails, palms and soles), soft in three (viz. the lines on his soles, hair and the end of the membrane virile) and always deep in three (viz. the voice, gait and the navel)."

त्रिवलीवांस्त्र्यवनतश्चतुर्व्यङ्गस्त्रिशीर्षवान् ।

चतुष्कलश्चतुर्लेखश्चतुष्किष्कुश्चतुःसमः ॥ ५-३५-१८

18. **trivaliivaan** = He has three folds (in the skin of his neck and belly); **tryavanataH** = He is depressed at three places (viz. the middle of his soles; the lines on his soles and the nipples); **chaturvyaN^gaH** = undersized at four place (viz. the neck; membrum virile; the back and the shanks); **trishiirSavaan** = He is endowed with three spirals in the hair of his head; four lines at the root of his thumbs and the four lines on his forehead; **chatuSkalaH** = He has four marks on his thumb (denoting his proficiency in the four Vedas); **chaturlekhaH** = He has four lines on his forehead (indicating longevity); c

"He has three folds in the skin of his neck and belly. He is depressed at three places (viz. the middle of his soles, the lines on his soles and the nipples). He is undersized at four places (viz. the neck, membran virile, the back and the shanks). He is endowed with three spirals in the hair of his head. He has four lines at the root of his thumb (denoting his proficiency in the four Vedas). He has four lines on his forehead (indicating longevity). He is four cubits high (96 inches). He has four pairs of limbs (viz. the cheeks, arms, shanks and knees) equally matched."

चतुष् कलः चतुः लेखः चतुष् किष्कुः चतुः समः ।

चतुर्दश सम द्वन्द्वः चतुः दष्टः चतुः गतिः ॥ ५-३५-१९

19. **chaturdashamadvandvaH** = He has fourteen other pairs of limbs (viz. the eye brows; nostrils; eyes; ears; the lips; nipples; elbows; wrists; knees; testicles; loins; hands; feet and thighs) equally matched; **chaturdamSTraH** = the four large teeth at both the ends of his upper and lower jaws are very sharp; **chaturgatiH** = He walks in four gaits (resembling the; walks of a lion; a tiger; an elephant and a bull); **mahoSTha hanunaasashcha** = He is endowed with excellent lips; chin and nose; **paN^chasnigdhaH** = He has five glossy limbs (viz. the hair; eyes; teeth; skin and soles); **aSTa vamshavaan** = He has eight long limbs (viz. the arms; fingers and toes; eyes and ears; thighs and shanks).

"He has fourteen other pairs of limbs (viz. the eye brows, nostrils, eyes, ears, lips, nipples, elbows, wrists, knees testicles, lions, hands, feet and thighs) equally matched. The four large teeth at both the ends of his upper and lower jaws are very sharp. He walks in four gaits (resembling the walks of a lion, a tiger, an elephant and a bull). He is endowed with excellent lips, chin and nose. He has five glossy limbs (viz. the hair, eyes, teeth, skin and soles). He has eight long limbs (viz. the arms, fingers and toes, eyes and ears, thighs and shanks).

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दश पद्मो दश बृहत् त्रिभिः व्याप्तो द्वि शुक्लवान् ।

षड् उन्नतो नव तनुः त्रिभिः व्याप्नोति राघवः ॥ ५-३५-२०

20. **raaghavaH** = Rama; **dashapadmaH** = has ten lotus-like limbs (viz. the countenance; the mouth; the eyes; the tongue; lips; palate; breasts; nails; the hands and the feet); **dashabR^ihat** = He has ten ample limbs (viz. the chest; the head; the forehead; the neck; the arms the heart; the mouth; the feet; the back and the ears); **vyaaptaH** = He is spread through; **tribhiH** = by reason of three (viz. splendour; renown and glory); **vyaaptaH** = He is spread through; **tribhiH** = by reason of three (viz. splendour; renown and glor); **dvishuklavaan** = He is doubly pure (on father's and mother's side); **SaDunnataH** = He is elevated in six limbs (viz the flanks; the abdomen; the breast; the nose; the shoulders and the forehead); **navatanuH** = He is small; thin; fine or sharp in nine (viz. the hair; the moustaches and the beard; nails; the hair on the body; the skin; the finger joints; the membran virile; **acumen adn perception**) **vyaaproti** = He pursues religious merit; world riches and sensuous delight in three periods (viz the forenoon; midday and afternoon).

"Rama has ten lotus-like limbs (viz. the countenance, the mouth, the eyes, the tongue, lips, palate, breasts, nails, the hands and the feet). He has ten ample limbs (viz. the chest, the head, the forehead, the neck, the arms, the heart, the mouth the feet, the back and the ears). He is spread through by reason of three (viz. splendour, renown and glory). He is doubly pure (on father's and mother's side). He is elevated in six limbs (viz. the flanks, the abdomen, the breast, the nose, the shoulders and the forehead). He is small, thin, fine or sharp in nine (viz. the hair, the moustaches and the beard, nails the hair on the body, the skin, the finger-joints, the membrum virile, acumen and perception). He pursues religious merit, worldly riches and the sensuous delight in three periods (viz. the forenoon, midday and afternoon).

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सत्य धर्म परः श्रीमान् सम्ग्रह अनुग्रहे रतः ।

देश काल विभागज्ञः सर्व लोक प्रियम् वदः ॥ ५-३५-२१

21. **satyadharmaparaH** = Rama is engrossed in truth and righteousness; **shriimaan** = He is a prosperous man; **rataH** = He is interested in; **samgrahaanugrahe** = reception and facilitation; **desha kaala vibhaagaJNaH** = He knows apportioning of place and time; **sarvalokapriyamvadaH** = He speaks affectionately with all.

"Rama is engrossed in truth and righteousness. He is a prosperous man. He is interested in reception and facilitation. He knows how to apportion place and time. He speaks affectionately with all."

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भ्राता च तस्य द्वैमात्रः सौमित्रिः अपराजितः ।
अनुरागेन रूपेण गुणैः चैव तथा विधः ॥ ५-३५-२२

22. **aparaajitah** = the invincible; **saumitriH** = Lakshmana; **tasya** = that Rama's vaimaatraH = step-mother's son; **bhraataa** = and the brother; **tathaavidhaH** = is like that Rama; **anuraageNa** = in affection; **ruupeNa** = in appearance guNaishchaiva = and in qualities.

"The invincible Lakshmana, the son of Rama's step-mother and Rama's brother, is resembling Rama in appearance, affection and in qualities."

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तावुभौ नरशार्दूलौ त्वद्दर्शनसमुत्सुकौ ।
विचिन्वन्तौ महीम् कृत्स्नामस्माभिरभिसम्गातौ ॥ ५-३५-२३

23. **tau** = those; **ubhau** = two; **narashaarduulau** = tigers among men; **tvaddarshana samutsukau** = very anxiously desirous of seeing you; **vichinvantau** = and searching; **kR^itsnaam** = all over; **mahiim** = the earth; **abhisamgatau** = came in contact; **asmaabhiH** = with us.

"Rama and Lakshmana, the two tigers among men, very anxiously desirous of seeing you and searching all over the earth, came in contact with us."

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त्वाम् एव मार्गमाणो तौ विचरन्तौ वसुम् धराम् ।
ददर्शतुः मृग पतिम् पूर्वजेन अवरोपितम् ॥ ५-३५-२४
ऋश्यमूकस्य पृष्ठे तु बहु पादप सम्कुले ।
भ्रातुः भार्य आर्तम् आसीनम् सुग्रीवम् प्रिय दर्शनम् ॥ ५-३५-२५

24; 25. **tau** = those two; Rama and Lakshmana; **vicharantau** = wandering maargamaaNau = in search of; **tvaameva** = you only; **vasundharaam** = on the earth; **dadarshatuH** = saw; **sugriivam** = Sugreeva; **mR^igapatim** = the Lord of monkeys; **asiinam** = sitting; **R^ishyamuukasya pR^iSThe** = on the top of R^ishyamuka mountain; **bahupaadapasamkule** = filled with several trees; **avaropitam** = having been dethroned; **puurvajena** = by his elder brother; **bhayaartam** = oppressed with fear; **bhraatuH** = from his brother; **priyadarshanam** = and who was pleasant to the sight.

"Those two brothers Rama and Lakshmana, wandering only in search of you all over the earth, saw Sugreeva the Lord of monkeys, sitting on the top of Rishyamuka mountain, filled with several trees, having been dethroned by his elder brother, oppressed with fear, but who was pleasant to the sight."

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वयम् तु हरि राजम् तम् सुग्रीवम् सत्य समारम् ।
परिचर्यामहे राज्यात् पूर्वजेन अवरोपितम् ॥ ५-३५-२६

26. **vayamtu** = we; for one; **paricharyaasnahe** = are serving; **tam** = that; **sugriivam** = Sugreeva; **harirajam** = the Lord of monkeys; **satya samgaram** = who was true to his

promise; **avaropitam** = and who was dethroned; **raajyaat** = from the kingdom; **puurvajena** = by his elder brother.

"We for one are serving that Sugreeva, the Lord of monkeys, who was true to his promise, but was dethroned from the kingdom from his elder brother."

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ततः तौ चीर वसनौ धनुः प्रवर पाणिनौ ।

ऋश्यमूकस्य शैलस्य रम्यम् देशम् उपागतौ ॥ ५-३५-२७

27. **tataH** = then; **tau** = those two brothers; Rama and Lakshmana; **chiiravasanau** = wearing clothes made of bark; **dhanuH pravara paaNinau** = arming the best bows; **upaagatau** = came; **ramyam** = to the charming; **desham** = place; **R^ishyamuukasya** = shailasya of Rishyamuka mountain.

"In the meanwhile, those two brothers Rama and Lakshmana, wearing clothes made of bark and arming the best bows, came to the charming place of Rishyamuka mountain."

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स तौ दृष्ट्वा नर व्याघ्रौ धन्विनौ वानर ऋषभः ।

अभिप्लुतो गिरेः तस्य शिखरम् भय मोहितः ॥ ५-३५-२८

28. **dR^iSTvaa** = seeing; **saH** = those; **naravyaaghrau** = excellent of men; **dhanvinau** = coming with bows in hand; **saH** = that; **vaanararSabhaH** = Sugreeva the best of monkeys; **bhayamohitaH** = was deluded with fear; **abhiplutaH** = and jumped over; **shikharam** = to the hill-top; **tasya** = of that; **gireH** = mountain.

"Seeing Rama and Lakshmana, the excellent of men, coming with bows in hand, that Sugreeva the best of monkeys was deluded with fear and jumped over to the hill-top of that mountain."

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ततः स शिखरे तस्मिन् वानर इन्द्रो व्यवस्थितः ।

तयोः समीपम् माम् एव प्रेषयामास सत्वरः ॥ ५-३५-२९

29. **tataH** = thereafter; **vyavasthitaH** = stationed; **tasmin shikhare** = on that hill-top; **saH** = that; **vaanarendraH** = Sugreeva the lord of monkeys; **satvaram** = very soon; **preSayaamaasa** = sent; **maaneva** = me only; **samiipam** = to approach; **tayoH** = those two (brothers)

"Thereafter, stationed on that hill-top, that Sugreeva the lord of monkeys, very soon sent me only, to approach those two brothers."

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ताव् अहम् पुरुष व्याघ्रौ सुग्रीव वचनात् प्रभू ।

रूप लक्षण सम्पन्नौ कृत अञ्जलिः उपस्थितः ॥ ५-३५-३०

30. **sugreeva vachanaat** = as per the words of Sugreeva; **aham** = I; **kR^itaaN^jaliH** = making salutations; **upasthitaH** = reached; **tau** = those two brothers; Rama and Lakshmana; **puruSavyaaghrau** = the tigers among men; **prabhuu** = the capable men; **ruupalakSaNa sampannau** = and endowed with a good form and characteristics.

"On that command of Sugreeva, I reached saluting those two brothers, Rama and Lakshmana the excellent and capable men, endowed with good form and characteristics."

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तौ परिज्ञात तत्त्व अर्थो मया प्रीति समन्वितौ ।

पृष्ठम् आरोप्य तम् देशम् प्रापितौ पुरुष ऋषभौ ॥ ५-३५-३१

31. tau = those two brothers; Rama and Lakshmana; puruSarSabhau = the excellent among men; pariJNaata tattvarthau = having known the exact position (about Sugreeva); priitisamanvitau = and fully endowed with kindness; aaropya = we made to ascend; mama pR^iSTham = my back; praapitau = and caused to arrive at; tam desham = that place (where Sugreeva and others were present).

"Those two brothers, Rama and Lakshmana, the excellent among men, were fully endowed with kindness, after knowing the exact position about Sugreeva. Then, I made Rama and Lakshmana to ascend on my back and took them to Sugreeva's place."

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निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने ।

तयोः अन्योन्य सम्भाषात् भृशम् प्रीतिः अजायत ॥ ५-३५-३२

32. sugriivaaya = for Sugreeva; mahaatmana = the high-souled; niveditau = was made known (by me); tattvena = the true state (about Rama and Lakshman); anyonya samlaapaat = by the mutual conversation; bhR^isham = a great; prritiH = friendship; ajaayata = was developed.

"I informed the high-souled Sugreeva about the true position of Rama and Lakshmana. After a mutual conversation between those two brothers and Sugreeva, a great friendship developed among them."

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ततस्तौ प्रीतिसंपन्नौ हरि ईश्वर नर ईश्वरौ ।

परस्पर कृत आश्वासौ कथया पूर्व वृत्तया ॥ ५-३५-३३

33. tataH = thereafter; tau = those two; hariishvaranashvarau = Sugreeva the lord of monkeys and Rama; the excellent among men; priitisampannau = endowed with friendship; kathayaa = by the narration; puurva vR^ittayaa = of the earlier occurrences; parasparakR^itaashvaasau = developed mutual confidence.

"Thus endowed with friendship, Sugreeva the lord of monkeys and Rama the best of men, by talking together of their earlier occurrences, developed mutual confidence."

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तम् ततः सान्त्वयामास सुग्रीवम् लक्ष्मण आग्रजः ।

स्त्री हेतोः वालिना भ्रात्रा निरस्तम् उरु तेजसा ॥ ५-३५-३४

34. tataH = thereafter; saH = that; lakSmaNaagrajaH = Rama; the elder brother of Lakshmana; vaalinaa = through Vali; urutejasaa = of great splendour; bhraatraa = the brother of Sugreeva; saantvayaamaasa = consoled; sugriivam = Sugreeva; nirastam = who was expelled (from the kingdom by Vali); strii hetaH = for the sake of Ruma; a woman.

"Thereafter, that Rama the elder brother of Lakshmana, through the extremely effulgent Vali the brother of Sugreeva, consoled Sugreeva who was earlier expelled from the kingdom; (by Vali), for the sake of Ruma a woman."

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ततः त्वन् नाशजम् शोकम् रामस्य अक्लिष्ट कर्मणः ।

लक्ष्मणो वानर इन्द्राय सुग्रीवाय न्यवेदयत् ॥ ५-३५-३५

35. tataH = then; lakSmaNaH = Lakshmana; nyavedayat = informed; sugriivaaya = Sugreeva; vaanarendraaya = the king of monkeys; shokam = about the sorrow; ramasya = of Rama; akliSTakarmaNaH = who is unwearied in action; tvannaashajam = generated out of your disappearance.

"Then, Lakshmana informed Sugreeva the king of monkeys about the sadness of Rama, (who is unwearied in action), born out of your disappearance."

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स श्रुत्वा वानर इन्द्रः तु लक्ष्मणेन ईरितम् वचः ।

तदा आसीन् निष्प्रभो अत्यर्थम् ग्रह ग्रस्त इव अंशुमान् ॥ ५-३५-३६

36. shrutvaa = having heard; vahaH = the words; iiritam = spoken; lakSmaNena = by Lakshmana; saH = that; vaanarendrastu = Sugreeva on his part; tadaa = then; aasiit = became; niSprabhaH = dim-witted; atyartham = very much; amshumaaniva = like the sun; grahagрастаH = overpowered by Rahu; the inauspicious planet.

"Hearing the words of Lakshmana, Sugreeva then became highly dim-witted, as the sun becomes dim when overpowered by an eclipse."

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ततः त्वत् गात्र शोभीनि रक्षसा ह्रियमाणया ।

यानि आभरण जालानि पातितानि मही तले ॥ ५-३५-३७

तानि सर्वाणि रामाय आनीय हरि यूथपाः ।

सम्हृष्टा दर्शयाम् आसुः गतिम् तु न विदुः तव ॥ ५-३५-३८

37; 38. tataH = thereafter; yaani = which; aabharaNajaalaani = multitude of ornaments; tvadgaatrashobhini = adorning on your body; hriyamaaNayaa = and which were being snatched away; rakSasaa = by Ravana; paatitaani = and which were dropped; mahiitale = on tot he earth; taani sarvaani = all those ornaments; aaniiya = were brought; hariyuuthapaaH = by monkeys-leaders; samhR^iTaaH = joyfully; darshamaanuH = shown; raamaaya = to Rama; na viduH = (But) they did not know; tava = your; gatimtu = path (of further movement).

"Thereafter, all those multitude of ornaments which adorned your body, which were being tried to be be snatched away by Ravana and which were dropped on to the earth, were brought by monkey-leaders joyfully and shown to Rama. But the monkey-leaders did not know the further course of your movement."

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तानि रामाय दत्तानि मया एव उपहृतानि च ।

स्वनवन्ति अवकीर्णन्ति तस्मिन् विहत चेतसि ॥ ५-३५-३९

39. taani = those ornaments; upahR^itaani = were brought near; raamaaya = to Rama; dathaani = and were given (to him); mayaiva = just by me; tasmin vigata chetasi = while he (Rama) was losing consciousness; svanavanti = the resounding ornaments; avakiirNaani = were scattered.

"I indeed brought those ornaments near to Rama and gave them to him. Then, soon after receiving them, Rama lost his consciousness and the resounding ornaments were scattered all over."

तानि अन्के दर्शनीयानि कृत्वा बहु विधम् ततः ।
तेन देव प्रकाशेन देवेन परिदेवितम् ॥ ५-३५-४०

40. taani darshaaniiyaani = those beautiful ornaments; tava = of yours; kR^itvaa = were kept; aN^ke = in the flank; tena devena = by that Lord Rama; devaprakaashena = looking like god; paridevitam = lamented; bahuvidham = in many ways.

"That Lord Rama looking like god, kept those beautiful ornaments of yours in his flank and lamented in many ways."

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पश्यतः तस्या रुदतः ताम्यतः च पुनः पुनः ।
प्रादीपयन् दाशरथेः तानि शोक हुत अशनम् ॥ ५-३५-४१

41. taani = those ornaments; praadiipayan = ignited; shoka hutaashanam = fire of grief; daasharatheH = of Rama; pashyataH = who was seeing; taani = them; rudataH = lamenting; taamyatashcha = and getting suffocated; punaH punaH = again and again.

"While seeing those ornaments, Rama was lamenting and getting suffocated again and again. Thus, those ornaments ignited the fire of Rama's grief."

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शयितम् च चिरम् तेन दुःख आर्तेन महात्मना ।
मया अपि विविधैः वाक्यैः कृच्छ्रात् उत्थापितः पुनः ॥ ५-३५-४२

42. tena mahaatmanaa = by that mighty man; duHkhaartena = who was grief stricken; shayitamcha = and lying on the floor; chiram = for a long time; punaH utthaapitaH = was again made to get up; mayaapi = by me; kR^ichchhraat = with difficulty; vividhaiH vaakyaiH = by telling several words.

"That grief-stricken mighty man was thus lying on the floor for a long time. Then, with great difficulty, I made him to get up by telling several consoling words."

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तानि दृष्ट्वा महाअर्हाणि दर्शयित्वा मुहुः मुहुः ।
राघवः सह सौमित्रिः सुग्रीवे स न्यवेदयत् ॥ ५-३५-४३

43. saH raaghavaH = that Rama; mahaabaahuH = the long armed; saha saumitriH = along with Lakshmana; dR^iSTvaa = having seen; darshayitvaa = examined; taani = those ornaments; muhuH muhuH = again and again; nyavedayat = and gave; sugriiva = to Sugreeva.

"That long-armed Rama, along with Lakshmana, after seeing those ornaments, examined them, again and again. He later gave them to Sugreeva."

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स तव अदर्शनात् आर्ये राघवः परितप्यते ।
महता ज्वलता नित्यम् अग्निना इव अग्नि पर्वतः ॥ ५-३५-४४

44. aarye = O; the kind mistress!; tava adarshanaat = as you were being unseen; saH raaghavaH = that Rama; paritapyate = was tormented; nityam = forever; jvalataa mahataa agninaa = with a great flaming fire (of grief); agniparvataH iva = like a volcano.

"O the kind mistress! As you were being unseen, Rama was tormented forever with a great flaming fire of grief, like a volcano."

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त्वत् कृते तम् अनिद्रा च शोकः चिन्ता च राघवम् ।
तापयन्ति महात्मानम् अग्नि अगारम् इव अग्नयः ॥ ५-३५-४५

45. tvatkR^ite = for your sake; tam raaghavam mahaatmanam = to that great souled Rama; anidraacha = insomnia; shokaH = grief; chintaacha = and worry; taapayanti = were tormenting; agnayah iva = like flames; agnyagaaram = to a burning house.

"For your sake, insomnia, grief and worry were tormenting that great souled Rama, as flames torment a burning house."

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तव अदर्शन शोकेन राघवः प्रविचाल्यते ।
महता भूमि कम्पेन महान् इव शिला उच्चयः ॥ ५-३५-४६

46. tava adarshana shokena = by the grief; caused by your invisibility; raaghavaH = Rama; pravichaalyate = was trembled; mahataa bhuumikampena = as a great earth quake; (trembles); mahaan shilochchayaH iva = a high mountain.

"By the grief caused by your not being seen, Rama is trembled with grief, as a high mountain is trembled by a great earthquake."

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कानानानि सुरम्याणि नदी प्रस्रवणानि च ।
चरन् न रतिम् आप्नोति त्वम् अपश्यन् नृप आत्मजे ॥ ५-३५-४७

47. nR^ipaاتمaje = O princess!; apashyan = not seeing; tvaam = you; (Rama); na aapnoti = is not obtaining; ratim = delight; charan = while moving in suramyaaNi kaananaani = very beautiful forests; nadiiH = rivers; prasravaNaani cha = and water-falls.

"O princess! In not seeing you, Rama is not obtaining delight, even while moving in quite charming forests, encompassing rivers and water-falls."

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स त्वाम् मनुज शार्दूलः क्षिप्रम् प्राप्स्यति राघवः ।
समित्र बान्धवम् हत्वा रावणम् जनक आत्मजे ॥ ५-३५-४८

48. janakaاتمaje = O Seetha the daughter of Janaka!; saH raaghavaH = that Rama; manujashaarduulaH = the excellent of men; praapsyasi = will receive; tvaam = you; kSipram = soon; hatvaa = killing; raavaNam = Ravana; samitra baandhavam = along with his friends and relatives.

"O Seetha the daughter of Janaka! That Rama the excellent of men will receive you, soon after, killing Ravana along with Ravana's friends and relatives."

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सहितौ राम सुग्रीवाव् उभाव् अकुरुताम् तदा ।
समयम् वालिनम् हन्तुम् तव च अन्वेषणम् तथा ॥ ५-३५-४९

49. **tadaa** = then; **ubhau** = both; **raama sugriivau** = Rama and Sugreeva; **sahitau** = were together; **akurutaam** = and made; **samayam** = an agreement; **hantum** = (That Rama) to kill; **vaalinam** = Vali; **tathaa** = (and Sugreeva); **anveSaNam** = to arrange for a search; **tava** = of you.

"That day when Rama and Sugreeva were together, both of them made an agreement that Rama would annihilate Vali and Sugreeva would arrange for a search of you."

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ततस्ताभ्याम् कुमाराभ्याम् वीराभ्याम् स हरीश्वरः ।
किष्किन्धाम् समूपागम्य वाली युद्धे निपातितः ॥ ५-३५-५०

50. **tataH** = thereafter; **taabhyaam** = those; **viiraabhyaam** = valiant; **kumaaraabhyaam** = princes; **samupaayamya** = having reached; **kiSkindhaam** = Kishkindha; **saH** = that; **vaalii** = Vali; **hariishvaraH** = the king of monkeys; **nipaanitaH** = was tumbled down; **yuddhe** = in a combat.

"Thereafter, Rama and Lakshmana the two valiant princes reached Kishkindha. Rama killed Vali the king of monkeys there in a combat."

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ततो निहत्य तरसा रामो वालिनम् आहवे ।
सर्व ऋष्क हरि सम्घानाम् सुग्रीवम् अकरोत् पतिम् ॥ ५-३५-५१

51. **tataH** = after; **nihatya** = killing; **vaalinam** = Vali; **achave** = in combat; **tarasaa** = by his strength; **raamaH** = Rama; **akarot** = made; **sugriivam** = Sugreeva; **patim** = the king; **sarvaR^ikSa hari samghaanaam** = for the entire multitude of bears and monkeys.

"After killing Vali in combat by means of his strength, Rama made Sugreeva the king for the entire multitude of bears and monkeys."

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राम सुग्रीवयोः ऐक्यम् देवि एवम् समजायत ।
हनूमन्तम् च माम् विद्धि तयोः दूतम् इह आगतम् ॥ ५-३५-५२

52. **devi** = O princess!; **aikyam** = A friendship; **samajaayata** = was held well; **evam** = in such a manner; **raama sugreevayoH** = between Rama and Sugreeva; **vidhi** = know; **maam** = me; **hanumantam** = as Hanuma; **aagatam** = who came; **iha** = here; **duutam** = as a messenger; **tayoH** = for both of them.

"O princess! A friendship was held well in such a manner between Rama and Sugreeva. Know me as Hanuma, who came here as a messenger on behalf of both of them."

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स्व राज्यम् प्राप्य सुग्रीवः समनीय महाहरीन् ।
त्वत् अर्थम् प्रेषयामास दिशो दश महाबलान् ॥ ५-३५-५३

53. **praapya** = having got; **svaraajyam** = his own kingdom; **sugriivaH** = Sugreeva; **samaaniiya** = summoned for; **mahaabalaan** = mighty; **hariishvaraan** = and capable monkeys; **preSayaamaasa** = and sent (them); **dasha** = to ten; **dishaH** = directions; **tvadartham** = for your sake.

"Having got his own kingdom, Sugreeva summoned for mighty as well as capable monkeys and sent them to ten different directions in search of you."

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आदिष्टा वानर इन्द्रेण सुग्रीवेण महाओजसः ।

अद्रि राज प्रतीकाशाः सर्वतः प्रस्थिता महीम् ॥ ५-३५-५४

54. **aadiSTaaH** = as commanded; **sugriiveNa** = by Sugreeva; **mahaujasaa** = of great splendour; **vaanarendreNa** = and the king of monkeys; **adriraaja pratiikaaSaH** = those monkeys resembling the king of mountains; **prasthitaH** = started out; **mahiim** = on earth; **sarvataH** = in all directions.

"As commanded by Sugreeva of a great splendour and the king of monkeys, those monkeys resembling Himalayan mountains, started out on all directions of the earth."

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ततस्ते मार्गमाणा वै सुग्रीववचनातुराः ।

चरन्ति वसुधाम् कृत्स्नाम् वयमन्ये च वानराः ॥ ५-३५-५५

55. **tataH** = then; **vayam** = we; **te** = as such; **anye vaanaraaH cha** = and other monkeys; **sugriiva vachanaaturaaH** = who are eager to fulfill the command of Sugreeva; **maargamaaNaaH** = are in search of you; **charanto** = and wandering **kR^itsnaam** = the entire; **vasudhaam** = earth.

"Then, we along with other monkeys too who are eager to fulfill the command of Sugreeva, are wandering the entire earth in search of you."

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अन्गदो नाम लक्ष्मीवान् वालि सूनुः महाबलः ।

प्रस्थितः कपि शार्दूलः त्रिभाग बल सम्वृतः ॥ ५-३५-५६

56. **harishaarduulaH** = an excellent monkey; **aN^gadonaama** = named Angada; **lakSmiivaan** = possessed of fortune; **vaalisuunuH** = son of Vali; **mahaabalaH** = are mostly powerful monkey; **prasthitaH** = set out; **tribhaagasam vR^itaH** = taking one third of army (along with him).

"An excellent monkey named Angada, possessed of fortune, son of Vali and having great strength, taking one third of army along with him, set out in search of you."

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तेषाम् नो विप्रनष्टानाम् विन्ध्ये पर्वत सत्तमे ।

भृशम् शोक परीतनाम् अहो रात्र गणा गताः ॥ ५-३५-५७

57. **ahoraatragnaNaH** = a number of days and night; **gataaH** = passed; **teSaa** = filled as we were with grief; **vipraNaSTaanaam** = having got lost our way intensely; **vindhye parvata sattame** = in a mountain range called Vindhya.

"A number of days and nights passed, filled as we were with grief, having got lost our way intensely in a mountain-range called Vindhya."

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ते वयम् कार्य नैराश्यात् कालस्य अतिक्रमेण च ।

भयाच् च कपि राजस्य प्राणान् त्यक्तुम् व्यवस्थिताः ॥ ५-३५-५८

58. **te vayam vyavasthitaH** = we were as such determined; **tyaktum** = to forsake; **praaNaan** = our lives; **kaarya nairaashyaat** = because of despair in our non-fulfillment of work; **kaalasya atikrameNacha** = in our over-tapping the time-limit (given by Sugreeva); **bhayaachcha** = and in fear; **kapiraaajasya** = of Sugreeva the king of monkeys.

"We were determined to forsake our lives because of despair in our non-fulfillment of work, in our overstepping of time-limit given by Sugreeva and in fear of the King Sugreeva."

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विचित्य वन दुर्गाणि गिरि प्रस्रवणानि च ।

अनासाद्य पदम् देव्याः प्राणान् त्यक्तुम् व्यवस्थिताः ॥ ५-३५-५९

59. **vichintya** = having searched; **vanadurgaaNo** = in places difficult of access in forests; **giriprasravaNaani** = at mountains and at cascades; **anaasaadya** = and unobtainable; **padam** = any trace; **devyaaH** = of you the princess; **samudyataaH** = we were ready; **tyaktum** = to give up; **praaNaan** = the lives.

"Having searched in places difficult of access in forests, at mountains and at cascades and not obtaining any indication of you the princess, we were ready to give up our lives."

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दृष्ट्वा प्रायोपविष्टांश्च सर्वान्वानरपुङ्गवान् ।

भृशम् शोक अर्णवे मग्नः पर्यदेवयत् अन्गदः ॥ ५-३५-६०

तव नाशम् च वैदेहि वालिनः च तथा वधम् ।

प्राय उपवेशम् अस्माकम् मरणम् च जटायुषः ॥ ५-३५-६१

60; 61. **vaidehi** = O Seetha!; **dr^iSTvaa** = seeing; **sarvaan** = all; **vaanarapuNgavaan** = the excellent monkeys; **praayopaviSTaan** = sitting down and calmly awaiting the approach of death; **aN^gadaH** = Angada; **bhR^isham** = was very much; **magnaH** = immersed; **shokaarNave** = in the sea of sorrow; **paryadevayat** = and lamented; **tava naashamcha** = about your loss; **tathaa** = and; **vadhamcha** = the killing of; **vaalinaH** = of Vali; **maraNamcha** = the death; **jaTaayuSaH** = of Jatayu; **asmaakam** = and our; **praayopavesham** = calmly awaiting for the death in simply sitting down.

"O Seetha! Seeing all the excellent monkeys sitting down and calmly awaiting for the approach of death, Angada was very much immersed in the ocean of sorrow and lamented about your loss, the killing of Vali, the death of Jatayu and our practice of calmly awaiting for the approach of death in simply sitting down."

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तेषाम् नः स्वामि संदेशान् निराशानाम् मुमूर्षताम् ।

कार्य हेतोः इव आयातः शकुनिः वीर्यवान् महान् ॥ ५-३५-६२

62. **teSaam naH** = for us as such; **niraashaanaam** = who lost our hopes on our lives; **mumuurSataam** = and willing to give up our lives; **svaani samdeshaat** = as per the command of Sugreeva; **kaarya hetoriva** = (as thought) for the sake of our need alone; **mahaan** = a great; **viiryaavaan** = valiant; **shakuniH** = bird; **aayaataH** = came (there).

"For us who lost all our hopes on our lives and willing to give up our lives as per the command of Sugreeva, as though for the sake of our need alone, a great valiant bird came there."

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गृध्र राजस्य सोदर्यः सम्पातिः नाम गृध्र राट् ।

श्रुत्वा भ्रातृ वधम् कोपात् इदम् वचनम् अब्रवीत् ॥ ५-३५-६३

63. **shrutvaa** = hearing; **bhraatruvadham** = about the killing of his brother; **gR^idhra raajasya sodaryaH** = the brother of Jatayu; the king of vultures; **sampaatirnaamaH** = named

Sampati; gR^idhra raaT = (himself) a king of vultures; abriviit = spoke; idam vachanam = the following words; kopaat = in anger.

"Hearing about the killing of his brother, the vulture-king Sampati the brother of slain Jatayu the King of vultures spoke (the following) words in anger:

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यवीयान् केन मे भ्राता हतः क्व च विनाशितः ।
एतत् आख्यातुम् इच्छामि भवद्भिः वानर उत्तमाः ॥ ५-३५-६४

64. vaanarottamaaH = O; the best of monkeys!; kena = by whom; me = my; yaviiyaan = younger; bhraataa = brother; hataH = was killed?; kva = where; nipaataH = was he made to fall?; ichchhami = I desire; etat = this; aakhyaatum = to be told; bhavadbhiH = by you.

"O the best of monkeys! Tell me who, where and how my younger brother Jabali was killed and made to fall."

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अन्गदो अकथयत् तस्य जन स्थाने महत् वधम् ।
रक्षसा भीम रूपेण त्वाम् उद्दिश्य यथा तथम् ॥ ५-३५-६५

65. aN^gadaH = Angada; akathayat = told; tasya = that Sampati; yathaa tatham = a detailed account of events; mahadvadham = about the events; killing of that great bird; janasthaane = at Janasthana; bhiimarupeNa rakSasaa = by a demon of terrific form; uddishya = for the sake of; tvaam = you.

"Then, Angada told Sampati a detailed account of events which led tot he killing of that great bird at Janasthana, by a demon of terrific form, for your sake."

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जटायोः तु वधम् श्रुत्वा दुःस्मितः सो अरुण आत्मजः ।
त्वाम् आह स वर आरोहे वसन्तीम् रावण आलये ॥ ५-३५-६६

66. varaarohe = O Seetha with an excellent waist!; shrutvaa = hearing; vadham = about the slaughter; jaTaayuSaH = of Jatayu; saH = that; aruNaatmajaH = Sampati the son of Aruna; duH khotaH = was pained; shashamsa = and said; tvaam = you; vasantiim = were staying; raavaNaalaye = in Ravana's house.

"O Seetha with an excellent waist! Hearing about the slaughter of Jatayu, that Sampati the son of Aruna was very much pained and said that you were staying in Ravana's house."

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तस्य तत् वचनम् श्रुत्वा सम्पातेः प्रीति वर्धनम् ।
अन्गद प्रमुखाः सर्वे ततः सम्प्रस्थिता वयम् ॥ ५-३५-६७

67. shrutvaa = hearing; tat = those; priitivardhanam = a delight-increasing; vachanam = words; tasya sampate = of that Sampate = of that Sampati; vayam = we; aN^gada pramukhaaH = with our Chief Angada; prasthitaH = started; tataH = from there; tuurNam = soon.

"Hearing those delightful words of Sampati, we with our Chief Angada started soon from there."

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विन्ध्यादुत्थाय सम्प्राप्ताः सागरस्यान्तमुत्तरम् ।

त्वत् दर्शन कृत उत्साहा हृष्टाः तुष्टाः प्लवग्माः ॥ ५-३५-६८

68. **plavaNgamaaH** = the monkeys; **hR^iSTaaH** = were very much delighted; **tuSTaaH** = and satisfied; **tvaddarshana kR^itotsaaho** = and exercising their strength to see you; **utthaaya** = having risen; **vindhyaat** = from Vindhya mountain; **sampraaptaaH** = reached; **uttaram antam** = the northern shore; **saagarasya** = of the ocean.

"The monkeys were very much delighted and satisfied. They were making up their energy to see you, rose up from Vindhya mountain and reached the northern shore of the ocean."

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अङ्गदप्रमुखाः सर्वे वेलोपान्तमुपस्थिताः ।

चिन्ताम् जग्मुः पुनर्भीतास्त्वद्दर्शनसमुत्सुकाः ॥ ५-३५-६९

69. **sarve** = all; **aN^gada pramukhaaH** = the monkeys with their Chief Angada; **tvaddarshanamutsakaaH** = in their anxiety to see you; **upasthitaH** = reached; **velopaantaam** = the shore-area of the ocean; **bhiitaaH** = being frightened; **punaH** = again; **jagmuH** = got; **chintaam** = the worry.

"All the monkeys with their Chief Angada, in their anxiety to see you, reached the ocean. They were frightened after seeing the ocean there and they were again worried."

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अथ अहम् हरि सैन्यस्य सागरम् दृश्य सीदतः ।

व्यवधूय भयम् तीव्रम् योजनानाम् शतम् प्लुतः ॥ ५-३५-७०

70. **atha** = thereafter; **prakSyA** = seeing; **saagaram** = the ocean; **aham** = I; **vyavadhuuya** = removed; **tiivram** = the serious; **bhayan** = fear; **harisainyasya** = of the army of monkeys; **siidataH** = who were worrying; **plutaH** = and crossed; **shatam** = hundred; **yojanaanaam** = Yojanas.

"Thereafter, seeing the ocean, I removed the serious fears of the army of monkeys who were worrying and crossed hundred Yojanas across the sea."

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लन्का च अपि मया रात्रौ प्रविष्टा राक्षस आकुला ।

रावणः च मया दृष्टः त्वम् च शोक निपीडिता ॥ ५-३५-७१

71. **laN^kaachaapi** = even Lanka; **raakSasaakulaa** = filled with demons; **praviSTaa** = was entered; **mayaa** = by me; **raatrau** = in the night; **raavaNashcha** = Ravana too; **dR^iSTaH** = was seen; **mayaa** = by me; **tvamcha** = You too; **shoka pariplutaa** = filled with grief (were seen by me).

"Entering even Lanka, filled with demons in the night, I saw Ravana and you too who were immersed in grief."

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एतत् ते सर्वम् आख्यातम् यथा वृत्तम् अनिन्दिते ।

अभिभाषस्व माम् देवि दूतो दाशरथेः अहम् ॥ ५-३५-७२

72. **devi** = O princess; **anindite** = the faultless!; **sarvam** = all; **etat** = this; **aakhyaatam** = was told; **te** = to you; **yathaavR^ittam** = as actually occurred; **abhibhaaSasva** = talk; **maam** = to me; **aham** = I; **duutaH** = am the messenger; **daasharatha** = of Rama.

"O the faultless princess! I told you all this as actually occurred. I am the messenger of Rama. Talk to me."

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त्वम् माम् राम कृत उद्योगम् त्वन् निमित्तम् इह आगतम् ।
सुग्रीव सचिवम् देवि बुध्यस्व पवन आत्मजम् ॥ ५-३५-७३

73. **devi** = O princess!; **buddhasva** = know; **tam maam** = me as such; **raama kR^itodyogam** = having made an effort on Rama's behalf; **aagatam** = who came; **iha** = here; **tvannimittam** = for your sake; **sugreeva sachivam** = Sugreeva's minister; **pavanaatmajam** = and son of wind-god.

"O princess! I made an effort on Rama's behalf and came here for your sake. I am Sugreeva's minister. I am the son of wind-god. Know me, as such."

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कुशली तव काकुत्स्थः सर्व शस्त्रभृताम् वरः ।
गुरोः आराधने युक्तो लक्ष्मणः च सुलक्षणः ॥ ५-३५-७४

74. **tava** = your; **kaakutthsaH** = Rama; **varaH** = excellent; **sarvashastrabhR^itaam** = among all the wielders of bow; **kushalii** = is safe; **lakSmaNashcha** = Lakshmana too; **yuktaH** = who is engaged in; **guroH aaraadhane** = the service of his elder brother; **sulakSaNaH** = and having good characteristics; (is also safe).

"You Rama, the excellent man among all the wielders of bow, is safe. Lakshmana, who is engaged in the service of his elder brother and possessing good characteristics, is also safe."

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तस्य वीर्यवतो देवि भर्तुः तव हिते रतः ।
अहम् एकः तु सम्प्राप्तः सुग्रीव वचनात् इह ॥ ५-३५-७५

75. **devi** = O princess! **aham** = I; **rataH** = who am interested; **hite** = in the welfare; **tasya** = of Rama; **tava** = your; **bhartuH** = husband; **viiryavataH** = who is valiant; **praaptaH** = came; **iha** = here; **ekaH** = alone; **sugreeva vachanaat** = on the command of Sugreeva.

"O princess! I, who am interested in the welfare of the valiant Rama, your husband, came here alone on the command of Sugreeva."

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मया इयम् असहायेन चरता काम रूपिणा ।
दक्षिणा दिग् अनुक्रान्ता त्वन् मार्ग विचय एषिणा ॥ ५-३५-७६

76. **mayaa** = by me; **kaama ruupiNaa** = who can change my form at will; **tvannaarga vichayaiSiNaa** = desirous of finding out your access; **asahaayena** = without any helper; **charataa** = wandering alone; **iyam** = this; **dakSiNa dik** = southern direction; **anukraantaa** = is obtained.

"I, who can change my form at will, desirous of finding out your access, wandering alone without any helper, came to this southern direction."

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दिष्ट्या अहम् हरि सैन्यानाम् त्वन् नाशम् अनुशोचताम् ।
अपनेष्यामि सप्तापम् तव अभिगम शंसनात् ॥ ५-३५-७७

77. aham apaneSyamni = I shall remove; samtaapam = the anguish; harisainyaanaam = of the army of monkeys; anushochataam = who are lamenting tvannaasham = because of your loss; tava abhigamashamsanaat = by informing about my approaching you; diSTyaa = by a good fortune!.

"I shall remove the anguish of the army of monkeys who are lamenting because of your disappearance by informing them about my coming close to you because of my good fortune!"

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दिष्ट्या हि न मम व्यर्थम् देवि सागर लन्धनम् ।
प्राप्स्यामि अहम् इदम् दिष्ट्या त्वत् दर्शन कृतम् यशः ॥ ५-३५-७८

78. devi = O princess; diSTyaa = by good luck; mama = my; saagare laN^ghanam = crossing of ocean; na vyartham = has not gone in vain; aham = I; praapsyaami = can get; idam = this; yashaH = fame; taddarshana kR^itam = of having seen you; diSTyaa = by my good luck.

"O princess! By my fortune, my crossing of ocean has not gone in vain. I can get this fame of having seen you because of my good luck."

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राघवः च महावीर्यः क्षिप्रम् त्वाम् अभिपत्स्यते ।
समित्र बान्धवम् हत्वा रावणम् राक्षस अधिपम् ॥ ५-३५-७९

79. mahaaviiryaH = the highly valiant; raaghavashcha = Rama; hatvaa = by killing; raavaNam = Rama; hatvaa = by killing; raavaNam = Rama; raakSasaadhipam = the Lord of demons; samitra baandhavam = along with his friends and relatives; abhi patsyate = and will obtain; tvaam = you; kSipram = soon.

"The highly valiant Rama, by killing Ravana the Lord of demons along with his friends and relatives, will obtain you soon."

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कौरजो नाम वैदेहि गिरीणाम् उत्तमो गिरिः ।
ततो गच्छति गो कर्णम् पर्वतम् केसरी हरिः ॥ ५-३५-८०

80. vaidehi = O Seetha!; giriH = there is a mountain; maalyaannaama = called Malyavan; uttamaH = which is the best; girriNaam = among mountains; tataH = from there; hariH = a monkeys; kesarii = called Kesari; gachchhati = went; paravatam = to another mountain; gokarNam = called Gokarna.

"O Seetha! There is a mountain called Malyavan, which is the best among mountains. From there, a monkeys called Kesari went to another mountain called Gokarna."

[Verse Locator](#)

स च देव ऋषिभिः दृष्टः पिता मम महाकपिः ।
तीर्थे नदी पतेः पुण्ये शम्ब सादनम् उद्धरत् ॥ ५-३५-८१

81. diSTaH = as commanded; devarSibhiH = by gods and seers; saH mahaakapi = that great monkey; called Kesari; mama = my; pitaa = father; uddharat = killed; shamba saadanam = a demon named Shamba sadana; puNye = at a sacred; tiirthe = shrine; naadiipateH = near the sea-shore.

"As prayed by gods and seers, that great monkey called Kesari, my father killed a demon named Shambasadana at a sacred shrine near the sea-shore."

तस्य अहम् हरिणः क्षेत्रे जातो वातेन मैथिलि ।
हनूमान् इति विख्यातो लोके स्वेन एव कर्मणा ॥ ५-३५-८२

82. **maithili** = O Seetha!; **aham** = I; **jaataH** = am born; **kSetre** = in the wife; **tasya hariNaH** = of that Kesari; the monkey; **vaatena** = by the grace of wind-god; **syena karmaNaa eva** = by my activity alone; **vikhyaataH** = I am renowned; **hanumaaniti** = as Hanuman; **loke** = in this world.

"O Seetha! I am born in the womb of the wife of that Kesari the monkey, by the grace of the wind-god. By my activity alone, I am renowned as Hanuma in this world."

Verse Locator

विश्वासार्थम् तु वैदेहि भर्तुरुक्ता मया गुणाः ।
विश्वास अर्थम् तु वैदेहि भर्तुः उक्ता मया गुणाः ॥ ५-३५-८३

83. **vaidehi** = O Seetha! **guNaaH** = the qualities; **bhartuH** = of Rama; your husband; **uktaaH** = were uttered; **mayaa** = by me; **vishvaasaartham** = to cause trust in you; **anaghe devi** = O the faultless princess!; **raaghavaH** = Rama; **nayitaa** = will take; **tvaam** = you; **itaH** = from here; **achiraat** = within a short time.

"O Seetha! I described the qualities of Rama, your husband, to cause trust in you. O the faultless princess! Rama will take you from here within a short time."

Verse Locator

एवम् विश्वासिता सीता हेतुभिः शोक कर्षिता ।
उपपन्नैः अभिज्ञानैः दूतम् तम् अवगच्छति ॥ ५-३५-८४

84. **evam** = thus; **vishvaasitaa** = inspired with confidence; **hetubhiH** = by logical reasons; **siita** = Seetha; **shokakarshitaa** = emaciated with grief; **avagachchhati** = could recognise; **tam** = him; **duutam** = as a messenger; **upapannaiH** = by adequate; **abhiJJnaanaiH** = clues serving as proof.

Thus inspired by confidence because of the above reasons, Seetha emaciated with grief, by adequate clues served as proof.

Verse Locator

अतुलम् च गता हर्षम् प्रहर्षेण तु जानकी ।
नेत्राभ्याम् वक्र पक्ष्माभ्याम् मुमोच आनन्दजम् जलम् ॥ ५-३५-८५

85. **jaanakii** = Seetha; **gataacha** = obtained; **atulam** = unequalled; **harSam** = delight; **mumocha** = (She) released; **jalam** = tears; **aanandajam** = of joy; **netraabhyaam** = from her eyes; **vakrapakSmaabhyaam** = having curved eye lashes; **praharSeNa** = with a thrill of delight.

Seetha obtained unequal delight. She released tears of joy from her eyes having curved eye-lashes, with a thrill of delight.

Verse Locator

चारु तच् च आननम् तस्याः ताम्र शुक्ल आयत ईक्षणम् ।
अशोभत विशाल अक्ष्या राहु मुक्त इव उडु राट् ॥ ५-३५-८६

86. tat = that; vadanam = countenance; tasyaah vishalaakSyaaH = of that large eyed Seetha; chaaru = who is beautiful; taamrashuklaayatekSaNam = whose eyes are red; white and long; ashobhata = is shining; uDuraaDiva = like a moon; the king of stars; raahumuktaH = liberated from Rahu the demon.

The countenance of that large-eyed Seetha, who is beautiful, whose eyes are red white and long is shining like a moon, the king of stars liberated from Rahu the demon.

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हनूमन्तम् कपिम् व्यक्तम् मन्यते न अन्यथा इति सा ।
अथ उवाच हनूमान् ताम् उत्तरम् प्रिय दर्शनाम् ॥ ५-३५-८७

87. saa = Seetha; manyate = considered; hanumantam = Hanuma; vyaktam = clearly; kapim = as a monkey; na = not; anyathaa iti = as otherwise; atha = thereafter; hanuumaan = Hanuma; uttaram uvaacha = replied; taam = to her; priya darshanaam = who is pleasant to the sight.

Seetha considered Hanuma clearly as a monkey and not otherwise. Thereafter Hanuma replied to her who is pleasant to the sight (as follows)

[Verse Locator](#)

एतत्ते सर्वमाख्यातम् समाश्वसिहि मैथिलि ।
किम् करोमि कथम् वा ते रोचते प्रतियाम्यहम् ॥ ५-३५-८८

88. maithili = O Seetha!; etat sarvam = All this; aakhyaatam = was told; te = to you; samaashvasihi = be consoled indeed!; kim = what; karomi = can I do?; kathamvaa = how; rochate = is it agreeable; te = for you?; aham = I; pratiyaami = am returning.

"O Seetha! I told you indeed all this please be consoled. Tell me what I can do for you and also what is agreeable to you. I am going back now."

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हते असुरे सम्यति शम्ब सादने ।
कपि प्रवीरेण महर्षि चोदनात् ।
ततो अस्मि वायु प्रभवो हि मैथिलि ।
प्रभावतः तत् प्रतिमः च वानरः ॥ ५-३५-८९

89. maithili = O Seetha!; maharSichodanaat = as provoked by the sages; kapipraviiNena = by Kesari; the valiant monkey; asure = a demon; shambasaadane = called shambasadana; hate sati = having been killed; samyati = in battle; vaanaraaH asmi = I am monkey; vaayuprabhavaH = born through the wind-god; prabhaavataH = by his influence; tatpratimaH = I am equal to the wind-god.

"O Seetha! As provoked by the sages, Kesari, the valiant monkey killed a demon called Shambasadana in battle. I am a monkey born through wind-god and through his influence I am equal to the wind-god in strength."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चत्रिंशः सर्गः

Thus completes 35th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 36

Introduction

Hanuma gives Seetha, the signet ring sent by Rama through him in order to strengthen her confidence in Seetha felt very happy to see the ring and praised Hanuma for his arrival to Lanka after having crossed the sea single handedly. She expresses her hope to Hanuma, saying that Rama, Lakshmana, Bharata and Sugreeva will come to Lanka with their armies so as to destroy Ravana, for her sake. Hearing Seetha's words, Hanuma consoles Seetha saying that Rama, Sugreeva and a host of monkeys will come to Lanka by crossing the ocean, so as to defeat Ravana and his army, with assurance that Rama will appear before her shortly.

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भूय एव महातेजा हनुमान् मारुत आत्मजः ।

अब्रवीत् प्रश्रितम् वाक्यम् सीता प्रत्यय कारणात् ॥ ५-३६-१

1. **hanumaan** = Hanuma; **mahaatejaaH** = the highly energetic; **pavanaatmajaH** = son of wind-god; **siitaaprashraya kaaraNaat** = with a reason to obtain confidence from Seetha; **eva** = again; **abraviit** = spoke; **prashritam** = modestly; **vaakyam** = (the following) words:

Hanuma, the highly energetic son of wind-god, with an inducement to obtain confidence from Seetha, again modestly spoke the following words:

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वानरो अहम् महाभागे दूतो रामस्य धीमतः ।

राम नाम अन्कितम् च इदम् पश्य देवि अङ्गुलीयकम् ॥ ५-३६-२

2. **mahaabhaage** = O illustrious lady!; **aham** = I; **vaanaraH** = am a monkey; **duutaH** = and a messenger; **raamasya** = of Rama; **dhiimataH** = the wise; **devi** = O princess!; **pashya** = look at; **idam** = this; **aN^guliyyakam cha** = ring also; **raama naamaaNkitam** = marked with Rama's name.

"O illustrious lady! I am a monkey and a messenger of the wise Rama. O princess! Look at this ring too, marked with Rama's name."

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प्रत्ययार्थम् तवानीतम् तेन दत्तम् महात्मना ।

समाश्वसिहि भद्रम् ते क्षीण दुःख फला हि असि ॥ ५-३६-३

3. **tava pratyayartham** = for the purpose of creating your confidence; **tena dattam** = this ring given by Rama; **mahaatmanaa** = the high souled man; **aniitam** = is brought; **samaashrasihi** = get consoled indeed; **te bhadram** = happiness to you! **asi hi** = you are indeed; **kSiNaduHkhaphalaa** = free from the object of your grief.

"I brought this ring given by the high souled Rama, for the purpose of gaining your confidence. Get consoled indeed. Happiness to you! You are now free from the object of your grief."

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गृहीत्वा प्रेक्षमाणा सा भर्तुः कर विभूषणम् ।

भर्तारम् इव सम्प्राप्ता जानकी मुदिता अभवत् ॥ ५-३६-४

4. gR^ihiitvaa = taking; kara vibhuuSaNam = that ring; adorned by Rama's hand; prekSamaaNaa = and seeing (it); saa jaanakii = that Seetha; abravat = became; muditaa = glad; sampraaptaa iva = as though she reached; bhartaaram = her husband.

"I brought this ring given by the high souled Rama, for the purpose of gaining your confidence. Get consoled indeed. Happiness to you! You are now free from the object of your grief."

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चारु तत् वदनम् तस्याः ताम्र शुक्ल आयत ईक्षणम् ।
अशोभत विशालाक्ष्या राहु मुक्त इव उडु राट् ॥ ५-३६-५
ततः सा ह्रीमती बाला भर्तुः संदेश हर्षिता ।
परितुष्टा प्रियम् श्रुत्वा प्राशंसत महाकपिम् ॥ ५-३६-६

5; 6. tat = that; vadanam = countenance; tasyaaH vishaalaakSyaaH = of that large-eyed Seetha; chaaru = which was charming; taamra shuklaayatekSaNam = with red and white eyes; ashobhata = shone; uDuraaDiva = like a moon; the king of stars; raahumuktaH = liberated by Rahu the demon; tataH = then; saa baalaa = that young Seetha; bhartR^i samdeshaharSitaa = gladdened by the message of her husband; hriimatii = became shy; samtuSTaa = and becoming well-pleased; kR^itvaa = and talking; priyam = delightful words; prashashamsa = praised; mahaakapim = Hanuma the great monkey.

The countenance of that large-eyed Seetha, which appeared charming with red and white eyes shone like a moon the king of stars liberated by Rahu the demon. Then, that young Seetha, gladdened by the message of her husband, became shy and message of her husband, became shy and well-pleased. Uttering delightful words, she praised Hanuma the great monkey (as follows):

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विक्रान्तः त्वम् समर्थः त्वम् प्राज्ञः त्वम् वानर उत्तम ।
येन इदम् राक्षस पदम् त्वया एकेन प्रधर्षितम् ॥ ५-३६-७

7. vaanarittana = O Hanuma the best of monkeys!; yena tvayaa = by which you; ekena = singly; idam = this; raakSasa padam = place infested by demons; pradharSitam = is overpowered; tvam = you as such; vikraantaH = are valiant; tvam = you; samarthaH = are competent; tvam = you; praaJNaH = are intelligent.

"O Hanuma the best of monkeys! You have singly overpowered this place infested by demons. You are valiant. You are competent. You are intelligent."

[Verse Locator](#)

शत योजन विस्तीर्णः सागरो मकर आलयः ।
विक्रम श्लाघनीयेन क्रमता गोष्पदी कृतः ॥ ५-३६-८

8. kramataa = by you; who have crossed; vikrama shlaaghaniiyena = with your acclaimable gallantry; saagaraH = the ocean; shatayojana vistirNaH = having a width of one hundred Yojanas; makaraalayaH = and an asylum of crocodiles; goSpadiikR^itaH = made it as a small puddle.

"You, with an acclaimable gallantry, crossed the ocean having a width of one hundred Yojanas and an asylum of crocodiles, making it as a small puddle."

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न हि त्वाम् प्राकृतम् मन्ये वनरम् वनर ऋषभ ।
यस्य ते न अस्ति सम्त्रासो रावणान् न अपि सम्भ्रमः ॥ ५-३६-९

9. vaanarSabha = O excellent of monkeys!; yasya te = from whom you; naasti = there is no; samtraapaH = fear; raavaNaat = from Ravana; na = nor; sambhramaH api = even bewilderment; na manye = I do not consider; tvaam = you; praakR^itam = as an ordinary; vaanaram = monkey.

"O excellent of monkeys! For you there is no fear nor even bewilderment from Ravana. Hence, I do not consider you as an ordinary monkey."

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अहंसे च कपि श्रेष्ठ मया समभिभाषितुम् ।
यदि असि प्रेषितः तेन रामेण विदित आत्मना ॥ ५-३६-१०

10. kapishreSTha = O the best of monkeys!; asi yadi = If you are; preSitaH = sent; tena raameNa = by that Rama; viditaatmanaa = who knows the nature of his self; arhase = you are fit; samabhaaSitam = to talk

well; **mayaa** = with me.

"O the best of monkeys! If you are sent by that Rama, who knows the nature of his self, you are worthy of talking to me well."

[Verse Locator](#)

प्रेषयिष्यति दुर्धर्षो रामो न हि अपरीक्षितम् ।
पराक्रमम् अविज्ञाय मत् सकाशम् विशेषतः ॥ ५-३६-११

11. **durdharSaH** = the indomitable; **raamaH** = Rama; **aviJNaaya** = without knowing; **paraakramam** = your enterprise; **apariikSitam** = and without being tested; **na preSayiSyatihi** = must not have sent you; **visheSataH** = and especially; **matsakaasham** = to my presence.

"The indomitable Rama must not have sent you indeed, especially to me, without knowing your enterprise and without testing you in advance."

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दिष्ट्या च कुशली रामो धर्म आत्मा धर्म वत्सलः ।
लक्ष्मणः च महातेजाः सुमित्र आनन्द वर्धनः ॥ ५-३६-१२

12. **raamaH** = Rama; **dharmaatmaa** = the righteous man; **satya sangaraH** = who is true to his promise; **lakSmaNashcha** = and Lakshmana; **mahaatejaaH** = of great splendour; **sumitraanandavardhanaH** = who enriches the joy of Sumitra; **diSTyaa** = are fortunately; **kushalii** = safe.

"Rama the righteous man who is true to his promise and Lakshmana of great splendour who enriches the joy of Sumitra are fortunately safe."

[Verse Locator](#)

कुशली यदि काकुत्स्थः किम् नु सागर मेखलाम् ।
महीम् दहति कोपेन युग अन्त अग्निः इव उत्थितः ॥ ५-३६-१३

13. **kaakutthsaH kushalii yadi** = If Rama is safe; **kopena** = with anger; **kim** = why; **na dahati** = is he not scorching; **mahiim** = the earth; **saagara mekhalaam** = with ocean as its belt; **utthitaH yugaantaagniriva** = like rising fire at the end of the world.

"If Rama is safe, with his anger why is he not scorching the earth with ocean as its belt, like rising fire at the end of the world?"

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अथवा शक्तिमन्तौ तौ सुराणाम् अपि निग्रहे ।
मम एव तु न दुःखानाम् अस्ति मन्ये विपर्ययः ॥ ५-३६-१४

14. **athavaa** = otherwise; **tau** = those two brothers; Rama and Lakshmana; **shaktimantau** = are having strength; **nigrahe** = in holding down; **suraaNaamapi** = even the celestials; **tu** = but; **manyee** = I think; **naasti** = there is no; **viparyayaH** = end; **mama dukhaanaameva** = to my troubles indeed.

"Otherwise, Rama and Lakshmana are capable of holding down even the celestials. But I think there is no end indeed to my troubles."

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कच्चिच् च व्यथते रामः कच्चिन् न परिपत्यते ।
उत्तराणि च कार्याणि कुरुते पुरुष उत्तमः ॥ ५-३६-१५

15. **na raamaH vyathitaH kachchit** = Is not Rama getting perturbed?; **na paritapyate kachchit** = is he not tormented with grief?; **puruSottamaH** = Is Rama the best of men; **kurute** = doing; **kaaryaaNi** = actions; **uttaraaNi** = to be done; (to annihilate his enemies?).

"Is not Rama getting perturbed? Is he not tormented with grief? Is Rama the best of men now doing the right acts to annihilate the enemies?"

[Verse Locator](#)

कच्चिन् न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति ।
कच्चिन् पुरुष कार्याणि कुरुते नृपतेः सुतः ॥ ५-३६-१६

16. nR^ipate sutaH = is Rama the prince; na kachchit = not hopefully; diinaH = miserable; sambhraantaH = and confused?; nacha muhyati = nor even mistaken; kaaryeSu = in his actions?; kachchit kurute = I hope he is doing; puruSakaaryaaNi = acts which require human effort.

"Is Rama the prince miserable and confused? Is he even mistaken in his actions? I hope he is doing all acts which require human effort."

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द्विविधम् त्रिविध उपायम् उपायम् अपि सेवते ।
विजिगीषुः सुहृत् कच्चिन् मित्रेषु च परम् तपः ॥ ५-३६-१७

17. paramtapaH = is Rama the annihilator of enemies; apisevate = resorting to; dvividham upaayam = the two strategies; viz.; conciliatory and partaking approaches; trividhopaayamapi = and even the three strategies viz. partaking sowing dissention and open assault; suhR^it kachchit = is he kind-hearted; mitreSu = to friends; vijagiiSuH = with a wish to conquer the enemies?

"Is Rama the annihilator of enemies as per necessity resorting to the two strategies viz., conciliatory and partaking approaches and even the three strategies viz., partaking, sowing dissension and open assault? Is he kind-hearted towards friends, with a wish to conquer the enemies?"

[Verse Locator](#)

कच्चिन् मित्राणि लभते मित्रैः च अपि अभिगम्यते ।
कच्चित् कल्याण मित्रः च मित्रैः च अपि पुरः कृतः ॥ ५-३६-१८

18. kachchit labhate = Is he getting; mitraaNi = friends?; api abhigamyate = is he approached; mitraiH = by friends?; kalyaana mitrashcha kachchit = I hope he is having good friends; api puraskR^itaH = and even honoured; mitraishcha = by his friends?

"Is he getting friends? Has he been approached for friendship by others? I hope he is having good friends and even so honoured by them."

[Verse Locator](#)

कच्चित् आशास्ति देवानाम् प्रसादम् पार्थिव आत्मजः ।
कच्चित् पुरुष कारम् च दैवम् च प्रतिपद्यते ॥ ५-३६-१९

19. paarthivaatmajaH = is Rama the prince; aashaasti kachchit = wishing for; prasaadam = the grace; devaanaam = of gods?; kachchit pratipadyate = Is he (equally) aware of; puruSakaaramcha = human endeavour; adaivamcha = and the fate?

"Is Rama the prince wishing the grace of the gods? Is he equally aware of the role of human endeavour and the role of fate?"

[Verse Locator](#)

कच्चिन् न विगत स्नेहो विवासान् मयि राघवः ।
कच्चिन् माम् व्यसनात् अस्मान् मोक्षयिष्यति वानरः ॥ ५-३६-२०

20. vaanara = O Hanuma!; raaghavaH = Is Rama; na kachchit = not hopefully; vigata snehaH = losing affection; mayi = in me; pravaasaat = because of my staying away from home?; mokSayiSyati kachchit = will he release; maam = me; asmaat vyasanaat = from this evil plight?.

"O Hanuma! Is Rama not losing affection in me because of my staying away from home? Will he release me from this evil predicament?"

[Verse Locator](#)

सुखानाम् उचितो नित्यम् असुखानाम् अनूचितः ।
दुःखम् उत्तरम् आसाद्य कच्चित् रामो न सीदति ॥ ५-३६-२१

21. raaghavaH = Rama; uchitaH = who is habituated; nityam = always; sukhaanaam = to pleasures; anauchitaH = and not habituated; asukhaanaam = to pains; na siidati kachchit = not hopefully sinking into despondency; aasaadya = by obtaining; uttaram = a great; duHkham = pain?

"Is Rama, who is habituated always to pleasures and not habituated to pains, not sinking into despondency by now getting this great pain?"

[Verse Locator](#)

कौसल्यायाः तथा कच्चित् सुमित्रायाः तथैव च ।

अभीक्षणम् श्रूयते कच्चित् कुशलम् भरतस्य च ॥ ५-३६-२२

22. abhiikSNam shuuyate kachchit = are you constantly hearing; kushalam = the news of safety; kausalyaaH = of Kausalya; tathaa = and; sumitraayaaH = of Sumitra; tathaiva cha = and; bharatasya = of Bharata?

"Are you constantly hearing the news of safety of Kausalya, Sumitra and Bharata?"

[Verse Locator](#)

मन् निमित्तेन मान अर्हः कच्चित् शोकेन राघवः ।

कच्चिन् न अन्य मना रामः कच्चिन् माम् तारयिष्यति ॥ ५-३६-२३

23. raaghavaH = is Rama; maanaarhaH = worthy of honour; kachchit shokena = suffering from pain; mannimitteva = just because of me; raamaH na kachchit = is not Rama; anyamanaaH = having his mind fixed on something else; kachchit taarayiSyati = and will he liberate; maam = me?.

"Is Rama worthy of honour, suffering from pain just because of me? Will he liberate me from my sorrow, without fixing his mind on something else?"

[Verse Locator](#)

कच्चित् अक्षाउहिणीम् भीमाम् भरतो भ्रातृ वत्सलः ।

ध्वजिनीम् मन्त्रिभिः गुप्ताम् प्रेषयिष्यति मत् कृते ॥ ५-३६-२४

24. bharataH bhraatR^ivatsalaH kachchit preSayiSyati = I hope Bharata having a brotherly affection will send; matkR^ite = for my sake; dhvajiniim = an army furnished with banners; guptaam = guarded; mantribhiH = by the ministers; akSauhiNiim = consisting of ten anikinis or 21870 elephants; 21870 chariots; 65610 horses and 109350 foot-soldiers; bhiimam = and terrific.

"I hope Bharata, having a brotherly affection, will send for my sake, an army furnished with banners, guarded by the ministers, consisting of ten anikinis (21870 elephants, 21870 chariots, 65610 horses and 109350 foot soldiers) which were terrific in appearance."

[Verse Locator](#)

वानर अधिपतिः श्रीमान् सुग्रीवः कच्चित् एष्यति ।

मत् कृते हरिभिः वीरैः वृत्तो दन्त नख आयुधैः ॥ ५-३६-२५

25. shriimaan = the glorious; sugriivaH = Sugreeva; vaanaraadhipatiH = the Lord of monkeys; eSyati kachchit = will indeed come; matkR^ite = for my sake; vR^itaH = along with; viiraiH = the valiant; haribhiH = monkeys; danta nakhaayudhaiH = with their tusks and nails as weapons.

"The glorious Sugreeva the lord of monkeys will indeed come for my sake along with his valiant monkeys, who have their tusks and nails as their weapons."

[Verse Locator](#)

कच्चिच् च लक्ष्मणः शूरः सुमित्रा आनन्द वर्धनः ।

अस्त्रवित् शर जालेन राक्षसान् विधमिष्यति ॥ ५-३६-२६

26. lakSmaNaH = Lakshmana; shuuraH = the strong man; sumitraanandavardhanaH = who augments the joy of Sumitra; astravit = and who is an expert in weaponry; kachchit vidhamiSyati = will indeed destroy; raakSasaan = the demons; sharajaalena = by the multitude of his arrows.

"Lakshmana, the strong man, who augments the joy of Sumitra and who is an expert in weaponry, will indeed destroy the demons by the multitude of his arrows."

[Verse Locator](#)

रौद्रेण कच्चित् अस्त्रेण रामेण निहतम् रणे ।

द्रक्ष्यामि अल्पेन कालेन रावणम् ससुहृज् जनम् ॥ ५-३६-२७

27. alpena kaalena = within a short time; drakSyaami kachchit = I hope to see; raavaNam = Ravana; nihatam = killed; sasuhR^ijjanam = along with his companions; raNe = in the battle-field; raudreNa; astreNa = by terrific weapons; jvalataa = burning brightly.

"Within a short time, I hope see Ravana killed along with his companions in the battle-field by terrific weapons burning brightly."

कच्चिन् न तदत् हेम समान वर्णम् ।
 तस्य आननम् पद्म समान गन्धि ।
 मया विना शुष्यति शोक दीनम् ।
 जल क्षये पद्मम् इव आतपेन ॥ ५-३६-२८

28. tat = that; aananam = face; tasya = of Rama; hema samaana varNam = with the complexion of gold; padma samaanagandhi = and the fragrance of a lotus; shoka diinam = may be looking miserable grief; mayaa vinaa = as bereft of me; jalakSaye = and dehydrated; na shuSyati kechchit = I hope it is not parched; aatapena = by sun; padmamiva = like a lotus.

"That face of Rama with its golden and with the fragrance of a lotus may be looking miserable as bereft of me and getting dehydrated too. I hope it is not parched by the sun, like a louts."

Verse Locator

धर्म अपदेशात् त्यजतः च राज्याम् ।
 माम् च अपि अरण्यम् नयतः पदातिम् ।
 न आसीत् व्यथा यस्य न भीः न शोकः ।
 कच्चित् स धैर्यम् हृदये करोति ॥ ५-३६-२९

29. yasya = which Rama; tyajataH = left; raajyam = the kingdom; dharmapadeshaat = as an indication of his righteousness; yasya = to whom; naasiit vyathaa = there was neither disturbance; na bhiiH = nor fear; na shokaH = nor sorrow; maam chaapi nayataH = even while taking me; araNyam = to the forest; padaatim = by foot; saH = such Rama; karoti kachchit = is hopefully maintaining; dhairyam = boldness; hR^idaye = in his heart.

"Which Rama left the kingdom as an indication of his righteousness and to whom there was neither disturbance nor fear nor sorrow even while taking me to the forest by foot, I hope that the same Rama is maintaining boldness in his heart."

Verse Locator

न च अस्य माता न पिता न च अन्यः न ।
 स्नेहात् विशिष्टो अस्ति मया समो वा ।
 तावदत् हि अहम् दूत जिजीविषेयम् ।
 यावत् प्रवृत्तिम् शृणुयाम् प्रियस्य ॥ ५-३६-३०

30. asya = to Rama; snehaat = in the matter of affection; na maataa = neither his mother; na pitaa = nor his father; naasti anyaH = nor any body else; samovaa = is equal or; vishiSTaH = more; mayaa = than me; duuta = O Hanuma the messenger!; aham = I; jijiviSeyam = wish to survive; yaavat taavat tu = as long as; shruNuyaam = I hear; pravR^ittim = the activity priyasya = of my beloved.

"To Rama, in the matter of affection, neither his mother nor his father nor any body else is equal to or more than me. O Hanuma the messenger! I wish to survive only as long as I hear the activity of my beloved."

Verse Locator

इति इव देवी वचनम् महाअर्थम् ।
 तम् वानर इन्द्रम् मधुर अर्थम् उक्त्वा ।
 श्रोतुम् पुनः तस्य वचो अभिरामम् ।
 राम अर्थ युक्तम् विरराम रामा ॥ ५-३६-३१

31. uktvaa = uttering; itiiva = thus; mahaartham = the greatly meaningful; madhuraartham = and sweetly worthwhile; vachanam = words; raamaa = Seetha; devii = the princess; viraraama = kept abstained from talking; shrotum = so as to hear; punaH = again; tasya = his; abhiraamam = delightful; vachaH = words; raamaartha yuktam = containing matter pertaining to Rama.

Uttering thus those greatly meaningful and sweetly worthwhile words, Seetha the princess further abstained from talking so as to hear Hanuma's delightful words describing the matters pertaining to Rama.

Verse Locator

सीताया वचनम् श्रुत्वा मारुतिः भीम विक्रमः ।

शिरसि अञ्जलिम् आधाय वाक्यम् उत्तरम् अब्रवीत् ॥ ५-३६-३२

32. **shrutvaa** = hearing; **vachanam** = the word; **siitaayaaH** = of Seetha; **maarutiH** = Hanuma; **bhiima vikramaH** = of terrific prowess; **aadhaaya** = keeping; **aN^jalim** = his joined palms; **shirasi** = on his head; **abraviit** = spoke; **vaakyam** = (the following) words; **uttaram** = in reply.

Hearing Seetha's words, Hanuma of terrific prowess, keeping his joined palms on his head, spoke the following words in reply.

[Verse Locator](#)

न त्वाम् इहस्थाम् जानीते रामः कमल लोचनः ।

तेन त्वामिहस्थाम् जानीते रामः कमललोचने ॥ ५-३६-३३

33. **kamala lochane** = O Seetha having lotus-eyes!; **raamaH** = Rama; **na jaaniite** = does not know; **tvaam** = that you; **ihasthaam** = are here; **tena** = for that reason; **tvaam naanayati** = he did not take your back; **aashu** = soon; **purandaraH iva** = as Indra the destroyer of strong-holds; **shachiim** = did not take you back; **aashu** = soon; **purandaraH iva** = as Indra the destroyer of strong-holds; **shachiim** = did not take back Shachi her wife.

"O Seetha having lotus eyes! Rama does not know that you are here. For that reason, he did not take you back soon, as Indra the destroyer of strong holds did not take back Sachi, his wife."

[Verse Locator](#)

श्रुत्वा एव तु वचो मह्यम् क्षिप्रम् एष्यति राघवः ।

चमूम् प्रकर्षन् महतीम् हरि ऋष्क गण सम्कुलाम् ॥ ५-३६-३४

34. **shrutvaiva tu** = soon after hearing; **mama** = my; **vachaH** = words; **raaghavaH** = Rama; **eSyati** = will come; **kSipram** = soon; **prakarSan** = drawing forth; **mahatiim** = a large; **chamuum** = army; **hari R^ikSagaNa samkulaam** = consisting of a multitude of monkeys and bears.

"Soon after hearing my words, Rama will come soon, drawing forth a large army, consisting of a multitude of monkeys and bears."

[Verse Locator](#)

विष्टम्भयित्वा बाण ओघैः अक्षोभ्यम् वरुण आलयम् ।

करिष्यति पुरीम् लन्काम् काकुत्स्थः शान्त राक्षसाम् ॥ ५-३६-३५

35. **kaakutthsaH** = Rama; **viSTambhayitvaa** = will paralyse; **akSobhyam** = the imperturbable; **varuNaalayam** = ocean; **baaNaughaiH** = with his flood of arrows; **kariSyati** = and make; **lan^kaam purim** = the city of Lanka; **shaanta raakSasaam** = extinguished of demons.

"Rama will paralyze the imperturbable ocean with his flood of arrows and make the City of Lanka extinguished of demons."

[Verse Locator](#)

तत्र यदि अन्तरा मृत्युः यदि देवाः सह असुराः ।

स्थास्यन्ति पथि रामस्य स तान् अपि वधिष्यति ॥ ५-३६-३६

36. **mR^ityuH yadi** = If the goddess of Death; **sahaasuraaH** = along with demons; **devaaH** = or celestials; **sthaasyanti** = stand firmly; **antaraa** = in the middle; **pathi** = of the way; **raamasya** = of Rama; **tatra** = at that time; **saH** = he; **vadhiSyati** = will kill; **taanapi** = them also.

"If the goddess of Death along with demons or celestials stand firmly in the way of Rama at that time, he will kill them also."

[Verse Locator](#)

तव अदर्शनजेन आर्ये शोकेन स परिप्लुतः ।

न शर्म लभते रामः सिम्ह अर्दित इव द्विपः ॥ ५-३६-३७

37. **aarye** = O noble lady!; **pariplutaH** = being full of; **shokena** = grief; **tava adarshanajena** = caused by your non-appearance; **saH raamaH** = that Rama; **na labhate** = is not obtaining; **sharma** = happiness; **dvipaH iva** = like an elephant; **simhaarditaH** = tormented by a lion.

"O noble lady! Being full of grief caused by your non-appearance, that Rama is not obtaining happiness, like an elephant tormented by a lion."

ददरेण च ते देवि शपे मूल फलेन च ।
मलयेन च विन्ध्येन मेरुणा मन्दरेण च ॥ ५-३६-३८
यथा सुनयनं वल्गु बिम्बौष्ठं चारुकुण्डलम् ।
मुखं द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम् ॥ ५-३६-३९

38; 39. **devi** = O Seetha the princess!; **shape** = I swear and tell; **te** = you; **malayenacha** = by Malaya Mountain; **vindhyena** = by Vindhya mountain; **meruNaa** = by Meru mountain; **dardureNa** = by Dardura Mountain; **muulaphalena** = by our food of roots and fruits; **yathaa** = that; **drakSyasi** = you will see; **raamasya** = Rama's; **mukham** = face; **sunayananam** = having good eyes; **valgu** = handsome; **bimboSTam** = having lips with the colour of a bright-red gourd (fruit of Momordica monodelpha); **chaaru darshanam** = with a charming look; **uditam puurNachandramiva** = like a rising full moon.

"O Seetha the princess! I swear and tell you by the mountains Malaya, Vindhya, Meru and Dardura as well as by our staple food of roots and fruits, that you will soon see Rama's face, having good eyes, handsome, having lips with the colour of a bright-red gourd (fruit of Momordica monodelpha) and with its charming look like a rising full moon."

Verse Locator

क्षिप्रं द्रक्ष्यसि वैदेहि रामं प्रस्रवणे गिरौ ।
शतक्रतुमिवासीनं नाकपृष्ठस्य मूर्धनि ॥ ५-३६-४०

40. **vaidehi** = O Seetha!; **drakSyasi** = you will see; **kSipram** = soon; **raamam** = Rama; **prasravaNe girau** = on Prasravana Mountain; **shatakratum iva** = like Indra the Lord of celestials; **aasiinam** = seated; **muurdhani** = on the back; **naagaraajasya** = of Airavatha; the chief of elephants.

"O Seetha! You will see soon Rama on the Prasravana mountain, like Indra the Lord of celestials seated on the back of Airavata, the chief of elephants."

Verse Locator

न मांसं राघवो भुङ्क्ते न चापि मधुसेवते ।
वन्यं सुविहितं नित्यं भक्तमश्नाति पञ्चमम् ॥ ५-३६-४१

41. **raaghavaH** = Rama; **na bhuNkte** = is not eating; **maamsam** = meat; **na sevate** = not indulging in; **madhuchaapi** = even spirituous liquor; **nityam** = everyday; **paN^chamam** = in the evening; **ashnaati** = he is eating; **bhaktam** = food; **vanyam** = existing in the forest; **suvihitam** = well-arranged (for him).

"Rama is not eating meat, nor indulging even in spirituous liquor. Everyday, in the evening, he is eating the food existing in the forest, well arranged for him."

Verse Locator

न एव दंशान् न मशकान् न कीटान् न सरी सृपान् ।
राघवो अपनयेत् गत्रात् त्वत् गतेन अन्तः आत्मना ॥ ५-३६-४२

42. **antaraatmanaa** = with his mind; **tvadgatena** = directed towards you; **raaghavaH** = Rama; **naiva apanayet** = is not driving away; **damshaan** = forest-flies; **gaatraat** = from his body; **na mashakaan** = nor mosquitoes; **na kiiTaan** = nor insects; **na sariisR^ipaan** = nor reptiles.

"With his mind wholly devoted to you, Rama is not even driving away forest-flies from his body, nor mosquitoes nor insects nor reptiles from his body."

Verse Locator

नित्यम् ध्यानं परो रामो नित्यम् शोक परायणः ।
न अन्यच्च चिन्तयते किञ्चित् स तु काम वशम् गतः ॥ ५-३६-४३

43. **raamaH** = Rama; **nityam** = is always; **dhyaanaparaH** = thoughtful; **nityam** = and is always; **shokaparaayaNaH** = engaged in sorrow; **saH** = He; **kaama vashaangataH** = is enamoured with the god of love; **nachintayati anyat kimchit** = and thinks of nothing else.

"Rama always cogitates on something or the other. He is forever engaged in sorrow. He is enamoured with the god of love and thinks of nothing else."

Verse Locator

अनिद्रः सततम् रामः सुप्तो अपि च नर उत्तमः ।

सीतेति मधुराम् वाणीम् व्याहरन् प्रतिबुध्यते ॥ ५-३६-४४

44. raamaH = Rama; satatam = always; anidraH = does not have sleep; supto.api narottamaH = even if that best of men sleeps; prati budhyate = he keeps awake; vyaaharan = uttering; madhuraam = the sweet; vaaNiim = words; siiteti = "lo! Behold! Seetha!"

"Rama mostly does not have sleep. Even if that best of men sleeps, he keeps awake uttering sweet words like "lo! Behold! Seetha!"

[Verse Locator](#)

दृष्ट्वा फलम् वा पुष्पम् वा यच् च अन्यत् स्त्री मनो हरम् ।
बहुशो हा प्रियेति एवम् श्वसन् त्वाम् अभिभाषते ॥ ५-३६-४५

45. dR^iSTvaa = seeing; phalamvaa = a fruit; puSpam vaa = or a flower; yadvaa = or; sumanoharam anyat = any other beautiful object; bhibhaaSate = he recollects and says; tvaam = about you; ha priyetyevam = "O Beloved!" bahushaH = many times; shvasan = and breathes a sigh.

"When he happens to see a fruit or a flower or any other beautiful object, he recollects of you and says 'O beloved!' many times and breathes a sigh."

[Verse Locator](#)

स देवि नित्यम् परितप्यमानः ।
त्वाम् एव सीतेति अभिभाषमाणः ।
धृतं व्रतो राज सुतो महात्मा ।
तव एव लाभाय कृतं प्रयत्नः ॥ ५-३६-४६

46. devi = O Seetha the princess!; saH = Rama that; mahaatmaa raajasutaH = magnanimous prince; nityam = is always; paritapyamaanaH = lamenting; abhibhaaSamaaNah = speaking; tvaameva = about you alone; siiteti = thus recollecting Seetha; Seetha!; dhR^itavrataH = being firm in his vow; kR^ita prayatnaH = he makes effort; tavalabhaayaiva = to find you alone.

"O Seetha the princess! Rama the magnanimous prince is always lamenting, speaking just about you, recollecting "Seetha, Seetha!". Being firm in his vow, he makes effort to find you only."

[Verse Locator](#)

सा राम सम्कीर्तनं वीत शोका ।
रामस्य शोकेन समान शोका ।
शरन् मुखेन अम्बुद शेष ।
निशा इव वैदेह सुता बभूव ॥ ५-३६-४७

47. saa = that; vaidehasutaa = Seetha; samaana shokaa = who has the same amount of grief; raamasya shokena = as that of Rama; babhuuva raama samkiirtana viita shokaa = became worn out of grief on hearing the adoration of Rama; nisheva = like a night; saambuda sheSa chandraa = with moon obscured by the remnant clouds; sharanmukhe = at the beginning of autumn.

"That Seetha, who has the same amount of grief as that of Rama, became worn out of her grief upon hearing the adoration of Rama, like a night with the moon obscured by the remnant clouds at the commencement of autumn."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षट्त्रिंशः सर्गः

Thus completes 36th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Chapter [Sarga] 37 Verses converted to UTF-8, Nov 09

Introduction

Seetha was both delighted and depressed respectively on hearing Rama's episode from Hanuma and Rama's overwhelmed sorrow caused by his dissociation from her. She beseeches Hanuma to arrange for Rama's arrival to Lanka to meet her within two months, the period remaining out of the time-limit for her survival given by Ravana. Hanuma consoles Seetha, saying that Rama would surely come to see her. He also offers Seetha to carry her on his back to Rama's presence at Prasravana Mountain. Looking to the small size of Hanuma's body; Seetha doubts his capability to do it. Then, Hanuma assumes a gigantic form, so as to inspire confidence in Seetha. However, explaining various reasons, Seetha declines to go with him and requests Hanuma to bring her husband to Lanka.

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सा सीता तत् वचनम् श्रुत्वा पूर्ण चन्द्र निभ आनना ।
हनुमन्तम् उवाच इदम् धर्म अर्थ सहितम् वचः ॥ ५-३७-१

1. **shrutvaa** = hearing; **hanuumantam** = Hanuma's words; **saa** = that; **siitaa** = Seetha; **puurNachandra nibhaananaa** = with her face resembling the full moon; **uvaacha** = spoke; **idam** = these; **vachaH** = words; **dharmarthasahitam** = supported by justice; and utility; **hanuumantam** = to Hanuma.

Hearing Hanuma's words, Seetha whose face resembled the full moon, spoke the following words braced with justice and utility, to Hanuma.

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अमृतम् विष संसृष्टम् त्वया वानर भाषितम् ।
यच् च न अन्य मना रामो यच् च शोक परायणः ॥ ५-३७-२

2. **vaanara** = O Hanuma!; **bhaaSitam** = the words spoken; **tvayaa** = by you; **raamaH** = (that) Rama; **anyamanaaH na iti yat** = is not having any other thoughts; **shoka paraayaNaH iti cha yat** = and is fully overwhelmed by sorrow; **amR^itam** = (are like) ambrosia; **viSa samsR^iTam** = filled with poisons.

"O Hanuma! The words spoken by you viz. that Rama is not having any other thoughts (than on me) and is fully overwhelmed by sorrow are like ambrosia mixed with poisons."

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ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे ।
रज्ज्वा इव पुरुषम् बद्ध्वा कृत अन्तः परिकर्षति ॥ ५-३७-३

3. kR^itaantaH = destiny; parikarSati = drags out; puruSam = a man; suvistiirNe aishvaryavaa = into a very extensive fortune; atidaaruNe vyasane vaa = or into a very dreadful adversity; rajjvaa baddhvaa iva = as (dragged out) bound with ropes.

"Destiny drags out a man into a very extensive fortune or into a very dreadful adversity, as if being dragged, tied with ropes."

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विधिः नूनम् असम्हार्यः प्राणिनाम् प्लवग उत्तम ।
सौमित्रिम् माम् च रामम् च व्यसनैः पश्य मोहितान् ॥ ५-३७-४

4. plavagottama = O Hanuma the best of monkeys!; praaNinaam = for living beings; vidhiH = destiny; nuunam = is surely; asamhaaryaH = irresistible; pashya = see; saumitrim = Lakshmana; maamcha = myself; raamamcha = and Rama; mohitaan = are bewildered; vyasanaiH = by misfortunes.

"O Hanuma the best of monkeys! For living beings, destiny is surely irresistible. See how Lakshmana, myself and Rama are baffled by misfortunes."

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शोकस्य अस्य कदा पारम् राघवो अधिगमिष्यति ।
प्लवमानः परिश्रान्तो हत नौः सागरे यथा ॥ ५-३७-५

5. kadaa = when; raaghavaH = will Rama; parishraantaH yathaa = as a thoroughly fatigued man; plavamaanaH = swimming; hatanauH = having his ship wrecked; saagare = in (the middle of) the sea; adhigamiSyati = indeed reach; paaram = the end; asya shokasya = of this grief?

"When will Rama reach the end of this grief any more than a thoroughly fatigued man, having suffered a ship wreck is swimming in the middle of the sea?"

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राक्षसानाम् क्षयम् कृत्वा सूदयित्वा च रावणम् ।
लन्काम् उन्मूलिताम् कृत्वा कदा द्रक्ष्यति माम् पतिः ॥ ५-३७-६

6. kadaa = when; drakSyati patiH = will my husband see; maam = me; vadham kR^itvaa = after annihilation; raakSasaam = of demons; suudayitvaa = killing; raavaNam cha = Ravana too; kR^itvaa = and making; laN^kaam = the city of Lanka; unmuulitaam = debacled?"

"When will my husband see me, after annihilation of the demons, killing of Ravana and making the City of Lanka debacled?."

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स वाच्यः सम्वत्सर इति यावत् एव न पूर्यते ।
अयम् सम्वत्सरः कालः तावद् हि मम जीवितम् ॥ ५-३७-७

7. **yaavadeva** = till; **ayam** = this; **samvatsara kaalaH** = period of one year; **na puuryate** = is not completed; **saH** = that Rama; **vaachyaH** = is to be told; **samtvarasveti** = to make haste; **mama** = (since) my; **jiivitam** = survival; **taavaddhi** = will indeed be till that time.

"Till the current period of one year is not completed, that Rama is to be told to make haste to save me; since my life will be lasting till such time only."

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वर्तते दशमो मासो द्वौ तु शेषौ प्लवग्मम ।
रावणेन नृशंसेन समयो यः कृतो मम ॥ ५-३७-८

8. **plavaN^gama** = O Hanuma!; **yaH** = In that; **samayaH** = time; **kR^itaH** = given; **mama** = to me; **nR^ishamsena raavaNena** = by the cruel RavanaH; **dashamaH** = the tenth; **maasaH** = month; **vartate** = is running; **dvau tu** = only two months; **sheshau** = are left.

"O Hanuma! Out of the time-limit given to me by the cruel Ravana for my survival, the tenth month is now running. Only two months are left out."

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विभीषणेन च भ्रात्रा मम निर्यातनम् प्रति ।
अनुनीतः प्रयत्नेन न च तत् कुरुते मतिम् ॥ ५-३७-९

9. **anuniitaH** = (even if) humbly entreated; **prayatnena** = with continued exertion; **vibhiiSaNena** = by Vibhishana bhraatraa = his brother; **mama niryaatanam prati** = about my giving back; **a kurute** = (Ravana) is not making up; **matim** = his mind; **tat** = in that matter.

"Even when humbly entreated with continued exertion by Vibhishana his brother about my restoration (to Rama), Ravana is not making up his mind to do so."

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मम प्रतिप्रदानम् हि रावणस्य न रोचते ।
रावणम् मार्गते सम्ख्ये मृत्युः काल वशम् गतम् ॥ ५-३७-१०

10. **mama prati pradaanam** = my restoration; **na rochate** = is not agreeable; **raavaNasya** = to Ravana; **samkhye** = In the battle; **mR^ityuH** = death; **maargate** = is seeking; **raavaNam** = for Ravana; **kaala vashamgatam** = who has become subject to the power of time.

"My restoration is not agreeable to Ravana. In the battle, death lies in wait for Ravana, who has become subject to the power of Time."

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ज्येष्ठा कन्या अनला नम विभीषण सुता कपे ।
तया मम एतत् आख्यातम् मात्रा प्रहितया स्वयम् ॥ ५-३७-११

11. **kape** = O Hanuma!; **nalaa** = Nala; **jyeSThaa** = the eldest; **kanyaa** = maiden; **vibhiiSaNa sutaa** = daughter of Vibhishana; **prahitayaa** = sent; **svayam** = personally; **tayaa** = by her; **maatraya** = mother; **aakhyaatam** = told; **mama** = me; **idam** = this.

"O Hanuma! Nala, the eldest maiden daughter of Vibhishana, when she was sent personally to me by her mother, told me about this."

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आशंस इति हरि श्रेष्ठ क्षिप्रम् माम् प्राप्स्यते पतिः ।

अन्तः आत्मा हि मे शुद्धः तस्मिन् च बहवो गुणाः ॥ ५-३७-१२

12. **harishreSTha** = O Hanuma the excellent of monkeys!; **patiH** = Rama; my husband; **asamshayam** = without doubt; **praapasyasi** = will obtain; **maam** = me; **kSipram** = soon; **me** = My; **antaraatmaacha** = heart; **shuddhaH** = is pure; **tasmimshcha** = In that Rama also; **bahavaH** = (there are) many; **guNaaH** = good qualities.

"O Hanuma the excellent of monkeys! Rama, my husband, will soon regain me without any doubt. Because my heart is pure and in Rama also, there are many good qualities existing."

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उत्साहः पौरुषम् सत्त्वम् आनृशंस्यम् कृतज्ञता ।

विक्रमः च प्रभावः च सन्ति वानर राघवे ॥ ५-३७-१३

13. **vaanara** = O Hanuma!; **raaghave** = In Rama; **utsaahaH** = perseverance; **paruSam** = manliness; **sattvam** = courage; **anR^ishamsyam** = non-mischievousness; **kR^itaJNataa** = gratitude; **vikramashcha** = prowess; **prabhaavashcha** = and energy; **santi** = are there.

"O Hanuma! In Rama are figured, pesseverence, manliness, courage, non-mischievousness, gratitude, prowess and energy."

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चतुर्दश सहस्राणि राक्षसानाम् जघान यः ।

जन स्थाने विना भ्रात्रा शत्रुः कः तस्य न उद्विजेत् ॥ ५-३७-१४

14. **yaH** = which Rama; **vinaabhraatraa** = without the help of Lakshmana; his brother; **janasthaane** = in Janasthana; part of the forest; **kaH** = which shatruH = adversary; **nodvijet** = will not have fear; **tasya** = of such Rama?

"Which Rama, who without the help of Lakshmana his brother, killed fourteen thousand demons in Janasthana (part of the forest), what adversary will not have fear of such a man?"

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न स शक्यः तुलयितुम् व्यसनैः पुरुष ऋषभः ।

अहम् तस्य अनुभावज्ञा शक्रस्य इव पुलोमजा ॥ ५-३७-१५

15. **saH** = that Rama; **puruSarSabhaH** = the excellent of men; **na shakyaH** = is not compelled; **tulayitum** = to be moved; **vyasanaiH** = by troubles; **aham** = I; **prabhaavaJNaa** = know the energy; **tasya** = of Rama; **pulomajaa** = as Shachi; the wife of Indra; **shakrasyeva** = (knows) of Indra the Lord of celestials.

"Rama, the excellent among men, is not compelled to be moved by troubles. I now well the energy of Rama, as Shachi the wife of Indra knows the energy of Indra the Lord of celestials."

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शर जाल अंशुमान् शूरः कपे राम दिवा करः ।

शत्रु रक्षोमयम् तोयम् उपशोषम् नयिष्यति ॥ ५-३७-१६

16. **kape** = O Hanuma!; **shuuraH** = the powerful; **raama divaakaraH** = Rama like the sun; **shara jaalaamshumaan** = with his multitude of ray-like arrows; **nayiSyati** = will get; **toyam** = the water; **shatrurakSau ayam** = of adversaries as demons; **upashoSam** = dried up.

"O Hanuma! The powerful Rama like the sun, with his multitude of ray-like arrows, will dry up the water in the form of hostile adversaries."

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इति सम्जल्पमानाम् ताम् राम अर्थे शोक कर्षिताम् ।
अश्रु सम्पूर्ण वदनाम् उवाच हनुमान् कपिः ॥ ५-३७-१७

17. **kapiH** = Hanuma; **uvaacha** = spoke; **vachanam** = (the following) words; **taam** = to Seetha; **samjalpamaanam** = who was talking; **iti** = thus; **shoka karshitaam** = who was emaciated with grief; **raamarthe** = for Rama; **ashrusampuurNanayanaam** = and with her eyes full of tears.

Hanuma spoke the following words to Seetha, who was thus talking with grief for Rama and with her eyes full of tears."

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श्रुत्वा एव तु वचो मह्यम् क्षिप्रम् एष्यति राघवः ।
चमूम् प्रकर्षन् महतीम् हरि ऋक्ष गण सम्कुलाम् ॥ ५-३७-१८

18. **shrutvaiva** = soon after hearing; **mama** = my; **vachaH** = words; **raaghavaH** = Rama; **kSipram** = will soon; **eSyati** = come; **prakarSan** = engaging; **mahatiim** = a great; **chamuum** = army; **haryR^ikSaguNa samkulaam** = comprising a multitude of monkeys and bears.

"Soon after hearing my words, Rama will soon come, engaging a great army comprising of a multitude of monkeys and bears with him."

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अथवा मोचयिष्यामि ताम् अद्य एव हि राक्षसात् ।
अस्मात् दुःखात् उपारोह मम पृष्ठम् अनिन्दिते ॥ ५-३७-१९

19. **varaanane** = O Seetha with a charming face!; **athavaa** = Or rather; **mochayiSyaami** = I shal relieve; **tvaam** = you; **asmaatduHkhaat** = from this grief; **adyaiva** = now itself; **anindite** = O irreproachable lady!; **upaaroa** = Ascend; **mama pR^iSTham** = my back.

"O Seetha with a charming face! Or rather, I shall relieve you from this grief now itself. O irreproachable lady! Ascend my back. I shall take you to Rama."

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त्वम् हि पृष्ठ गताम् कृत्वा सन्तरिष्यामि सागरम् ।
शक्तिः अस्ति हि मे वोढुम् लन्काम् अपि सरावणाम् ॥ ५-३७-२०

20. **tvaam pR^iSTha gataam kR^itvaa** = I shall cause you sit on my back; **samtariSyaami** = and cross; **saagaram** = the ocean; **me** = to me; **shaktiH asti hi** = there is indeed capacity; **voDhum** = to carry; **laN^kaam api** = Lanka too; **saraavaNam** = along with Ravana.

"I shall cause you sit on my back and cross the ocean. I have indeed capacity to carry even Lanka together with Ravana."

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अहम् प्रस्रवणस्थाय राघवाय अद्य मैथिलि ।
प्रापयिष्यामि शक्राय हव्यम् हुतम् इव अनलः ॥ ५-३७-२१

21. **maithili** = O Seetha!; **adyaiva** = now itself; **aham** = I; **praapayisyaami** = shall cause you to attain; **raaghavaaya** = Rama; **prasravaNasthaaya** = who is stationed at Prasravana Mountain; **analah** = even as fire-god; (hands over); **havyam hutam** = the oblations offered; **shakraaya** = to Indra the Lord of celestials.

"O Seetha! Now itself, I shall cause you to reach Rama who is staying at Prasravana Mountain, even as fire-god hands over the oblations offered in the sacrifices to Indra the Lord of celestials."

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द्रक्ष्यसि अद्य एव वैदेहि राघवम् सह लक्ष्मणम् ।
व्यवसाय समायुक्तम् विष्णुम् दैत्य वधे यथा ॥ ५-३७-२२

22. **vaidehi** = O Seetha!; **adyaiva** = now itself; **drakSyasi** = you can see; **raaghavam** = Rama; **sahalakSmaNam** = together with Lakshmana; **vyavasaaya samaayuktam** = getting ready for a strenuous effort (to annihilate the demons); **viSnum yathaa** = as Vishnu the Lord of preservation; (is getting ready); **daitya vadhe** = for annihilation of demons.

"O Seetha! Now itself, you can see Rama together with Lakshmana, getting ready for a strenuous effort to annihilate the demons, as Vishnu the Lord of Preservation getting ready for killing of demons."

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त्वत् दर्शन कृत उत्साहम् आश्रमस्थम् महाबलम् ।
पुरंदरम् इव आसीनम् नाग राजस्य मूर्धनि ॥ ५-३७-२३

23. **mahaabalan** = the mighty Rama; **tvaddarshana kR^itotsaaham** = with a gusto to see you; **ashramastham** = is staying in a hermitage; **puramdaramiva** = even as Indra the destroyer of strong holds; **aasiinam** = sitting; top of Airavata the elephant.

"The mighty Rama, with a gusto to see you, is staying in a hermitage, even as Indra the destroyer of strong-holds sitting on the back of Airavata the elephant."

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पृष्ठम् आरोह मे देवि मा विकान्क्षस्व शोभने ।
योगम् अन्विच्छ रामेण शश अन्केन इव रोहिणी ॥ ५-३७-२४

24. **shobhane devi** = O Seetha the auspicious princess!; **aaroaha** = Ascend; **mama** = my; **pR^iSTham** = back; **maa vichaaraya** = do not have hesitation; **anvichchha** = be inclined; **yogam** = of joining; **raameNa** = with Rama; **rohiNii iva** = as Rohini moon's favourite wife; **shashaaN^ka** = (went) to the moon

"O Seetha the auspicious princess! Mount on my back. Do not have any hesitation. Be inclined of joining Rama even as Rohini, moon's favourite wife, joined the moon."

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कथयन्ति इव चन्द्रेण सूर्येण इव सुवर्चला ।
मत् पृष्ठम् अधिरुह्य त्वम् तर आकाश महाअर्णवम् ॥ ५-३७-२५

25. **tvam** = you; **adhiruhya** = ascend; **matpR^iSTham** = my back; **tara** = and cross; **aakaashamahaarNavau** = the sky and the ocean; **kathayantiiva** = as though speaking; **mahaarchiSaa suuryeNa** = to the greatly resplendent sun; **chandreNa** = and to the moon.

"You ascend my back and cross the ocean by journeying through the sky, as though speaking to the greatly resplendent sun and to the moon."

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न हि मे सम्प्रयातस्य त्वाम् इतो नयतो अन्गने ।
अनुगन्तुम् गतिम् शक्ताः सर्वे लन्का निवासिनः ॥ ५-३७-२६

26. aaNgane = O Seetha!; anugantam = following; me = my; gatim = way; samprayaatasya = of the journey; nayataH = talking; tvaam = you; itaH = from here; sarve = all; laN^ka nivaasinaH = the residents of Lanka; na shaktaaH = are not competent.

"O Seetha! While I am taking you from here, no body staying in Lanka is competent to come along with me."

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यथा एव अहम् इह प्राप्तः तथैव अहम् असंशयम् ।
यास्यामि पश्य वैदेहि त्वाम् उद्यम्य विहायसम् ॥ ५-३७-२७

27. vaidehi = O Seetha; yathaiva = In what manner; aham = I; praaptaH = reached; iha = here; tathaiva = in the same manner; yaasyaami = I shall move; vihaayasam = through the sky; tvaam udyamya = lifting you up; pashya = see; asamshayam = there is no doubt.

"O Seetha! In what manner I reached here, in the same manner, I shall move through the sky, taking you along with me. See, there is no doubt."

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मैथिली तु हरि श्रेष्ठात् श्रुत्वा वचनम् अद्भुतम् ।
हर्ष विस्मित सर्व अन्गी हनूमन्तम् अथ अब्रवीत् ॥ ५-३७-२८

28. shrutvaa = hearing; adbhutam = the surprising; vachanam = words; harishreSThaat = from Hanuma; maithiliitu = Seetha then; harSa vismita sarvaaNgii = with her entire body astonished with joy; atha = thereafter; abraviit = spoke; hanumantam = to Hanuma (as follows):

Hearing those astonishing words from Hanuma, Seetha with her entire limbs flowered with joy, thereafter spoke to Hanuma (as follows):

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हनूमन् दूरम् अध्वनम् कथम् माम् वोढुम् इच्छसि ।
तत् एव खलु ते मन्ये कपित्वम् हरि यूथप ॥ ५-३७-२९

29. hanuman = O Hanuma!; katham = how; ichchhasi = are you wishing; voDhum = to carry; maam = me; duuram adhvaanam- for such a long distance?; hariyuuthapa = O chief of monkeys!; manye = I consider; tadeva khalu = that itself indeed; te = (as) your; kapitvam = apishness.

"O Hanuma! How are you wishing to carry me for such a long distance? O chief of monkeys! I consider this indeed as your apishness!"

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कथम् वा अल्प शरीरः त्वम् माम् इतो नेतुम् इच्छसि ।
सकाशम् मानव इन्द्रस्य भर्तुः मे प्लवग ऋषभ ॥ ५-३७-३०

30. **plavagarSabha** = O the excellent of monkeys! **katham vaa** = how do; **tvam** = you; **alpashaiiraH** = with such a small body; **ichchhasi** = wish; **netum** = to take; (me); **itaH** = from here; **sakaasham** = to the presence; **bhartuH maanavaendrasya** = of my husband; Rama the Lord of human beings.

"O Hanuma the best of monkeys! With such a small seized body, how do you wish to take me from here to the presence of my husband, Rama the Lord of human beings?"

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सीताया वचनम् श्रुत्वा हनुमान् मारुत आत्मजः ।
चिन्तयामास लक्ष्मीवान् नवम् परिभवम् कृतम् ॥ ५-३७-३१

31. **shrutvaa** = hearing; **vachanam** = the words; **siitaayaaH** = of Seetha; **lakSmiivaan** = the illustrious; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **chintayaamaasa** = thought; **navam** = that a new; **paribhavam** = insult; **kR^itam** = was caused (to him)

Hearing the words of Seetha, the illustrious Hanuma, the son of wind-god thought it to be the first insult was caused to him.

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न मे जानाति सत्त्वम् वा प्रभावम् वा असित ईक्षणा ।
तस्मात् पश्यतु वैदेही यत् रूपम् मम कामतः ॥ ५-३७-३२

32. **vaidehii** = Seetha; **asitekSaNa** = having black eyes; **na jaanaati** = is not aware; **sattvam vaa** = of my strength; **prabhaavam vaa** = or power; **tasmaat** = that is why; **pashyatu** = let her see; **mama** = my; **yat** = whatever; **ruupam** = form; **kaamataH** = (I can disguise) at my will.

(Hanuma said to himself); "The black-eyed Seetha is not aware of my strength or power. That is why, let her see the form I can assume at will."

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इति संचिन्त्य हनुमान् तदा प्लवग सत्तमः ।
दर्शयामास वैदेह्याः स्वरूपम् अरि मर्दनः ॥ ५-३७-३३

33. **hanumaan** = Hanuma; **plavagasattamah** = the best of monkeys; **arimardanaH** = and the annihilator of enemies; **iti** = thus; **samchitya** = thinking; **tadaa** = then; **darshayaamaasa** = showed; **svaruupam** = his peculiarity; **vaidehyaaH** = to Seetha.

Hanuma, the best of monkeys and the annihilator of enemies, thinking in this way, then showed his peculiarity to Seetha.

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स तस्मात् पादपात् धीमान् आप्लुत्य प्लवग ऋषभः ।
ततो वर्धितुम् आरेभे सीता प्रत्यय कारणात् ॥ ५-३७-३४

34. **saH** = that Hanuma; **dhiimaan** = the intelligent; **plavagarSabhaH** = and the excellent of monkeys; **aaplutya** = jumped down; **tasmaat paadapaat** = from that tree; **tataH** = and then; **siitaapratyayakaaraNaat** = to creat confidence in Seetha; **aarebhe** = started; **vardhitum** = to increase (his body).

Hanuma, the intelligent and the excellent of monkeys, leaped down from that tree and then, to create confidence in Seetha, started to increase his body-form.

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मेरु मन्दार सम्काशौ बभौ दीप्त अनल प्रभः ।

अग्रतो व्यवतस्थे च सीताया वानर ऋषभः ॥ ५-३७-३५

35. **vaanarottomaH** = Hanuma; the best of monkeys; **babhau** = flashed; **meru mandarasaamkaashaH** = like Meru and Mandara mountains; **diiptaanalaprabhaH** = shining brightly like a blazing fire; **vyavabasthecha** = (He) stood too; **agrataH** = in front; **siitaayaaH** = of Seetha.

Hanuma, the foremost of monkeys, flashed like Meru and Mandara mountains, shining brightly like a blazing fire. He thus stood too in front of Seetha.

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हरिः पर्वत सम्काशः ताम्र वक्त्रो महाबलः ।

वज्र दम्ष्ट्र नखो भीमो वैदेहीम् इदम् अब्रवीत् ॥ ५-३७-३६

36. **mahaabalaH** = the mighty; **hariH** = Hanuma; **parvata samkaashaH** = resembling a mountain; **taamravaktraH** = having a red face; **vajradamSTra nakhaH** = having teeth and nails as hard as adamant; **bhiimaH** = and terrific in appearance; **abraviit** = spoke; **idam** = these; **vaidehiim** = to Seetha.

The mighty Hanuma, resembling a mountain, having a red face, having teeth and nails as hard as adamant and terrific in appearance, spoke the following words to Seetha.

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सर्वत वन उद्देशाम् साट्ट प्राकार तोरणाम् ।

लन्काम् इमाम् सनथाम् वा नयितुम् शक्तिः अस्ति मे ॥ ५-३७-३७

37. **me** = to me; **asti** = there is; **shaktiH** = capability; **nayitum** = to carry; **immam** = this; **laN^kaam vaa** = Lanka; **saparvatavanoddessaam** = along with its hills and forest-areas; **saaTTa praakaara toraNaam** = together with its market-places; defensive walls and arches; **sanaathaam** = and its Lord Ravana.

"To me, there is capability to carry this Lanka along with its hills, forest-areas, market-places, defensive walls and arches together with its Lord Ravana himself."

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तत् अवस्थाप्य ताम् बुद्धिः अलम् देवि विकान्क्षया ।

विशोकम् कुरु वैदेहि राघवम् सह लक्ष्मणम् ॥ ५-३७-३८

38. **devi** = O princess!; **tat** = for that reason; **alam** = enough; **vikaaN^kaSayaa** = of your suspicion; **buddhiH avasthaapyataam** = let your mind be steady; **vaidehi** = O Seetha!; **kuru** = make; **raaghavam** = Rama; **sahakakSmaNam** = along with Lakshmana; **vishokam** = bereft of grief.

"O princess! For this reason, leave your suspicion and keep you mind steady. Come along with me and make Rama and Lakshmana bereft of grief."

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तम् दृष्ट्वा अचल सम्काशम् उवाच जनक आत्मजा ।

पद्म पत्र विशाल अक्षी मारुतस्य औरसम् सुतम् ॥ ५-३७-३९

39. **janakaatmajaa** = Seetha; **padmapatra vishaalaakSii** = with her large eyes resembling; lotus-petals; **uvaacha** = spoke; **dr^iSTvaa** = seeing; **tam** = that Hanuma; **bhiima samkaasham** = who was terrific; **aurasam sutam** = who is the son; **maarutasya** = of wind-god.

Seetha, with her large eyes resembling lotus-petals, spoke to that terrific Hanuma, the son of wind-god (as follows)

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तव सत्त्वम् बलम् चैव विजानामि महाकपे ।

वायोः इव गतिम् च अपि तेजः च अग्निः इव अद्भुतम् ॥ ५-३७-४०

40. **mahaakape** = o great monkey!; **vijaanaami** = I know; **tava** = you; **sattvam** = courage; **balamchaiva** = strength; **gatim** = power of movement; **vaayoriva** = like that of wind; **adbhutam** = wonderful; **tejashcha** = brilliance; **agneriva** = like that of fire.

"O great monkey! I know fully well your courage, strength, your power of movement like that of the wind and your wonderful brilliance like that of the fire."

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प्राकृतो अन्यः कथम् च इमाम् भूमिम् आगन्तुम् अर्हति ।

उदधेः अप्रमेयस्य पारम् वानर पुम्माव ॥ ५-३७-४१

41. **vaanara puN^gava** = O the best of monkeys!; **katham** = how; **praakR^itaH anyaH** = can any other common person; **arhati** = be fit; **paaram** = (to reach) this shore; **aprameyasya udadheH** = of the unfathomable ocean; **aagantam** = and to come; **imaam** = to this; **bhumim** = place?

"O the best of monkeys! How can any other common person cross this unfathomable ocean and reach this place?"

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जानामि गमने शक्तिम् नयने च अपि ते मम ।

अवश्यम् साम्प्रधार्य आशु कार्यं सिद्धिः इह आत्मनः ॥ ५-३७-४२

42. **jaanaami** = I know; **shaktim** = your capacity; **gamane** = in going; **mama** = and in my; **nayane** = carrying; **avashyam sampradhaaryaa** = It is surely determinable; **aashu** = quickly; **kaaryasiddhiH** = about the accomplishment of work; **mahaatmanaH** = by the high-souled Rama.

"I know your capacity of carrying and taking me from here. However, we have to determine soon whether the accomplishment of work by the high souled Rama would not thus get spoiled."

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अयुक्तम् तु कपि श्रेष्ठ मया गन्तुम् त्वया सह ।

वायु वेग सवेगस्य वेगो माम् मोहयेत् तव ॥ ५-३७-४३

43. **anagha** = O the faultless one!; **kapishreSTha** = O the excellent of monkeys!; **ayuktam** = It is not proper; **mama** = for me; **gantum** = to go; **tvayaa** = with you; **tava** = your; **vegaH** = speed; **vaayuvega savegasya** = resembling winds speed; **mohayet** = may bewilder; **maam** = me.

"O the faultless one! O the excellent of monkeys! It is not befitting of me to go with you. For, your speed resembling the winds speed, may bewilder my mind."

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अहम् आकाशम् आसक्ता उपरि उपरि सागरम् ।

प्रपतेयम् हि ते पृष्ठात् भयात् वेगेन गच्छतः ॥ ५-३७-४४

44. aham = I; aapannaa = reaching; aakaasham = the sky; saagaram uparyupari = high above the sea; prapateyam = will fall down; bhayaat = out of fear; pR^iSThaat = from the back; te = of you; gachchhataH = who are going; vegena = speed."

"Reaching the sky high above the sea, I will fall down out of fear from your back even as you sweep with speed."

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पतिता सागरे च अहम् तिमि नक्र झष आकुले ।
भयेयम् आशु विवशा यादसाम् अन्नम् उत्तमम् ॥ ५-३७-४५

45. aham = I; patitaa = having fallen; vivashaa = insensible; saagare = into the sea; timi nakra jhaSaakule = filled with sharks; crocodiles and giant fish; bhaveyam = may become; uttamam = the best; annam = food; aashu = soon; yaadasaam = for the aquatic creatures.

"Having fallen insensible into the sea, which is filled with sharks, crocodiles and giant fish, I may become the best food soon for the aquatic creatures."

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न च शक्ष्ये त्वया सार्धम् गन्तुम् शत्रु विनाशन ।
कलत्रवति संदेहः त्वयि अपि स्यात् असंशयम् ॥ ५-३७-४६

46. shatruvinaashana = O Hanuma the annihilator of enemies!; na shakSye cha = It is not possible for me; gantum = to go; tvayaa saartham = along with you; syaat = there will be; samdehaH = a risk; tvayyapi = too for you; ka Latravati = having a lady to protect; asamshayaH = there is no doubt.

"O Hanuma the annihilator of enemies! It is not possible for me to go with you. There will also be a risk for you, having me a lady additionally to protect. There is no doubt."

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ह्रियमाणाम् तु माम् दृष्ट्वा राक्षसा भीम विक्रमाः ।
अनुगच्छेयुः आदिष्टा रावणेन दुरात्मना ॥ ५-३७-४७

47. dR^iSTvaa = seeing; maam = me; hriyamaaNaaam = being taken away; raakSasaaH = the demons; bhiima vikramaaH = with their terrific prowess; aadiSTaah = ordered; raavaNena duraatmanaaH = the evil minded Ravana; anugachchheyuH = will follow.

"Seeing me being taken away by you, the demons of terrific prowess, incited by the evil-minded Ravana, will follow you."

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तैः त्वम् परिवृतः शूरैः शूलम् उद्धर पाणिभिः ।
भवेः त्वम् संशयम् प्राप्तो मया वीर कलत्रवान् ॥ ५-३७-४८

48. viira = O brave monkey! tvam = you; parivR^itaH = will be surrounded; taiH shuuraiH = by those valiant demons; shuula mudgara paaNibhiH = wielding darts and clubs in their hands; kaLatravaan = (Accompanied) by a lady; mayaa = in me; tvam bhaveH = you will be; praptaH = getting; samshayam = a risk.

"O brave monkey! Those valiant demons wielding darts and clubs in their hands will surround you. Accompanied by a lady in me, you will be at a risk."

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सायुधा बहवो व्योम्नि राक्षसाः त्वम् निरायुधः ।

कथम् शक्यसि सम्यातुम् माम् चैव परिरक्षितुम् ॥ ५-३७-४९

49. bahavaH = Many; raakSasaaH = demons (will come); saayudhaaH = with their weapons; vyomni = in the sky; tvam = you; niraayudhaH = will be without weapons; katham = how; shakSyasi = will you be capable; samyaatum = of travelling; parirakSitumcha = and protecting; maam = me?

"Many demons will come with their weapons, in the sky. You will be alone without any weapon. How can you continue your travel, while protecting me?"

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युध्यमानस्य रक्षोभिः ततः तैः क्रूर कर्मभिः ।

प्रपतेयम् हि ते पृष्ठत् भय आर्ता कपि सत्तम ॥ ५-३७-५०

50. kapisattama = O the best of monkeys!; tava = (While) you; yuddhyamaanasya = will be resorting to battle; taiH rakSobhiH = with those demons; kruura karmabhiH = who perform cruel acts; bhayaartaa = becoming frightened; prapateyam hi = I will indeed fall down; te pR^iSThaat = from your back.

"O the best of monkeys! While you will be resorting to battle with those demons, who perform cruel acts, I, stricken with fear, may fall down from your back."

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अथ रक्षांसि भीमानि महान्ति बलवन्ति च ।

कथंचित् साम्पराये त्वाम् जयेयुः कपि सत्तम ॥ ५-३७-५१

51. kapisattama = O the excellent of monkeys!; atha = thereafter; rakSaamsi = the demons; bhiimaani = of fearful form; mahaanti = with their giant bodies; balavanticha = and powerful ones; jayeyuH = will conquer; tvaam = you; saamparaaye = in battle; kathamchit = somehow or other.

"O excellent of monkeys! Then the powerful and terrific demons with their giant bodies will conquer you in battle, somehow or other."

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अथवा युध्यमानस्य पतेयम् विमुखस्य ते ।

पतिताम् च गृहीत्वा माम् नयेयुः पाप राक्षसाः ॥ ५-३७-५२

52. athavaa = otherwise; te = (while) you; vimukhasya = are indifferent of me; yudhyamaanasya = and resort to the battle; pateyam = I may fall down; paaparaakSasaaH = the wicked demons; gR^ihiitvaa = catching hold; maam = of me; patitaam = fallen; nayeyuH = may take me away.

"Otherwise, if you are indifferent of me and resort to battle, I may eventually fall down. Then, the wicked demons, catching hold of me fallen, may take me again to Lanka."

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माम् वा हरेयुः त्वद्त् हस्तात् विशसेयुः अथ अपि वा ।

अव्यवस्थौ हि दृश्येते युद्धे जय पराजयौ ॥ ५-३७-५३

53. maam hareyuH = (or) they may take me away; tvaddhastaa = from your hand; vaa = or; vishaseyuH = or may even kill (me); yuddhe = In battle; jayaapajayau = victory and defeat; dR^ishyete hi = indeed are being seen; avyavasthau = as unsettled.

"Or they may take me away from your hand, or may even kill me. In battle, victory and defeat are perceived as uncertain."

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अहम् वा अपि विपद्येयम् रक्षोभिः अभितर्जिता ।
त्वत् प्रयत्नो हरि श्रेष्ठ भवेन् निष्फल एव तु ॥ ५-३७-५४

54. **harishreSTha** = O the best of monkeys!; **vaa** = or; **aham** = (while) I; **abhitarjitaa** = am frightened; **rakSobhih** = by the demons; **vipadyeyam api** = I may get into a calamity; **tvatprayatnaH** = your effort; **bhavet** = will become; **niSphala eva tu** = futile indeed.

"O the best of monkeys! Or while I am frightened by the demons, I may get into a mishap. Thus, your effort may become futile indeed!"

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कामम् त्वम् अपि पर्याप्तो निहन्तुम् सर्व राक्षसान् ।
राघवस्य यशो हीयेत् त्वया शस्तैः तु राक्षसैः ॥ ५-३७-५५

55. **tvam** = you; **paryaaptaH asi kaamam** = may be surely sufficient; **nihantum** = to kill; **sarva raakSasaan** = all the demons; **raakSasaiH** = all by the demons; **shastaiH** = killed; **tvayaa** = by you; **raaghavasya** = Rama's yashaH = celebrity; **hiiyeti** = will be lowered.

"You may be surely able to kill all the demons. But if you alone kill all the demons, Rama's celebrity will be lowered."

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अथवा आदाय रक्षांसि न्यस्येयुः सम्वृते हि माम् ।
यत्र ते न अभिजानीयुः हरयो न अपि राघवः ॥ ५-३७-५६

56. **athavaa** = otherwise; **rakSaamsi** = the demons; **aadaaya** = after having taken; **maam** = me; **nyaseyuH** = may keep; **yatra samvR^ite** = in which secret place; **naabhijaaniiyuH** = that will not be known; **te harayaH** = to those monkeys; **raaghavau.api** = or even to Rama and Lakshmana.

"Otherwise, the demons may take me away and hide me in any secret place that will not be known by those monkeys or even Rama and Lakshmana."

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आरम्भः तु मत् अर्थो अयम् ततः तव निरर्थकः ।
त्वया हि सह रामस्य महान् आगमने गुणः ॥ ५-३७-५७

57. **tataH** = then; **tava** = your; **aarabhastu** = effort; **madarthaH** = taken for my sake; **nivarthakaH** = will become futile; **mahaan** = there is a great; **guNaH** = merit; **aagamane** = in coming; **raamasya** = of Rama; **tvayaa saha** = along with you.

"Then your effort taken for my sake will become futile. That is why there is a great merit in Rama's coming here along with you."

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मयि जीवितम् आयत्तम् राघवस्य महात्मनः ।
भ्रातृऋणाम् च महाबाहो तव राज कुलस्य च ॥ ५-३७-५८

58. **mahaabaaho** = O the long armed monkey!; **jiivitam** = the survival; **mahaatmanaH** = raaghavasya = of the high souled Rama; **bhraatruuNaam** = (of) his brothers; **tava** = of yourself; **raajakulasyacha** = of your royal family; **aayattam** = is dependent; **mayi** = on me.

"O Hanuma the long-armed! The survival of the high souled Rama, his brothers, of yourself and of your royal family (of Sugreeva) is dependent on me."

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तौ निराशौ मत् अर्थे तु शोक सन्ताप कर्षितौ ।
सह सर्व ऋक्ष हरिभिः त्यक्ष्यतः प्राण सम्ग्रहम् ॥ ५-३७-५९

59. **tau** = those two men Rama and Lakshmana; **shokasamtaapa karshitau** = who are emaciated by grief and anguish; **sarvarkSaharibhiH saha** = with all bears and monkeys; **niraashau** = bereft of hope; **tyakSyataH** = will abandon; **praaNasamgraham** = their protection of life.

"Those two men Rama and Lakshmana who are emaciated by grief and anguish along with all bears and monkeys, losing their hope, will abandon their lives."

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भर्तुः भक्तिम् पुरः कृत्य रामात् अन्यस्य वानर ।
न अहम् स्प्रष्टुम् पदा गात्रम् इच्छेयम् वानर उत्तम ॥ ५-३७-६०

60. **vaanara** = O Hanuma; **vaanarapuNgava** = the best of monkeys; **puraskR^itya** = Honouring; **bhaktim** = the devotion; **bhartuH** = to my husband; **na spR^ishaami** = I can not touch; **shariiramtu** = the body; **anyasya pumsaH** = of any other man; **raamaat** = than Rama.

"O Hanuma, the best of monkeys! Honouring the devotion to my husband, I cannot touch the body of any man other than that of Rama."

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यत् अहम् गात्र संस्पर्शम् रावणस्य गता बलात् ।
अनीशा किम् करिष्यामि विनाथा विवशा सती ॥ ५-३७-६१

61. **aham gataayat** = that I got; **balaat** = by force; **samsparsham** = the touch; **raavaNasya gaatra** = of Ravana's body; **kim kariSyaami** = what can I do; **aniishaa** = being helpless; **vivashaa satii** = having lost control of myself; **vinaathaa** = and without a protector?

"That I got, by force, the touch of Ravana's body, was because being helpless, having lost control of myself and without a protector, I could not do anything."

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यदि रामो दशग्रीवम् इह हत्वा सराक्षसम् ।
माम् इतो गृह्य गच्छेत् तत् तस्य सदृशम् भवेत् ॥ ५-३७-६२

62. **raamaH yadi** = If Rama; **hattvaa** = by killing; **dashagriivam** = Ravana; **iha** = here; **sabaandhavam** = along with his relatives; **gachheta** = and goes taking; **maam** = me; **itaH** = from here; **tat** = that; **bhavet** = will become; **sadR^isham** = proper; **tasya** = for him.

"If Rama kills Ravana here along with his relatives and departs taking me from here, it would be proper for him"

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श्रुता हि दृष्टाः च मया पराक्रमा ।

महात्मनः तस्य रण अवमर्दिनः ।

न देव गन्धर्व भुजम्ग राक्षसा ।

भवन्ति रामेण समा हि सम्युगे ॥ ५-३७-६३

63. shrutaaH = It was heard; dR^iSTaashcha = and seen; mayaa = by me; paraakramaaH (about) the strength tasya = mahaatmanaH = of the high souled Rama; raNaavamardinaH = destroying enemies in battle; deva gandharva bhujaNga raakSasaaH = the celestials; divine musicians; serpent-gods; and demons; nahi samaaH = are not equal; raameNa = to Rama; samguge = in combat.

"I have not only heard but seen myself about the strength of the high souled Rama destroying enemies in battle. Neither the celestials nor the divine musicians nor the serpent-gods nor the demons are equal to Rama in combat."

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समीक्ष्य तम् सम्यति चित्र कार्मुकम् ।

महाबलम् वासव तुल्य विक्रमम् ।

सलक्ष्मणम् को विषहेत राघवम् ।

हुत अशनम् दीप्तम् इव अनिल ईरितम् ॥ ५-३७-६४

64. kaH = who; viSaheta = can with stand; samiikSya = seeing; samiti = in battle; tam raaghavam = that Rama; diiptam = dazzling; anileritam = fanned by wind; hutaashanamiva = like a fire; anileritam = fanned by wind; chitra kaarmukam = wielding a conspicuous bow; samyati = endowed with; mahaabalam = great strength; vaasava tulyavikram = having prowess; equal to that of Indra the Lord of celestials; salakSmanam- together with Lakshmana.

"Who can withstand seeing in battle that mighty Rama, dazzling like fire fanned by wind, wielding his conspicuous bow and having prowess equal to that of Indra the Lord of celestials, together with Lakshmana?"

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सलक्ष्मणम् राघवम् आजि मर्दनम् ।

दिशा गजम् मत्तम् इव व्यवस्थितम् ।

सहेत को वानर मुख्य सम्युगे ।

युग अन्त सूर्य प्रतिमम् शर अर्चिषम् ॥ ५-३७-६५

65. vaanara mukhya = O the best of monkeys!; kaH = who; samyuge = in battle; saheta = can endure; raaghavam = Rama; yugaanta snurya pratimam = resembling the sun during the noon-time; salakSmaNam = together with Lakshmana; aajimardanam = the destroyer in battle; vyavasthitam = stationed; dishaagajamiva = like a mythical elephant (which stand in the four quarters of the sky and protect the earth); mattam = in rut; sharaarchiSam = with arrows resembling the rays of the sun.

"O the best of monkeys! In battle, who can endure Rama resembling the sun at noon-time, with his arrows resembling its rays, the destroyer in battle, stationed like a mythical elephant in rut, along with Lakshmana?"

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स मे हरि श्रेष्ठ सलक्ष्मणम् पतिम् ।
सयूथपम् क्षिप्रम् इह उपपादय ।
चिराय रामम् प्रति शोक कर्षिताम् ।
कुरुष्व माम् वानर मुख्य हर्षिताम् ॥ ५-३७-६६

66. harishreSTha = O the excellent of monkeys!; saH = here; kshipram; = soon; patim = my husband; sa lakSmaNam = along with Lakshma; sayuuthapam = with chiefs of army; vaanaramukhya = O the best of monkeys!; kuruSva = make; maam = me; shokakarshitaam = who is emaciated with grief; raamam prati = about Rama; chiraaya = since a long time; harSitaam = joyful.

"O the excellent of monkeys! You, as such, soon bring my husband here along with Lakshmana, and the chiefs of army. O the best of monkeys! I am emaciated with grief about Rama since long. Make me now joyful."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तत्रिंशः सर्गः

Thus completes 37th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Hanuma asks Seetha to give him a token of remembrance, which Rama can recognize. Seetha then narrates the episode of a crow which occurred on the Chitrakuta mountain and requests Hanuma to repeat it before Rama by way of a token of recollection. She further sends greetings to both Rama and Lakshmana, conveys her enquiry about their welfare and conveys to them her resolve to survive only for a month after the expiry of the time-limit given by Ravana. Thereupon, she hands over to Hanuma her jewel for the head as a token of remembrance.

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ततः स कपि शार्दूलः तेन वाक्येन हर्षितः ।

सीताम् उवाच तत् श्रुत्वा वाक्यम् वाक्य विशारदः ॥ ५-३८-१

1. tataH = thereafter; saH kapi = shaarduulaH = that excellent among monkeys; vaakya vishaaradaH = who was skilled in speech; shrutvaa = after hearing; tat vaakyam = those words; toSitaH = was pleased; uvaacha = and spoke; siitaam = to Seetha (as follows):

Hearing those words of Seetha, the eloquent Hanuma was very much pleased and spoke to Seetha (as follows):

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युक्त रूपम् त्वया देवि भाषितम् शुभ दर्शने ।

सदृशम् स्त्री स्वभावस्य साध्वीनाम् विनयस्य च ॥ ५-३८-२

2. shubhadarshana = O beautiful Seetha; devi = the princess!; bhaaSitaam = what is spoken; tvayaa = by you; yuktaruupam = is befitting; sadR^isham = It is suitable; striisvabhavaashcha = of woman's nature; vinayasyacha = and of the humility; saadhviinaam = of chaste women.

"O Seetha, the beautiful princess! Whatever you spoke is befitting. It is in keeping with woman's nature and humility of a chaste women."

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स्त्रीत्वम् न तु समर्थम् हि सागरम् व्यतिवर्तितुम् ।

माम् अधिष्ठाय विस्तीर्णम् शत योजनम् आयतम् ॥ ५-३८-३

3. **na samartham hi** = It is not indeed fit for; **striitvam** = womanhood; **adhiSThaaya** = to mount on; **maam** = me; **vyativartitum** = and cross; **vistiirNam** = an extensive; **saagaram** = ocean; **shatayojanam aayatam** = which is wide of one hundred Yojanas.

"It is indeed not fit for a woman to mount on my back and traverse an extensive ocean, which is having a width of one hundred yojanas."

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द्वितीयम् कारणम् यच् च ब्रवीषि विनय अन्विते ।

रामात् अन्यस्य न अर्हामि संस्पर्शम् इति जानकि ॥ ५-३८-४

एतत् ते देवि सदृशम् पत्न्याः तस्य महात्मनः ।

का हि अन्या त्वाम् ऋते देवि ब्रूयात् वचनम् ईदृशम् ॥ ५-३८-५

4; 5. **jaanaki** = O Seetha; **vinayaanvite** = endowed with modesty!; **yat** = which; **dvitiiyam** = second; **kaaraNam** = reason; **braviiSi** = you were telling; **naarhamiiti** = that you would not be; **samsparsham** = touching; **anyasya** = any one else; **raamaat** = than Rama; **etat** = it; **sadR^isham** = is befitting; **te** = of you; **patnyaaH** = the wife; **tasya mahaatmanaH** = of that high soled Rama; **devi** = O princess; **kaa anyaa** = which other woman; **tvaamR^ite** = except you; **bruuyat** = can speak; **iidR^isham** = such; **amR^ite** = sweet; **vachanam** = words?

"O Seetha endowed with modesty! The second reason you mentioned that you would not be touching any one else other than Rama is befitting of you, the wife of that high soled Rama. O princess! which other lady except you can speak of such sweet words?"

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श्रोष्यते चैव काकुत्स्थः सर्वम् निरवशेषतः ।

चेष्टितम् यत् त्वया देवि भाषितम् मम च अग्रतः ॥ ५-३८-६

6. **devi** = O princess!; **kaakutthsa** = Rama; **shroSyate** = will hear; **niravasheSataH** = completely; **sarvam** = all; **yat** = that; **cheSTitam** = was acted correctly; **tvayaa** = by you; **bhaaSitam** = and spoken; **agrataH** = in front; **mama** = of me.

"O princess! I can completely inform Rama of all that you have done and of all that you have spoken before me."

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कारणैः बहुभिः देवि राम प्रिय चिकीर्षया ।

स्नेह प्रस्कन्न मनसा मया एतत् समुदीरितम् ॥ ५-३८-७

7. **devi** = O princess!; **bahubhiH kaaraNaiH** = because of several reasons; **raama priyachikiirSayaa** = being desirous of doing good to Rama; **sneha praskanna manasaa** = and with a mind moistened with affection; **etat** = this; **samudiiritam** = was spoken mayaa = by me.

"O princess! All this was told by me because of several reasons, being desirous of doing good to Rama ad with my mind moistened with affection towards him."

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लन्काया दुष्प्रवेशत्वात् दुस्तरत्वान् महाउदधेः ।

सामर्थ्यात् आत्मनः चैव मया एतत् समुदाहृतम् ॥ ५-३८-८

8. duSpradharSatraat = because of the unassailability; lankaayaaH = of Lanka; mahodadheH = and the great ocean; dustaratvaa = difficult to be crossed; aatmanaH saamarthyaaachchaiva = and because of my capability; etat = this; samudiiritam = was spoken; mayaa = by me.

"I spoke this because of the unassailability of Lanka, its great ocean so difficult to be crossed and also my capacity of taking you."

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इच्छामि त्वाम् समानेतुम् अद्य एव रघु बन्धुना ।
गुरु स्नेहेन भक्त्या च न अन्यथा तत् उदाहृतम् ॥ ५-३८-९

9. gurusnehena = because of my great affection; bhaktyaacha = and devotion; ichchhami = I wish; tvaam samaanetum = to carry you well; adyaiva = now itself; raghubandhunaa = te Rama your husband; etat = these words; na udaahR^itam = were not spoken; anyathaa = from another motive.

"Because of my great affection and devotion towards you, I wish to carry you well now itself to Rama your husband. These words were not spoken by me with any other motive."

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यदि न उत्सहसे यातुम् मया सार्धम् अनिन्दिते ।
अभिज्ञानम् प्रयच्छ त्वम् जानीयात् राघवो हि यत् ॥ ५-३८-१०

10. anindite = O faultless Seetha!; notsahaseyadi = if you are not willing; yaatam = to go; mayaa saartham = with me; tvam = you; prayachchha = give; abhijJNaanam = a token of remembrance; yat = which; raaghaaH = Rama; jaaniiyaat = can recognise.

"O faultless Seetha! If you are not willing to go with me, give me a token of remembrance which Rama can recognise."

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एवम् उक्ता हनुमता सीता सुर सुत उपमा ।
उवाच वचनम् मन्दम् बाष्प प्रग्रथित अक्षरम् ॥ ५-३८-११
इदम् श्रेष्ठम् अभिज्ञानम् ब्रूयाः त्वम् तु मम प्रियम् ।

11. evam = thus; uktaa = spoken; hanumataa = by Hanuma; siitaa = Seetha; surasutopataa = like the daughter of god; mandam = slowly; uvaacha = spoke; vachanam = slowly; uvaacha = spoke; vachanam = the (following) words; baaSpa pragrathitaa kSaram = strung together with alphabets of tears; tvamtu = you; bruuyaaH = tell; idam = this; shreSTham = excellent thing; abhiJNaanam = as a token of remembrance; mama priyam = to my beloved husband.

Hearing Hanuma's words, Seetha like the daughter of a god, slowly spoke the following words, strung together with alphabets of tears: "You tell this (following) excellent thing as a token of remembrance to my beloved husband."

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शैलस्य चित्र कूटस्य पादे पूर्व उत्तरे तदा ॥ ५-३८-१२
तापस आश्रम वासिन्याः प्राज्य मूल फल उदके ।
तस्मिन् सिद्ध आश्रमे देशे मन्दाकिन्या अदूरतः ॥ ५-३८-१३
तस्य उपवन षण्डेषु नाना पुष्प सुगन्धिषु ।

विहृत्य सलिल क्लिन्ना तव अन्के समुपाविशम् ॥

पर्यायेण प्रसुप्तः च मम अन्के भरत अग्रजः ॥ ५-३८-१४

12; 13; 14. **paade** = at a hillock; **puurvottare** = in the north-eastern direction; **chitrakuuTasya shailasya** = of Chitrakuta mountain; **praajyamuula phalodake** = having bountiful roots fruits and water; **tasmin desha** = in that place; **siddhaashrite** = inhabited by seers; **mandaakinya viduurataH** = in the vicinity of River Ganges; **puraa** = long ago; **vihR^itya** = (we were) strolling; **salile** = in water; **upavana khaNDeSu** = in parts of groves; **naanaapuSpa sugandhiSu** = with various kinds of flowers in perfume; **tasya** = of that hillock; **klinnaH** = you became wet; **samupaavishaH** = and sat; **mama aN^ke** = at my proximity; **taapasaashramavaasinyaaaH** = residing in the hermitage of sages.

"There is a place inhabited by sages at a hillock in the north-eastern It was bountiful with roots fruits and water. In that place, while we were residing in a hermitage of sages, on a day long ago, we were strolling in water in parts of groves with various kinds of flowers of perfume in that hillock. Your thereupon became wet and sat at my proximity."

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ततो मांस समायुक्तो वायसः पर्यतुण्डयत् ।

तम् अहम् लोष्टम् उद्यम्य वारयामि स्म वायसम् ॥ ५-३८-१५

15. **tataH** = then; **vaayasaH** = a crow; **maamsasamaayuktaH** = yearning for meat; **paryatuN^Dayat** = began to peek (me); **aham** = I; **udyamya** = lifting; **loSTam** = a clod of earth; **vaarayaamisma** = prevented; **tam** = that; **vaayasam** = crow.

"Then, a crow, yearning for meat, began to peck me. Picking up a clod of earth, I prevented the crow from its act."

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दारयन् स च माम् काकः तत्र एव परिलीयते ।

न च अपि उपरमन् मांसात् भक्ष अर्थी बलि भोजनः ॥ ५-३८-१६

16. **daarayan** = tearing; **maam** = me; **saH kaakaH** = that crow **pariliyate** = was hiding; **tatraiva** = there only; **saH** = that; **balibhojanah** = crow; **bhakSaarthii** = yearning for food; **na upaaramachchhaapi** = did not resign; **maamsaat** = from meat.

"Pecking me again and again, the crow was hiding there only. That crow, yearning for food, did not resig from meat."

[Verse Locator](#)

उत्कर्षन्त्याम् च रशनाम् क्रुद्धायाम् मयि पक्षिणे ।

संसमाने च वसने ततो दृष्टा त्वया हि अहम् ॥ ५-३८-१७

17. **mayi** = (while) I; **kruddhaayaam** = was angry; **pakSiNaa** = with that bird; **vasane** = my skirt; **srasyamaanecha** = was slipping; **utkarSantyaamcha** = and I was pulling; **rashanaam** = its string (so as to tighten it); **aham** = I; **dR^iSTaa** = was seen; **tvayaa** = by you; **tataH** = then.

"While I was angry with that bird, my skirt was slipping and I was pulling its string (so as to tighten it). I was seen by you then."

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त्वया विहसिता च अहम् क्रुद्धा सम्लज्जिता तदा ।

भक्ष्य गृद्धेन कालेन दारिता त्वाम् उपागता ॥ ५-३८-१८

18. **tadaa** = then; **aham** = I; **kR^iddhaa** = moved by anger; **samlajjitaa** = felt abashed; **apahasitaa** = being laughed at; **tvayaa** = by you; **daaritaa** = Torn down; **kaakena** = by crow; **bhakSagR^idhnena** = which was yearning for food; **upaagataa** = I sought shelter; **tvaam** = with you.

"Moved by anger, I felt abashed for being laughed at by you. Torn down by the crow, which was yearning for food, I sought shelter with you."

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आसीनस्य च ते श्रान्ता पुनः उत्सन्गम् आविशम् ।
क्रुध्यन्ती च प्रहृष्टेन त्वया अहम् परिसान्त्विता ॥ ५-३८-१९

19. **shraantaa** = feeling tired; **punaH aavisham** = I again settled on; **te** = your; **utsaN^gam** = lap; **kruddhyantii** = as though angry; **aham** = I; **parisaanvitaa** = was consoled; **tvayaa** = by you; **prahR^iTena** = fully delighted.

"Feeling tired, I again settled on your lap. As though angry, I was consoled by you and I was fully delighted."

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बाष्प पूर्ण मुखी मन्दम् चक्षुषी परिमार्जती ।
लक्षिता अहम् त्वया नाथ वायसेन प्रकोपिता ॥ ५-३८-२०

20. **naatha** = O Lord!; **prakopitaa** = annoyed; **vaayasena** = by the crow; **baaSpapuurNamukhii** = having my face filled with tears; **chakSuSi** = and having my eyes; **parimaarjatii** = being wiped; **mandam** = slowly; **aham** = I; **lakSitaa** = was seen; **tvayaa** = by you.

"Slowly wiping my eyes, my face filled with tears, I was seen by you, O Lord, as having been annoyed by the crow."

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परिश्रमात्प्रसुप्ता च राघवाङ्के ऽप्हम् चिरम् ।
पर्यायेण प्रसुप्तश्च ममाङ्के भरताग्रजः ५-३८-२१

21. **ahamapi** = I even; **prasuptaa cha** = slept; **chiram** = for a long time; **raaghavaaNke** = on Rama's lap; **parishramaat** = because of fatigue; **paryaayeNa** = in his turn; **bharataagrajaH** = Rama; the elder brother of Bharata; **prasuptaH** = slept; **mama**; **aN^ke** = in my arms.

"I even slept for a long time on Rama's lap because of my fatigue. In his turn, Rama the elder brother of Bharata, slept in my arms."

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स तत्र पुनरे वाथ वायसः समुपागमत् ।
ततः सुप्तप्रबुद्धाम् माम् रामस्याङ्कात्समुत्थिताम् ॥ ५-३८-२२
वायसः सहसागम्य विददार स्तनान्तरे ।
पुनः पुनर्थोत्पत्य विददार स मां भृशम् ॥ ५-३८-२३

22; 23. **atha** = thereafter; **saH vaayasaH** = that crow; **punareva** = again; **samupaagamat** = came; **tatra** = there; **tataH** = then; **saH** = that; **vaayasaH** = crow; **sahasaa** = quickly; **aagamya** = having arrived at; **maam** = me; **samutthitaam** = who raised; **aN^kaat** = from the lap; **raamasya** = of Rama; **suptaprabuddhaam** = after waking up from my sleep; **vidadaara** = clawed; **stanaantare** = the space between my breasts; **atha** = and; **utpatya** = flying up; **punaH punaH** = again and again; **maam vidadaara** = tore me up; **bhR^isham** = a lot.

"Meanwhile, the same crow appeared there. Descending all of a sudden, the crow clawed me at the space between the breasts, even as I awoke from my sleep and rose from the lap of Rama. Flying up again, it tore me up a lot."

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ततः समुक्षितो रामो मुक्तैः शोणितबिन्दुभिः ।
वयसेन ततस्तेन बलवत्क्लिश्यमानया ॥ ५-३८-२४
स मया बोधितः श्रीमान् सुखसुप्तः परमपः ।

24. tataH = then; raamaH = Rama; samukSitaH = was moistened; muktaiH shoNita bindubhiH = by the discharged drops of blood; tataH = thereafter; saH = that Rama; shriimaan = the splendid man; paramtapaH = the destroyer of enemies; sukha suptaH = who was in a pleasant slumber; bodhitaH = was woken up; tena raayasena = by that crow; mayaa = and by me; balavat klishyamaanayaa = who was grievously tormented (by the crow).

"Then, Rama got wet by the discharged drops of blood. Thereafter, that splendorous Rama, the annihilator of enemies, who was in a pleasant slumber, was woken up by that crow and by me who was grievously tormented by the crow."

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स माम् दृष्ट्वा महाबाहुर्वितुन्नाम् स्तनयोस्तदा ॥ ५-३८-२५
आशी विष इव क्रुद्धः श्वसान् वाक्यम् अभाषथाः ।

25. saH = that Rama; mahaabaahuH = the long armed; dR^iSTvaa = seeing; maam = me; vitunnaam = pierced; stanayoH = on the breasts; tadaa = then; shvasan = hissing; kruddhah ashiiviSaiva = like an angry serpent; abhaaSata = spoke; vaakyam = (the following) words.

"That long-armed Rama, seeing me pierced violently on the breasts, then spoke the following words, hissing like an angry serpent.

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केन ते नाग नास ऊरु विक्षतम् वै स्तन अन्तरम् ॥ ५-३८-२६
कः क्रीडति सरोषेण पन्च वक्त्रेण भोगिना ।

26. naaganaasoru = O Seetha the round thighed woman!; kena = by whom; te stanaantaram = the space between your breasts; vikSatam vai = was wounded?; kaH = who; kriiDati = is playing; paN^cha vaktreNa bhoginaa = with a fire-faced serpent; saroSeNa = filled with fury?

"O Seetha the round-thighed woman! Who has wounded the space between your breasts? who is playing with a fire-faced serpent filled with fury?"

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वीक्षमाणः ततः तम् वै वायसम् समवैक्षथाः ॥ ५-३८-२७
नखैः सरुधिरैः तीक्ष्णैः माम् एव अभिमुखम् स्थितम् ।

27. tataH = then; viikSamaaNaaH = throwing a glance (around); samudaikSata = (Rama) saw; tam vaayasam = that crow; tiikSNaiH nakhaiH = with its sharp claws; sarudhiraiH = with its sharp claws; sarudhiraiH = moistened with blood; sthitam = and remaining; abhimukham = in front of ; maaneva = me alone.

"Then, throwing a glance around, Rama saw that crow with its sharp claws moistened with blood and sitting in front of me alone."

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पुत्रः किल स शक्रस्य वायसः पतताम् वरः ॥ ५-३८-२८

धरा अन्तर चरः शीघ्रम् पवनस्य गतौ समः ।

28. **saH** = vaayasaH = that crow; **varaH** = the best; **patataam** = among birds; **putraH kila** = seems to be the son; **shakrasya** = of Indra the Lord of celestials; **dharaantarayataH** = residing; among the mountains; **gatau** = and in moving; **shiighram** = speedily; **samaH** = equal; **paranasya** = to the wind.

"That crow, the best among birds, seems to be the son of Indra the Lord of celestials, staying in mountains and moving with a speed equal to the wind."

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ततः तस्मिन् महाबाहुः कोप सम्वर्तित ईक्षणः ॥ ५-३८-२९

वायसे कृतवान् क्रूराम् मतिम् मतिमताम् वर ।

29. **tataH** = then; **mahaabaahuH** = the long-armed Rama; **matimataam varaH** = the best among wise men; **kopa samvartitekSaNaH** = swirling his eyes in anger; **kR^itavaan** = made; **matim** = a resolve; **tasmin kruuraam vaayase** = in the matter of that ferocious cow.

"Then, the long-armed Rama, the best among wise men, swirling his eyes in anger, made a resolve in the matter of that ferocious crow."

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स दर्भ संस्तरात् गृह्य ब्रह्मणो अस्त्रेण योजयः ॥ ५-३८-३०

स दीप्त इव काल अग्निः जज्वाल अभिमुखो द्विजम् ।

30. **gR^ihya** = taking; **darbham** = a shoot of Kusa grass; **samstaraat** = from his bed (made of Kusa grass); **saH** = that Rama; **yojayat** = used it to work; **braahmeNa astreNa** = with Brahma's missile (a mythical weapon which deals infallible destruction); **sah** = that; **diiptaH** = blazing shoot of grass; **kaalaagniriva** = like fire destroying the world; **jajvaala** = flared up; **dvijam abhimukham** = in front of that bird.

"Taking a blade of Kusa grass from his bed (made of Kusa grass), Rama employed it to work with Brahma's missile (a mythical weapon which deals with infallible destruction). That blazing shoot of grass, resembling a fire destroying the world, flared up in front of that bird."

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स तम् प्रदीप्तम् चिक्षेप दर्भम् तम् वायसम् प्रति ॥ ५-३८-३१

ततस्तम् वायसम् दर्भः सोम्वरेऽनुजगाम ह ।

31. **saH** = that Rama; **chikSepa** = threw; **tam** = that; **pradiiptam** = blazing; **darbham** = blade of Kusa grass; **tam vaayasam prati** = towards that crow; **tataH** = then; **saH darbhaH** = that blade of grass; **anujagaama ha** = chased; **tam vaayasam** = that crow; **ambare** = in the sky.

"As Rama threw that blazing blade of Kusa grass towards that crow, that blade of grass went chasing that crow in the sky."

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अनुसृष्टः तदा कालो जगाम विविधाम् गतिम् ॥ ५-३८-३२

त्राण काम इमम् लोकम् सर्वम् वै विचचार ह ।

32. tadaa = then; kaakaH = the crow; anusR^iSTaH = being chased; jagaama = wnet; vividhaam = in many; gatim = a way; traana kaamaH = seeking protection; (the crow) vichachaara ha = roamed; sarvam = all over; imam = this; lokam = world.

"Then, while that blade of grass came chasing, that crow went flying in many a way. Seeking protection, it roamed all over the world."

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स पित्रा च परित्यक्तः सुरैः सर्वैः महर्षिभिः ॥ ५-३८-३३

त्रीन् लोकान् सम्परिक्रम्य त्वाम् एव शरणम् गतः ।

33. samparikramya = roaming; triin = the three; lokaan = worlds; saH = that crow; parityaktaH = was abandoned; pitraacha = by Indra; its father; suraishcha = celestials; sa maharSibhiH = along with sages; sharaNamgataH = (and finally) sought refuge; tameva = in the same Rama.

"Roaming the three worlds in search of a saviour, that crow was abandoned by Indra; its father, the celestials and the sages. Finally, it sought refuge in the same Rama."

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स तम् निपतितम् भूमौ शरण्यः शरणा गतम् ॥ ५-३८-३४

वध अर्हम् अपि काकुत्स्थ कृपया पर्यपालयः ।

34. saH = kaakutthsaH = that Rama; sharaNyaH = who affords protection; kR^ipayaa = by compassion; paryapaalayata = protected; tam = that crow; nipatitam = which fell; bhuumau = on the floor; sharaNaagatam = and sought for protection; vadhaarhamapi = even though it was apt to be killed.

"That Rama, who affords protection, was compassionate and protected that crow, which fell on the ground (in salutation to Rama) and sought for protection, eventhough it was apt to be killed."

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परिद्यूनम् विषण्णम् च स त्वम् आयान्तम् उक्तवान् ॥ ५-३८-३५

मोघम् कर्तुम् न शक्यम् तु ब्राह्मम् अस्त्रम् तत् उच्यताम् ।

35. saH = that Rama; abraviit = spoke; tam = of that crow; aayaantam = which was coming; paridyuunam = exhausted; viSaNNam = and dejected; na shakyam tu = It is not possible; kartum = to make; braahmam astram = Brahma missile; mogham = a waste; tat = for that reason; uchyataam = tell me what to do.

"Seeing that crow, coming exhausted and dejected, Rama said to it: 'It is not possible to make Brahma missile a waste. For this reason, tell me what to do now.'"

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हिनस्तु दक्षिणाक्षित्वच्छर इत्यथ सोऽब्रवीत् ॥ ५-३८-३६

ततः तस्य अक्षि काकस्य हिनस्ति स्म स दक्षिणम् ।

दत्त्वा स दक्षिणम् नेत्रम् प्राणेभ्यः परिरक्षितः ॥ ५-३८-३७

36. 37. **atha** = thereafter; **saH** = that crow; **abraviit** = said; **iti** = that; **trachcharaH** = your arrow; **hinastu** = shoot; **dakSiNaakSi** = my right eye; **tataH** = then; **saH** = that blade of grass; **hinantisma** = shooted; **dakSiNam** = the right; **akSi** = eye; **tasya kaakasya** = of that crow; **saH** = that crow; **dattvaa** = by giving away; **dakSiNam netram** = its right eye; **parirakSitaH** = saved; **praaNebhyaH** = its lives.

Thereafter, that crow said "Let your arrow shoot my right eye." Then that blade of Kusa grass shooted the right eye of that crow. By giving away its right eye in that way, the crow saved its life."

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स रामाय नमस्कृत्वा राज्ञे दशरथाय च ।
विसृष्टेन वीरेण प्रतिपेदे स्वमालयम् ॥ ५-३८-३८

38. **saH** = that crow; **namaskR^ityaa** = after saluting; **raamaaya** = Rama; **dasharathaaya cha** = and Dasaratha; **raajJNe** = the king; **visR^iSTaH** = and discharged; **tena viireNa** = by that valiant Rama; **pratipede** = it reached; **svam** = its own; **aalayam** = abode.

"After offering salutations to Rama and King Dasaratha and being discharged by that valiant Rama, the crow returned to its own abode."

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मत् कृते काक मात्रे अपि ब्रह्म अस्त्रम् समुदीरितम् ।
कस्मात् यो माम् हरत् त्वत्तः क्षमसे तम् मही पते ॥ ५-३८-३९

39. **mahiipate** = O lord of the earth! **matkR^ite** = for my sake; **brahmaastram** = a Brahma's missile; **samudiiritam** = was hurled; **kaakamaatre** = even at a crow; **kasmaat** = why; **kSamase** = are you forgiving; **tam** = him; **yaH** = who; **aharat** = took away; **maa** = me; **tvattaH** = from you?

"O lord of the earth! For my sake you hurled a Brahma's missile even at a crow. Why are you forgiving the one who has taken me away from you?"

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स कुरुष्व महाउत्साहम् कृपाम् मयि नर ऋषभ ।
त्वया नाथवती नाथ ह्यनाथा इव दृश्यते ॥ ५-३८-४०

40. **nararSabha** = O best among men!; **saH** = you as such; **mahotsaahaH** = having great strength; **kuruSva** = endow; **kR^ipam** = mercy; **mayi** = in me; **naatha** = O protector!; **naathavatii** = She with a protector; **tvayaa** = in you; **dR^ishyate** = is being seen; **anaathaa iva** = like the one without any protector.

"O Rama the best among men! You, with great strength, annihilate the enemy and bestow your mercy on me. O Lord! She who has a protector in you, actually looks like one without any protector."

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आनृशंस्यम् परो धर्मः त्वत्त एव मया श्रुतः ।
जानामि त्वाम् महावीर्यम् महाउत्साहम् महाबलम् ॥ ५-३८-४१
अपार पारम् अक्षोभ्यम् गाम्भीर्यात् सागर उपमम् ।
भर्तारम् ससमुद्राया धरण्या वासव उपमम् ॥ ५-३८-४२

41; 42. shrutaH = It was heard; mayaa = by me; tvattaH eva = from you alone; anR^ishamsyam = (that) kindness; paraHdharmaH = is the best righteousness; jaanaami = I know; tvaam = you; mahaaiiryam = having a great prowess; mahotsaaham = a great energy; mahaabalam = and a great strength; apaarapaaram = you non-acquiescence; akSobhyam = imperturbability; gaambhiiryaat = profoundness; saagaropamam = like an ocean; bhartaaram = lord; dharaNyaaH = of the earth; samudraayaH = including the ocean; vaasavopamam = and equal to Indra the Lord of celestials.

"You yourself told me that kindness is the best righteousness. I know you, having a great prowess, a great energy, and a great strength. I know your non-acquiescence, imperturbability, profoundness like an ocean, as Lord of the earth including the oceans and as equal to Indra the Lord of celestials."

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एवम् अस्त्रविदाम् श्रेष्ठः सत्त्ववान् बलवान् अपि ।
किम् अर्थम् अस्त्रम् रक्षत्सु न योजयसि राघव ॥ ५-३८-४३

43. raaghava = O Rama!; balavaanapi = eventhough you are strong; astravidaam shreSThaH = excellently skilled in archery; satyavaan = and a truthful man; evam = thus; kimartham = why; nayojoyasi = are you not employing; astram = your arrow; rakSassu = on demons?

"O Rama! Eventhough you are strong, excellently skilled in archery and a truthful man, why are you not utilizing your arrow on demons?"

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न नागा न अपि गन्धर्वा न असुरा न मरुत् गणाः ।
रामस्य समरे वेगम् शक्ताः प्रति समाधितुम् ॥ ५-३८-४४

44. naagaH = the serpent-demons; na shaktaaH = are not capable; pratisamiihitum = of resisting; vegam = the onrush; raamasya = of Rama; samare = in battle; gandharvaa api = even divine musicians; na = are not capable; asuraaH = demons; na = are not capable; marudgaNaaH = troops of storm-gods; na = are not capable.

"Neither the serpent-demons, nor the divine musicians nor the demons nor the storm-gods are able to resist the onrush of Rama in battle."

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तस्या वीर्यवतः कश्चित् यदि अस्ति मयि सम्भ्रमः ।
किम् अर्थम् न शरैः तीक्ष्णैः क्षयम् नयति राक्षसान् ॥ ५-३८-४५

45. viiryavataH tasya asti yadi = if the valiant Rama has; kashchit = any; sambhramaH = haste; may = in my case; kimartham = why; na nayati kSayam = does he not destroy; raakSasaan = the demons; tiikSNaiH sharaiH = with his sharp arrows?

"If the valiant Rama has any haste in my case, why does he not destroy the demons with his sharp arrows?!"

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भ्रातुः आदेशम् आदाय लक्ष्मणो वा परम् तपः ।
कस्य हेतोः न माम् वीरः परित्राति महाबलः ॥ ५-३८-४६

46. kasya hetoH = for what reason; lakSmaNo vaa = even Lakshmana; paramtapaH = the tormentor of enemies; mahaabalaH = the mighty man; viiraH = and the valiant man; na

paritraati = does not protect; **maam** = me; **aadaaya** = by taking; **aadesham** = the command; **bhraatruH** = of his elder brother?"

"For what reason, even Lakshmana the tormentator of enemies, the mighty man and the valiant man does not protect me, by taking the command of his elder brother?"

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यदि तौ पुरुष व्याघ्रौ वाय्व् इन्द्र सम तेजसौ ।
सुराणाम् अपि दुर्धर्षो किम् अर्थम् माम् उपेक्षतः ॥ ५-३८-४७

47. **tau** = those two brothers; **puruSavyaaghrau** = the tigers among men; Rama and Lakshman; **vaayvagni samtejasau** = with a sharpness equal to that of wind and fire; **suraaNaam durdharSau yadi api** = even if unconquerable by demons also;

Those two tigers among men, Rama and Lakshmana, with a sharpness equal to that of wind and fire, even if they are unconquerable by demons too, why are they neglecting me?"

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मम एव दुष्कृतम् किञ्चिन् महत् अस्ति न संशयः ।
समर्थाव् अपि तौ यन् माम् न अवेक्षते परम् तपौ ॥ ५-३८-४८

48. **kimchit** = some; **mahat** = great; **duSkR^itam** = sin; **asti** = may be there; **mamaiva** = of me alone; **na samshayaH** = there is no doubt; **yat** = for which reason; **tau** = those two brothers Rama and Lakshmana; **paramtapau** = the tormentator of enemies; **samrthaavapi** = even when capable; **na avekSate** = are not seeing; **maam** = me.

"There is not doubt that I would have committed a great sin, for which reason those two brothers Rama and Lakshmana the tormentators of enemies, even when capable , are neglecting me."

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वैदेह्या वचनम् श्रुत्वा करुणम् साशुभाषितम् ।
अथाब्रवीन्महातेजा हनुमान् मारुतात्मजः ॥ ५-३८-४९

49. **atha** = then; **shrutvaa** = hearing; **vachanam** = the words; **bhaaSitam** = spoken; **karuNam** = pitiable; **saa shru** = with tears; **vaidehyaa** = by Seetha; **hanumaan** = Hanuma; **mahaatejaa** = of great splendour; **maarutaatmajaH** = the son of wind-god; **abraviit** = spoke (as follows):

Hearing the pitiable appeal Seetha with tears, Hanuma of great splendour and the son of wind-god spoke (as follows)

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त्वच्छोकविमुखो रामो देवि सत्येन ते शपे ।
रामे दुःखाभिपन्ने च लक्ष्मणः परितप्यते ॥ ५-३८-५०

50. **devi** = O Seetha!; **raamaH** = Rama; **tvachchoka viukhaH** = has grown averse to everything else caused by grief towards you; **shape** = I swear; **te** = to you; **satyena** = by truth; **raame** = (When) Rama; **duHkhaabhipanne** = is overpowered by grief; **lakSmaNaH cha** = Lakshmana too; **paritapyate** = is tormented (by grief).

"O Seetha! Rama has grown averse to everything else, caused by grief towards you. I swear it to you by truth. When Rama is overpowered by grief; Lakshmana too gets tormented by grief."

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कथम् चिद्भवती दृष्टा न कालः परिदेवितुम् ।

इमम् मुहूर्तम् दुःखानाम् द्रक्ष्यस्यन्तमनिन्दिते ॥ ५-३८-५१

51. anindite = O faultless Seetha!; kathamchit = Somehow or other; bhavatii = you; dR^iSTaa = appeared; na kaalaH = this is not the time; paridevitum = to lament; drakSyasi = you will see; antam = the end; duHkhaanaam = of your sorrows; imam muhuurtam = within this moment.

"O faultless Seetha! Somehow or other, you have been discovered by me. This is not the time to lament. You will see the end of your sorrow within a short time."

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तावुभौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ ।

त्वद्दर्शनकृतोत्साहौ लङ्काम् भस्मीकरिष्यतः ॥ ५-३८-५२

52. tau ubhau raajaputrau = those two princes; puruSavyaaghrau = the excellent among men; mahaabalau = the mighty ones; tvaddarshanakR^itotsaahau = and who are eager to see you; laN^kaam bhasmii kariSyataH = with reduce Lanka to ashes.

"Those two mighty princes, the excellent among men, are eager to see you and they will reduce Lanka to ashes."

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हत्वा च समरे कृतम् रावणम् सहबान्धवम् ।

राघवस्त्वाम् विशालाक्षि नेष्यति स्वाम् पुरीम् प्रति ॥ ५-३८-५३

53. vishaalaakSi = O large eyed Seetha!; hatvaa = killing; kruuram = the cruel; raavaNam = Ravana; sahabaandhavam = along with his relatives; raaghavaH = Rama; neSyati = will take; tvaam = you; svaam puriim prati = to his own city.

"O large-eyed Seetha! Killing the cruel Ravana along with his relatives in battle, Rama will take you back to his own city."

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ब्रूहि यद्राघवो वाच्यो लक्ष्मणश्च महाबलः ।

सुग्रीवो वापि तेजस्वी हरयोऽपि समागताः ॥ ५-३८-५४

54. bruuhi = tell me; yat vaachyaH = what to be expressed; raaghavaH = to Rama; mahaabalaH lakSmaNashcha = or to the mighty Lakshmana; tejasvii sugriivovaapi = or to the splendourous Sugreeva; harayo.api = samaagataaH = or to even the monkeys assembled (there).

"Tell me what to be expressed to Rama or to the mighty Lakshmana or to the splendourous Sugreeva or even to the other monkeys assembled there."

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इत्युक्तवति तस्मिंस्तु सीता सुरसुतोपमा ।

उवाच शोकसंतप्ता हनुमन्तं प्लवंगमम् ॥ ५-३८-५५

55. iti = thus; uktavati = spoken; tasmin = by that Hanuma; siita = Seetha; surasutopamaa = like the daughter of a sage; shoka santaptaa = tormented with grief; uvaacha = spoke; hanumantam = to Hanuma; plavamgamam = the monkey (as follows):

Hearing the words of Hanuma, Seetha, like the daughter of a sage, tormented with grief, spoke to Hanuma the monkey (as follows):

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कौसल्या लोक भर्तारम् सुषुवे यम् मनस्विनी ।
तम् मम अर्थे सुखम् पृच्छ शिरसा च अभिवादय ॥ ५-३८-५६

56. **madarthe** = On my behalf; **abhivaadayacha shirasaa** = salute by bowing your head; **pR^ichchha** = and ask; **sukham** = about the welfare of; **tam** = that Rama; **lokabhartaaram** = the lord of the worlds; **yam** = whom; **manasvinii Kausalyaa** = the magnanimous Kausalya; **suSuva** = gave birth.

"On my behalf, salute by bowing your head and ask about the welfare of Rama, the Lord of the worlds, whom the magnanimous Kausalya gave birth."

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स्रजः च सर्व रत्नानि प्रिया याः च वर अन्गनाः ।
ऐश्वर्यम् च विशालायाम् पृथिव्याम् अपि दुर्लभम् ॥ ५-३८-५७
पितरम् मातरम् चैव सम्मान्य अभिप्रसाद्य च ।
अनुप्रव्रजितो रामम् सुमित्रा येन सुप्रजाः ॥ ५-३८-५८

57; 58. **sumitraa** = Sumitra; **suprajaaH** = who got good children like Lakshmana; **yena** = by whom; **srajashcha** = wreaths of flowers; **sarva ratnaani** = all the riches; **priyaaH yaaH varaaN^ganaaH** = pleasant and beautiful girls; **aishvaryamcha api** = and even the prosperity; **durlabham** = difficult to be obtained; **vishaalaam- pR^ithivyaam** = on the extensive earth; (**tyakta** = were abandoned); **sammaanya** = venerating; **abhiprasaadya cha** = and praying for grace; **pitram** = his father; **maataramchaapi** = and also his mother; **raamaH anupravrajitaH** = went to exile; following Rama.

(On my behalf, ask about the welfare of) Lakshmana, that good child of Sumitra who, having renounced the wreaths of flowers, all the riches, pleasant and beautiful girls and even the prosperity difficult to be obtained in this extensive world, offered his profound respects to and pacified his father and mother, followed Rama to exile."

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आनुकूल्येन धर्म आत्मा त्यक्त्वा सुखम् अनुत्तमम् ।
अनुगच्छति काकुत्स्थम् भ्रातरम् पालयन् वने ॥ ५-३८-५९

59. **tyaktvaa** = renouncing; **anuttamam** = a great; **sukham** = comfort; **dharmaatmaa** = the righteous Lakshmana; **anugachchhati** = followed; **paalayam** = protecting kaakutthsam = Rama; **bhraataram** = his elder brother; **anukuulyena** = acting in an affectionate way towards him; **vane** = in the forest.

"Renouncing a great comfort, the righteous Lakshmana, acting in an affectionate manner towards Rama, followed him, watching over him in the forest."

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सिंह स्कन्धो महाबाहुः मनस्वी प्रिय दर्शनः ।
पितृवत् वर्तते रामे मातृवन् माम् समाचरन् ॥ ५-३८-६०

60. **simhaskandhaH** = Lakshmana; who has broad shoulders like that of a lion; **mahaabaahuH** = mighty armed; **mansvii** = steady minded; **priyadarshinaH** = and having

pleasant looks; **var**tate = who behaves; **raame** = towards Rama; **pitR^ivat** = as towards his father; **samaacharan** = and look to; **maam** = me; **maatR^ivat** = as his own mother.

"Lakshmana, who has broad shoulders like that of a lion, mighty-armed, steady-minded and having pleasant looks, behaves towards Rama as towards his father and looks to me as his own mother."

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प्रियमाणाम् तदा वीरो न तु माम् वेद लक्ष्मणः ।
वृद्ध उपसेवी लक्ष्मीवान् शक्तो न बहु भाषिता ॥ ५-३८-६१
राज पुत्रः प्रिय श्रेष्ठः सदृशः श्वशुरस्य मे ।

61. **viiraH** = the valiant; **lakSmaNaH** = Lakshmana; **tadaa** = then; **na veda** = did not know; **maam** = me; **hriyamaaNaam** = as being taken away (by Ravana); **vr^iddhopasevii** = He serves elders; **lakSmiivaan** = He has splendour; **na bahubhaaSita** = He does not talk much; **shaktaH** = (though) capable me shashurasy = to Dasaratha; my father-in-law; **sadR^ishaH** = he is suitably well; **priyaH** = a beloved; **shreSThaH** = and best; **raajaputraH** = prince.

"The valiant Lakshmana, on that day of occurrence, did not know that I was being taken away by Ravana. He serves elders. He possesses a splendour. Though capable, he does not talk much. To Dasaratha, my father-in-law, he is his replica a beloved and the best prince."

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मत्तः प्रियतरो नित्यम् भ्राता रामस्य लक्ष्मणः ॥ ५-३८-६२
नियुक्तो धुरि यस्याम् तु ताम् उद्वहति वीर्यवान् ।

62. **lakSmaNaH** = Lakshmana; **bhraataa** = the younger brother; **raamasya** = of Rama; **nityam** = is always; **priyataraH** = the one; who is dearer; **mam** = to me; **viiryavaan** = the energetic Lakshmana; **udvahati** = carries out; **taam** = that; **yasyaam** = whatever; **dhuri** = load of work; **niyuktaH** = is entrusted.

"Lakshmana, the younger brother of Rama is the one who is dearer to me always. That energetic Lakshmana carries out well, whatever load of work is entrusted to him"

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यम् दृष्ट्वा राघवो न एव वृद्धम् आर्यम् अनुस्मरत् ॥ ५-३८-६३
स मम अर्थाय कुशलम् वक्तव्यो वचनान् मम ।

63. **dr^iSTvaa** = seeing; **yam** = whom; **raaghavaH** = Rama; **na anusmaret** = does not recollect; **vr^ittam** = (his) deceased; **aaryam** = father; **saH** = that Lakshmana; **vaktavyaH** = is to be asked; **kushalam** = about his well-being; **mama vachanaat** = as my word; **mama arthaaya** = on my behalf.

"Seeing whom, Rama ceases to recollect his deceased father, that Lakshmana is to be asked about his well-being, as my word and on my behalf."

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मृदुः नित्यम् शुचिः दक्षः प्रियो रामस्य लक्ष्मणः ॥ ५-३८-६४
यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत् ।
त्वमस्मिन् कार्यनिर्योगे प्रमाण हरिसत्तम ॥ ५-३८-६५

64; 65. **vaanarashreSTha** = O Hanuma; the excellent of monkeys; **harisattama** = and the best of monkeys!; **tvam** = you; **pramaaNam** = are the model; **asmin kaaryaniryoge** = for fulfilling this act (of addressing him); **yathaa bhavet** = in such a way; **lakSmaNaH** = that Lakshmana; **mR^iduH** = the mild; **nityam** = ever; **shuchiH** = pure; **dakSaH** = and clever; **priyaH** = darling; **raamasya** = of Rama; **duHkhakSaya karaH** = may bring my sorrows to an end.

"O Hanuma, the excellent of monkeys and the best of monkeys! you are the model for fulfilling this act of addressing him in such a way that Lakshmana, the mild, every-pure and clever darling of Rama may bring my sorrows to an end."

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राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत् ।
इदम् ब्रूयाः च मे नाथम् शूरम् रामम् पुनः पुनः ॥ ५-३८-६६

66. **tvatsamaarambhaat** = by your effort; **raaghavaH** = Rama; **bhavet** = will become; **yatnaparaH** = a diligent man; **mayi** = in my case; **bruuyaaH** = tell; **idam** = this; **punaH punaH** = again and again; **raamam** = to Rama; **me naatham** = my lord; **shuuram** = and the hero.

"Depending on your effort, Rama will be more active with his effort the following words again and again to Rama, my Lord and the hero:"

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जीवितम् धारयिष्यामि मासम् दशरथ आत्मज ।
ऊर्ध्वम् मासान् न जीवेयम् सत्येन अहम् ब्रवीमि ते ॥ ५-३८-६७

67. **dasharathaatmaja** = O Rama!; **dhaarayiSyaami** = I shall hold; **jiivitam** = my life; **maasam** = for a month; **na jiiveyam** = I cannot survive; **uurdhvam** = after; **maasaat** = a month; **aham** = I; **braviimi** = am telling; **te** = you; **satyena** = by truth.

"O Rama! I shall hold my life for a month. I cannot survive after a month I am telling you the truth."

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रावणेन उपरुद्धाम् माम् निकृत्या पाप कर्मणा ।
त्रातुम् अर्हसि वीर त्वम् पातालात् इव कौशिकीम् ॥ ५-३८-६८

68. **viira** = O valiant man!; **tvam** = you; **arhasi** = are required; **traatum** = to protect; **maam** = me; **uparuddhaam** = who is detained; **raavaNena** = by Ravana; **paapakarmaNaa** = the criminal; **nikR^ityaa** = with humiliation; **kaushikiimiva** = (as you protected) Indra the Lord of celestials and Lakshmi the goddess of prosperity; **paataalaat** = from the abode of serpents and demons.

"O valiant man! You are required to rescue me, detained (as I am) by Ravana the criminal and subjected to humiliation, as you (as Lord Vishnu) earlier protected Indra the Lord of celestials and Lakshmi the goddess of prosperity from the abode of servants and demons."

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ततो वस्त्र गतम् मुक्त्वा दिव्यम् चूडा मणिम् शुभम् ।
प्रदेयो राघवाय इति सीता हनुमते ददौ ॥ ५-३८-६९

69. **tataH** = then; **muktvaa** = untying; **shubham** = the bright; **divyam** = divine; **chuuDaamaNim** = jewel for her head; **vastragatam** = tied in her garment; **siitaa** = Seetha; **dadau** = gave (it); **hanumate** = to Hanuma; **iti** = saying; **pradeyaH** = that it might be delivered; **raaghavaaya** = to Rama.

Then, untying the bright devine jewel for her head tied in her garment, Seetha gave it to Hanuma, saying that it might be handed over to Rama.

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प्रतिगृह्य ततो वीरो मणि रत्नम् अनुत्तमम् ।
अङ्गुल्या योजयामास न हि अस्या प्राभवत् भुजः ॥ ५-३८-७०

70. pratigR^ihya = taking; anuttamam = the excellent; maNiratnam = jewel; viiraH = the valiant Hanuma; tataH = thereupon; yojayaamaasa = fitted it; aN^gulyaa = to his finger; asya bhujaH = (since) his arm; (eventhough he had assumed his former tiny form) na praabhavat hi = was not fitting (to it).

Taking the excellent jewel, the valiant Hanuma thereupon fitted it to his finger, since his arm (eventhough he had assumed his former tiny form), was not fitting to it properly.

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मणि रत्नम् कपि वरः प्रतिगृह्य अभिवाद्य च ।
सीताम् प्रदक्षिणम् कृत्वा प्रणतः पार्श्वतः स्थितः ॥ ५-३८-७१

71. pratigR^ihya = receiving; maNiratnam = that jewel; kapivaraH = Hanuma the best among the monkeys; abhivaadya cha = offered his salutation; siitaam = to Seetha; pradakSiNam kR^itvaa = engaging in circumambulation; sthitaH = and stood; paarshvataH = aside; namrataH = with humbleness.

Receiving that jewel, Hanuma the best among the monkeys, offered his salutation to seetha, by engaging himself in circumambulation and stood aside with humbleness.

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हर्षेण महता युक्तः सीता दर्शनजेन सः ।
हृदयेन गतो रामम् शरीरेण तु विष्ठितः ॥ ५-३८-७२

72. yuktaH = enjoined; mahataa = harSeNa = with a great delight; siitaadarshanajena = born out of Seetha's discovery saH = that Hanuma; hR^idayena gataH = mentally sought (the presence); raamam = of Rama; viSThitaH = but stood there; shariireNatu = with his physical body alone.

Filled with a great delight, born out of Seetha's discovery by him, that Hanuma mentally sought (the presence) of Rama but stood there with just his physical body.

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मणि वरम् उपगृह्य तम् महाअर्हम् ।
जनक नृप आत्मजया धृतम् प्रभावात् ।
गिरि वर पवन अवधूत मुक्तः ।
सुखित मनाः प्रतिसम्क्रमम् प्रपेदे ॥ ५-३८-७३

73. upagR^ihya = taking; tam maNivaram = that excellent jewel; mahaarham = the highly venerable one; dhR^itam = worn; janakanR^ipaatamajayaa = by Seetha; prabhaavaat = and by its influence; pavanaavadhuuta muktaH giririva = resembling one who was shaken by a blast coming from the top of a huge mountain; (Hanuma); sukhta manaaH = mentally pleased; prapede = set out for; pratisamkramam = crossing the ocean in return.

Taking that excellent and highly venerable jewel, worn by Seetha and by its influence resembling one who was shaken by a blast coming from the top of a huge mountain, Hanuma was

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टत्रिंशः सर्गः

Thus completes 38th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Hanuma, who is prepared to depart with the jewel for her head, to convey her enquiries about the welfare of Rama, Lakshmana and Sugreeva. She further requests Hanuma to urge them to rescue her. Then, Seetha expresses her doubt about the capacity of Rama, Lakshmana and the troops of monkeys and bears to cross the ocean. Hanuma explains to Seetha about the strength of monkey-heroes and assures her about their ability to cross the ocean. In the end, Hanuma consoles Seetha by promising to bring Rama and Lakshmana on his back across the sea so that they will together destroy the City of Lanka.

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मणिम् दत्त्वा ततः सीता हनूमन्तम् अथ अब्रवीत् ।
अभिज्ञानम् अभिज्ञातम् एतत् रामस्य तत्त्वतः ॥ ५-३९-१

1. tataH = then; atha = after; dattvaa = giving; maNim = the jewel; siitaa = Seetha; abraviit = spoke; hanuumantam = to Hanuma (as follows); etat = this; abhijJNaatam = known; raamasya = to Rama.

Then, after giving the jewel for head, Seetha spoke to Hanuma as follows: "This token of remembrance is actually known to Rama."

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मणिम् तु दृष्ट्वा रामो वै त्रयाणाम् संस्मरिष्यति ।
वीरो जनन्या मम च राज्ञो दशरथस्य च ॥ ५-३९-२

2. dR^iSTvaa = by seeing; maNim = (this) jewel; viiraH = the heroic; raamaH = Rama; samsmariSyati = can recollect; trayaaNaam = three of us; jananyaaH = viz. my mother; mamacha = myself; raajJNaH cha = and the king; dasharathasya = Dasaratha.

"By seeing this jewel, the heroic Rama can recollect three of us, viz. my mother, myself and the king Dasaratha."

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स भूयः त्वम् समुत्साहे चोदितो हरि सत्तम ।

अस्मिन् कार्य समारम्भे प्रचिन्तय यत् उत्तरम् ॥ ५-३९-३

3. **harisattama** = O the excellent among monkeys; **saH tvam** = you; as such; **bhuuyaH** = again; **samutsaahachoditaH** = driven by enthusiasm; **prachintaya** = think; **yat** = what; **uttaram** = remains to be done; **kaarya samaarambhe** = in undertaking this task.

"O Hanuma the excellent among monkeys! Driven by your enthusiasm again, think what remains to be done in undertaking this task."

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त्वम् अस्मिन् कार्य निर्योगे प्रमाणम् हरि सत्तम ।

हनुमन् यत्नमास्थाय दुःखक्षयकरो भव ॥ ५-३९-४

तस्य चिन्तय यो यत्नो दुःख क्षय करो भवेत् ।

4. **harisattama** = O Hanuma the best among monkeys!; **asmin kaarya niryoge** = In fulfillment of this task; **tvam** = you; **pramaaNam** = are the standard; **hanuman** = O Hanuma!; **aasthaaya** = utilizing; **yatnam** = your effort; **bhava** = become; **duHkhakSayakaraH** = the one who can remove my misfortunes; **tasya** = If you; as such; **chintayataH** = think; **yatnah** = your effort; **bhavet** = will become; **duHkhhayakaraH** = the one which can remove my misfortunes.

"O Hanuma the best among monkeys! You are capable of fulfilling this task. O Hanuma! Become the one who can remove my misfortunes, by employing your effort. If you think of it carefully, your effort will become the one which can remove my misfortunes."

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स तथा इति प्रतिज्ञाय मारुतिः भीम विक्रमः ॥ ५-३९-५

शिरसा आवन्द्य वैदेहीम् गमनाय उपचक्रमे ।

5. **saH maarutiH** = that Hanuma; **bhiima vikramaH** = of terrific prowess; **pratijjNaaya** = having promised; **tatheti** = 'so be it'; **vandya** = offered his salutation; **shirasaa** = by bowing his head; **vaidehiim** = to Seetha; **upachakrame** = and was set off; **gamanaaya** = to go.

That Hanuma of terrific prowess, having promised 'so be it', offered salutation to Seetha by bowing his head to her and was set off to go.

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ज्ञात्वा सम्प्रस्थितम् देवी वानरम् मारुत आत्मजम् ॥ ५-३९-६

बाष्प गद्गदया वाचा मैथिली वाक्यम् अब्रवीत् ।

6. **jjNaatvaa** = getting to know; **maarutaatmajam** = Hanuma; **samprasthitam** = ready to set out; **maithilii** = Seetha; **vaakyam** = (the following) words; **baaSpagadgadaya** = with her voice choked by tears.

Getting to know Hanuma ready to set out, Seetha the princess spoke the following words with her voice choked by tears.

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कुशलम् हनुमन् ब्रूयाः सहितौ राम लक्ष्मणौ ॥ ५-३९-७

सुग्रीवम् च सह अमात्यम् वृद्धान् सर्वान् च वानरान् ।

ब्रुयस्त्वाम् वानरश्रेष्ठ कुशलम् धर्मसम्हितम् ॥ ५-३९-८

7; 8. **hanumaan** = O Hanuma; **vaanarashreSTha** = the excellent among the monkeys!; **bruuyaaH** = ask; **kushalam** = about the welfare; **raamalakSmaNau** = of Rama and Lakshmana; **sahitau** = together; **tvam** = you; **bruuyaaH** = ask; **dharmasamhitam** = according to usage; **kushalam** = for welfare; **sugriivamcha** = of Sugreeva; **sahaamaatyam** = together with his ministers; **sarvaan vaanaraan** = of all the monkeys; **vR^iddhaan** = who are elder.

"O Hanuma, the excellent among monkeys! Ask about the welfare of both Rama and Lakshmana together. You also ask, according to our usage, about the welfare of Sugreeva together with his ministers and of all the monkeys who are elder."

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यथा च स महाबाहुः माम् तारयति राघवः ।

अस्मात् दुह्ख अम्बु सम्रोधात् त्वम् समाधातुम् अर्हसि ॥ ५-३९-९

9. **tvam** = you; **arhasi** = deserve; **samaadhatum** = arrange through; **saH raaghavaH** = that Rama; **mahaabaahuH** = the long-armed; **yathaa** = the way in which; **taarayati** = he can make me to cross over; **asmaat** = this; **duHkhaambu samrodhaat** = ocean of misfortunes.

"You deserve to evolve a strategy through which the long-armed Rama can make me to cross over this ocean of misfortunes."

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जीवन्तीम् माम् यथा रामः सम्भावयति कीर्तिमान् ।

तत् त्वया हनुमन् वाच्यम् वाचा धर्मम् अवाप्नुहि ॥ ५-३९-१०

10. **hanuman** = O Hanuma!; **tat** = It; **vaachyam** = is to be told; **yathaa tathaa** = in whatever manner; (so that); **kiirtimaan** = the illustrious; **raamaH** = Rama; **maam jiivantiim** = while I am surviving; **sambhaavayati** = can console me; **avaapuhi** = obtain; **dharmam** = righteousness; **vaachaa** = by your word.

"O Hanuma! Tell, in whatever manner, by which the illustrious Rama can console me, even while I am still surviving. Reap righteousness, by helping me through your word."

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नित्यम् उत्साह युक्ताः च वाचः श्रुत्वा मया ईरिताः ।

वर्धिष्यते दाशरथेः पौरुषम् मत् अवाप्तये ॥ ५-३९-११

11. **nityam** = constantly; **shrutvaa** = hearing; **vaachaH** = the words; **utsaahayuktaaH** = endowed with energy; **iiritaaH** = spoken; **tvayaa** = by you; **daasharathaH** = Rama's; **pauruSam** = manly strength; **vardhiSyate** = will by intensified; **madavaapyate** = to recover me.

"Constantly hearing the words endowed with energy spoken by you, Rama's manly strength will be intensified to recover me."

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मत् संदेश युता वाचः त्वत्तः श्रुत्वा एव राघवः ।

पराक्रम विधिम् वीरो विधिवत् सम्विधास्यति ॥ ५-३९-१२

12. **shrutvaa** = hearing; **vaachaH** = the words; **matsandesha yutaaH** = containing my message; **tvattaH** = from you; **viiraH** = the valiant; **raaghavaH** = Rama; **vidhivat samvidhaasyati** = will duly set his heart; **paraakramavidham** = in exercising his strength.

"Hearing the words containing my message from you, the valiant Rama will duly set his heart in exercising his strength."

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सीतायाः तत् वचः श्रुत्वा हनुमान् मारुत आत्मजः ।

शिरसि अञ्जलिम् आधाय वाक्यम् उत्तरम् अब्रवीत् ॥ ५-३९-१३

13. **shrutvaa** = hearing; **vachanam** = the words; **siitaayaaH** = of Seetha; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **aadhaaya** = having placed; **aN^jalim** = his open hands side by side; slightly hollowed; **shirasi** = on his head; **abraviit** = spoke; **uttaram vaakyam** = (the following) words in reply.

Hearing the words of Seetha, Hanuma the son of wind-god, having placed his open hands side by side, slightly shallowed on his head in salutation), spoke the following words in reply.

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क्षिप्रम् एष्यति काकुत्स्थो हरि ऋक्ष प्रवरैः वृतः ।

यस्ते युधि विजित्य अरीन् शोकम् व्यपनयिष्यति ॥ ५-३९-१४

14. **kaakutthasaH** = Rama; **eSyati** = will come; **kSipram** = soon; **haryR^ikSapravaraiah yutaH** = together with excellent monkeys and bears; **yaH** = which Rama; **vijitya** = defeating; **ariin** = the enemies; **yudhi** = in battle; **vyasanayiSyati** = will devastate; **te** = your; **shokam** = sorrow.

"Coming soon together with valiant monkeys and bears, Rama after defeating the enemies in battle, will eliminate your sorrow."

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न हि पश्यामि मर्त्येषु न अमरेष्व् असुरेषु वा ।

यस्तस्य ष्विपतो बाणान् स्थातुम् उत्सहते अग्रतः ॥ ५-३९-१५

15. **yaH** = who; **kSipataH** = while discharging; **baaNaan** = his arrows; **na hi pashyaami** = none can be seen; **martyeSu** = either in human beings; **vaanareSu** = or in monkeys; **sureSu vaa** = or in celestials; **utsahate** = are able; **sthaatum** = to stand; **agrataH** = before; **yaH** = that Rama; **yudhi** = in battle.

"While discharging his arrows, none can be seen either in men or in monkeys or in celestials who are able to stand before Rama in battle."

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अपि अर्कम् अपि पर्जन्यम् अपि वैवस्वतम् यमम् ।

स हि सोढुम् रणे शक्तः तव हेतोः विशेषतः ॥ ५-३९-१६

16. **saH** = that Rama; **shaktaH** = is capable; **soDhum** = to endure; **arkamapi** = even the sun-god; **parjanya api** = even Indra the god of rain; **yamam** = or Yama; **vaivasvatam** = son of the sun-god; **raNe** = in battle-field; **visheSataH** = especially; **tava hetoH** = for your sake.

"That Rama is capable of enduring even the sun-god, even Indra the god of rain or even Yama the god of death, son of the sun-god a battle-field especially for your sake."

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स हि सागर पर्यन्ताम् महीम् शासितुम् ईहते ।

त्वन् निमित्तो हि रामस्य जयो जनक नन्दिनि ॥ ५-३९-१७

17. **saH** = that Rama; **arhati hi** = is indeed worthwhile; **saadhitum** = to master; **mahiim** = the earth; **saagaraparyantaam** = which extends to the ocean; **janakanandini** = O Seetha!; **raamasya** = Rama's jayaH = victory; **tvannimittohi** = is indeed for your sake.

"Rama is indeed worthwhile to master the entire earth bounded by the ocean. O Seetha! Rama's victory is indeed for your sake."

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तस्य तत् वचनम् श्रुत्वा सम्यक् सत्यम् सुभाषितम् ।
जानकी बहु मेने अथ वचनम् च इदम् अब्रवीत् ॥ ५-३९-१८

18. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya** = of Hanuma; **subhaaSitam** = spoken rightly; **satyam** = and truly; **samyak** = well; **jaanakii** = Seetha; **bahumane** = highly respected him; **atha** = thereupon; **abraviit** = spoke; **idam** = these; **vachanam cha** = words too.

Hearing those words of Hanuma, spoken rightly and truly well, Seetha held him in great respect and proceeded to speak (the following) words:

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ततः तम् प्रस्थितम् सीता वीक्षमाणा पुनः पुनः ।
भर्तुः स्नेह अन्वितम् वाक्यम् सौहार्दात् अनुमानयत् ॥ ५-३९-१९

19. **tataH** = thereupon; **viikSamaaNaa** = looking punaH punaH = again and again; **tam** = (towards) that Hanuma; **prasthitam** = who was going away; **siitaa** = Seetha; **sauhaardaat** = kind-heartedly; **anumaanayat** = adored; **vaakyam** = his words; **bhartR^isnehaanvitam** = endowed with friendliness for her husband.

Thereupon, looking again and again towards that Hanuma who was going away, Seetha kind-heartedly adored his words endowed with friendliness for her husband.

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यदि वा मन्यसे वीर वस एक अहम् अरिम् दम ।
कस्मिंश्चित् सम्वृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ५-३९-२०

20. **viira** = O valiant monkey; **arimdama** = the annihilator of enemies!; **manyasse yadi** = If you think it as good; **vasa** = stay; **ekaaham** = for a day; **kasmimshchit** = at anyone; **samvR^ite** = secret; **deshe** = place; **vishraantaH** = after taking rest; **gamiSyasi** = you can go; **shvaH** = tomorrow.

"O valiant monkey, the annihilator of enemies! If you are agreeable, stay for a day at any one secret place. After taking rest, you can go tomorrow."

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मम चेत् अल्प भाग्यायाः साम्निध्यात् तव वीर्यवान् ।
अस्य शोकस्य महतो मुहूर्तम् मोक्षणम् भवेत् ॥ ५-३९-२१

21. **vaanara** = O Hanuma! **tava sannidhyaat** = because of your vicinity; **bhavet chet** = there may be; **mokSaNam** = a relief; **muhuurtam** = for a moment; **mahataH asya shokasya** = to this great sorrow; **mama** = of me; **alpabhaagyaayaaH** = who is less fortunate.

"O Hanuma! Because of your vicinity, there may be a relief for a moment to this great sorrow of me, who is less fortunate."

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गते हि हरि शार्दूल पुनः आगमनाय तु ।
प्राणानाम् अपि संदेहो मम स्यान् न अत्र संशयः ॥ ५-३९-२२

22. **harishaarduula** = O lion among the monkeys!; **gate** = while you go; **punaraagamanaaya** = for your return; **syaat** = there will be; **sandehaH** = a doubt; **mama praaNaanaam api** = even to my survival; **na** = there is no; **samdehaH** = doubt; **atra** = in this matter.

"O Hanuma the lion among the monkeys! If after that, there is any doubt about your return, there is a doubt even for my survival too. There is no suspicion about this matter."

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तव अदर्शनजः शोको भूयो माम् परितापयेत् ।
दुःखात् दुःख परामृष्टाम् दीपयन् इव वानर ॥ ५-३९-२३

23. **vaanara** = O Hanuma!; **mama** = to me; **duHkhaat** = duHkhaparaamR^iSTaam = who is touched by one grief after another grief; **shokaH** = my sorrow; **tava adarshanajaH** = due to your disappearance; **paritaapayet** = will torment me; **bhuuyaH** = again; **diipayanniva** = like a burning flame.

"O Hanuma! To me, who is tormented by one grief after another grief, my sorrow due to your disappearance will further torment me, like a burning flame."

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अयम् च वीर संदेहः तिष्ठति इव मम अग्रतः ।
सुमहान् त्वत् सहायेषु हरि ऋक्षेषु हरि ईश्वर ॥ ५-३९-२४

24. **hariishvara** = O best among the monkeys; **viira** = the valiant one!; **haryR^ikSeSu** = In the matter of monkeys and bears; **tvatsahaayeSu-** who are helpmates to you; **ayam** = this; **sumahaan** = highly great; **sandehaH** = doubt; **tiSThatiiva** = is standing; **agrataH** = before me.

"O best among the monkeys! O valiant one! In the matter of monkeys and bears who are your helpmates, this highly great doubt is lingering before me."

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कथम् नु खलु दुष्पारम् तरिष्यन्ति महाउदधिम् ।
तानि हरि ऋक्ष सैन्यानि तौ वा नर वर आत्मजौ ॥ ५-३९-२५

25. **kathumnu** = how; **khalu** = indeed; **taani** = those; **haryR^ikSasainyaani** = troops of monkeys and bears; **tau naravaraatmajauvaa** = or those two princes; **tariSyanti** = can cross; **duSpaaram** = the insurmountable; **mahodadhim** = great ocean?

"How indeed can those troops of monkeys and bears or Rama and Lakshmana can cross that great insurmountable ocean?"

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त्रयाणाम् एव भूतानाम् सागरस्य इह लन्घने ।
शक्तिः स्यात् वैनतेयस्य तव वा मारुतस्य वा ॥ ५-३९-२६

26. **trayaaNaam eva** = only three; **bhuutaanaam** = beings; **vainateyasyavaa** = viz. Garuda the eagle; **tavavaa** = or yourself; **maarutasya vaa** = or the wind-god; **syaat** = have; **shaktiH** = the capacity; **laN^ghane** = in crossing; **asya** = of this; **saagarasya** = ocean.

"Three beings viz. Garuda the eagle, or yourself or the wind-god only have the capacity of crossing this ocean."

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तत् अस्मिन् कार्यं नियोगे वीर एवम् दुरतिक्रमे ।

किम् पश्यसि समाधानम् त्वम् हि कार्यविदाम् वरः ॥ ५-३९-२७

27. **viira** = O valiant monkeys!; **tat** = that is why; **kim** = what; **samaadhaanam** = strategy; **pashyasi** = are you visualizing; **asmin kaaryaniryoge** = to fulfill this act; **duratikrame** = which is impassable; **evam** = thus?; **tvam** = you; **varaH hi** = are indeed excellent; **kaaryavidaam** = of those who know how to accomplish any work.

"O valiant monkey! That is why, what strategy are you visualizing to fulfill this act, which is thus impassable? You are indeed excellent of those who know how to accomplish a task.

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कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ।

पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ॥ ५-३९-२८

28. **para viiraghna** = O Hanuma the annihilator of strong enemies!; **tvam** = you; **eka eva** = as one alone; **paryaaptaH kaamam** = are accomplisher of desires (capable); **parisaadhane** = of fulfilling; **asya kaaryasya** = this task; **te** = your; **phalodayaH** = fulfillment of result; **yashasyaH** = is famous.

"O Hanuma the annihilator of hostile enemies! You, as one alone, is capable of fulfilling this task. Your act of fulfilling the result is well-known."

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बलैः समग्रैः यदि माम् रावणम् जित्य सम्युगे ।

विजयी स्व पुरम् यायात् तत् तु मे स्यात् यशः करम् ॥ ५-३९-२९

29. **yadi jitya** = (If Rama) defeating; **raavaNam** = Ravana; **samagraiH balaiH** = with all his army; **samyuge** = in battle; **vijayii** = and as a champion; **yaayaat** = taking; **maam** = me; **svapuram** = to his own city; **tatsadR^isham bhavet** = it will be worthy; **tasya** = of him.

"If Rama defeats Ravana with his entire army in battle and as a champion takes me back to his own city, it will be quite worthy of him."

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शरैस्तु सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।

माम् नयेत् यदि काकुत्स्थः तत् तस्य सदृशम् भवेत् ॥ ५-३९-३०

30. **yadi kaakutthsaH** = If Rama; **parabalaardanaH** = the destroyer of army of adversaries; **kR^itvaa** = making; **laN^kaam** = Lanka; **samkulaam** = filled; **sharaiH** = with arrows; **maam nayet** = take me home; **tat** = that; **sadR^isham bhavet** = will be worthy; **tasya** = of him.

"If Rama, the destroyer of rival army, fills the entire Lanka with his arrows and takes me home, it will be quite worthy of him."

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तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।

भवेत् आहव शूरस्य तथा त्वम् उपपादय ॥ ५-३९-३१

31. **tat** = for that reason; **tvam** = you; **upapaadaya** = act; **yathaa** = in such a way; **tathaa** = that; **mahaatmanaH** = Rama; the high-souled man; **aahavashuurasya** = valiant in battle; **bhavet** = may become; **vikraantam** = the prowess; **anuruupam** = worthy; **tasya** = of him.

"For that reason, you act in such a way, that Rama the high-souled man, valiant in battle, may exhibit the prowess befitting of him."

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तत् अर्थ उपहितम् वाक्यम् सहितम् हेतु सहितम् ।
निशम्य हनुमान् शेषम् वाक्यम् उत्तरम् अब्रवीत् ॥ ५-३९-३२

32. nishamya = hearing; tat vaakyam = those words; arthopahitam = which were meaningful; prashritam = humble; hetusamhitam = and attended with reason; hanumaan = Hanuma; abraviit = spoke; sheSam = the remaining; uttaram vaakyam = reply.

Hearing those words, which were meaningful humble and attended with reason, Hanuma gave his final reply (as follows)

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देवि हरि ऋक्ष सैन्यानाम् ईश्वरः प्लवताम् वरः ।
सुग्रीवः सत्त्व सम्पन्नः तव अर्थे कृत निश्चयः ॥ ५-३९-३३

33. devi = O Seetha the princess!; sugriivaH = Sugreeva; iishvaraH = the Lord; vaanara bhalluukasainyaanaam = of the armies of monkeys and bears; plavataam varaH = excellent among the monkeys; sattvasampannaH = and endowed with strength; kR^itanishchayaH = is firmly determined; tava arthe = in your cause.

"O Seetha the princess! Sugreeva, the Lord of the troops of monkeys and bears and the premost among the monkeys, who is endowed with strength, is firmly determined in your cause."

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स वानर सहस्राणाम् कोटीभिः अभिसम्बृतः ।
क्षिप्रम् एष्यति वैदेहि राक्षसानाम् निर्बर्हणः ॥ ५-३९-३४

34. vaidehi = O Seetha!; saH = that Sugreeva; abhisamvR^itaH = endowed with; vaanara sahasraaNaam koTiibhiH = thousands and crores of monkeys; eSyati = will come; shiighram = soon; nibharhaNah = to destroy; raakSasaam = the demons.

"O Seetha! That Sugreeva, endowed with thousands and crores of monkeys, will come soon to destroy the demons."

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तस्य विक्रम सम्पन्नाः सत्त्ववन्तो महाबलाः ।
मनः सम्कल्प सम्पाता निदेशे हरयः स्थिताः ॥ ५-३९-३५

35. harayaH = the monkeys; vikramasampannaaH = endowed with prowess; sattvavantaH = perseverance; mahaabalaaH = great strength; manaH sankalpa sampataaH = and who can rush to any place as they wish; sthitaH = are intensely committed; tasya = to Sugreeva's; nideshe = command.

"So many monkeys, endowed with prowess, perseverance, great strength and who can rush to any place as they wish are intensely committed to Sugreeva's command."

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येषाम् न उपरि न अधस्तान् न तिर्यक् सज्जते गतिः ।
न च कर्मसु सीदन्ति महत्स्व अमित तेजसः ॥ ५-३९-३६

36. yeSaam = whose; gatiH = movement; upari = on the sky; adhastat = or on the ground; na sajjate = has no hindrance; na = has no hindrance; tiryak = (even) horizontally; (those monkeys); amita tejasaH = with unlimited splendour; na siidanti = are not indolent; mahatsu karmasu = (to perform) great tasks.

"There is no hindrance to their movement either in the sky or in the ground or in any horizontal region (between the sky and the ground) with unlimited splendour are not indolent in performing any great task."

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असकृत् तैः महाउत्सहैः ससागर धरा धरा ।
प्रदक्षिणी कृता भूमिः वायु मार्ग अनुसारिभिः ॥ ५-३९-३७

37. taiH = by those monkeys; mahotsaahaiH = which are highly energetic; vaayumaargaanusaaribhiH = and follow the path of the wind; bhuumiH = the earth; sa saagaradharaadharaa = with its oceans and mountains; pradakSiNiikR^itaa = has been circumambulated clockwise; asakR^it = many times.

"The earth with its oceans and mountains has been circumambulated clockwise many times by those monkeys, who are highly energetic and who follow the aerial path."

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मत् विशिष्टाः च तुल्याः च सन्ति तत्र वन ओकसः ।
मत्तः प्रत्यवरः कश्चिन् न अस्ति सुग्रीव सम्निधौ ॥ ५-३९-३८

38. tatra = in them; vanausaH = (some of) the monkeys; madvishiSTaashcha = are superior to me; tulyaashcha = and some; even equal to me; santi = are there; kashchit naasti = none; sugriiva; pratyavaraH = is inferior; mattaH = to me.

"In them, some of the monkeys are superior to me and some are even equal to me. No one in the vicinity of Sugreeva is inferior to me."

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अहम् तावत् इह प्राप्तः किम् पुनः ते महाबलाः ।
न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हि इतरे जनाः ॥ ५-३९-३९

39. aham taavat = I myself; anupraaptaH = has come; iha = here; kim punaH = why to talk; te = about them; mahaabalaaH = who are mighty?; prakR^iSTaaH = the superior ones; na preSyante hi = are not sent (for errands); itare = other; janaaH = persons; preSante hi = are indeed sent.

"When I have arrived here, why to talk about the mighty ones? Generally, superior ones are not sent for errands. Only others are indeed sent."

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तत् अलम् परितापेन देवि शोको व्यपैतु ते ।
एक उत्पातेन ते लन्काम् एष्यन्ति हरि यूथपाः ॥ ५-३९-४०

40. devi = O Seetha the princess!; tat = that is why; alam = enough; paritaapena = of (your) lamentation; te shokaH = (Let) your sorrow; vyapaitu = be removed; te = those; hariyuuthapaaH = leaders of monkeys; eSyanti = will reach; laN^kaam = Lanka; ekotpaatena = by one single leap.

"O Seetha the princess! Enough of your lamentation. Take away your sorrow. Those leaders of monkeys will reach Lanka by one single leap."

मम पृष्ठ गतौ तौ च चन्द्र सूर्याव् इव उदितौ ।
त्वत् सकाशम् महासत्त्वौ नृसिम्हाव् आगमिष्यतः ॥ ५-३९-४१

41. tau nR^isimhau cha = those two lions among men; Rama and Lakshmana too; mahaasathau = of great strength; mama pR^iSThagatau = sitting on my shoulders; aagamiSyataH = can come; tvatsakaasham = to you; uditau chandra suuryaaviva = like the rising sun and the moon.

"Rama and Lakshmana, those two lions among men also of great strength, ascending on my shoulders, can come to you, like the rising sun and the moon."

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तौ हि वीरौ नर वरौ सहितौ राम लक्ष्मणौ ।
आगम्य नगरीम् लन्काम् सायकैः विधमिष्यतः ॥ ५-३९-४२

42. tataH = thereafter; raamalakSmaNau = Rama and Lakshmana; viirau = the valiant; naravarau = and the excellent among men; aagamya = coming; sahitau = together; vidhamiSyataH = can destroy; laN^kaamnagariim = the city of Lanka; saayakaiH = with their arrows.

"Coming together, Rama and Lakshmana the valiant and the excellent among men, can destroy the City of Lanka with their arrows."

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सगणम् रावणम् हत्वा राघवो रघु नन्दनः ।
त्वाम् आदाय वर आरोहे स्व पुरम् प्रतियास्यति ॥ ५-३९-४३

43. varaarohe = O Seetha; with a good waist!; raagavaH = Rama; raghunandanaH = the delight of Raghu dynasty; hattvaa = killing; raavaNam = Ravana; sagaNam = along with his troops; pratiyasyati = will return; svapuriim = to his town tvaam aadaaya = taking you (with him).

"O Seetha with a good waist! Rama, the delight of Raghu dynasty, killing Ravana together with his troops, will return to his town, duly taking you with him."

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तत् आश्वसिहि भद्रम् ते भव त्वम् काल कान्क्षिणी ।
नचिरात् द्रक्ष्यसे रामम् प्रज्वजन्तम् इव अनिलम् ॥ ५-३९-४४

44. tat = for that reason; aashrasi hi = console yourself indeed!; te bhadram = happiness to you!; bhava = be; kaalakaaN^kSiNi = waiting for the time; drakSyase = you shall see; na chiraat = within a short time; raamam = Rama; prajvalantam analam iva = like a blazing fire.

"For that reason, console yourself indeed! Happiness to you! If you wait for some time, you shall see, within a short time, Rama like a blazing fire."

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निहते राक्षस इन्द्रे च सपुत्र अमात्य बान्धवे ।
त्वम् समेष्यसि रामेण शश अन्केन इव रोहिणी ॥ ५-३९-४५

45. asmin = (when) this; raakSasendre = king of demons; nihate = is killed; saputraamaatyabaandhave = along with his sons; ministers and relatives; tvam =

you; **sameSyasi** = will meet; **raameNa** = Rama; **rohiNi iva** = as Rohini*; **shashaaN^kena** = (met) the moon.

"When this king of demons is killed along with his sons, ministers and relatives, you will meet Rama, as Rohini* met the moon."

*Rohini: A consort of the moon-god, presiding over a constellation of the same name.

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क्षिप्रम् त्वम् देवि शोकस्य पारम् यास्यसि मैथिलि ।
रावणम् चैव रामेण निहतम् द्रक्ष्यसे अचिरात् ॥ ५-३९-४६

46. **devi** = O princess!; **maithili** = O Seetha!; **tvam** = you; **yaasyasi** = can reach; **paaram** = the end; **shokasya** = of your sorrow; **kSipram** = soon; **achiraat** = within a short time; **drakSyase chaiva** = you can also see; **raavaNam** = Ravana; **nihatam** = as destroyed; **raameNa** = by Rama.

"O Seetha the princess! You shall see the end of your sorrow soon. Within a short time, you will also see the end of Ravana, as destroyed by Rama."

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एवम् आश्वस्य वैदेहीम् हनूमान् मारुत आत्मजः ।
गमनाय मतिम् कृत्वा वैदेहीम् पुनः अब्रवीत् ॥ ५-३९-४७

47. **evam** = thus; **aashvaasya** = consoling; **vaidehiim** = Seetha; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **kR^itva** = making up; **matim** = his mind; **gamanaaya** = to go; **abraviit** = spoke; **vaidehiim** = to Seetha; **punaH** = again (as follows):

Thus consoling Seetha, Hanuma the son of wind-god made up his mind to go back and spoke to Seetha again as follows:

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तम् अरिघ्नम् कृत आत्मानम् क्षिप्रम् द्रक्ष्यसि राघवम् ।
लक्ष्मणम् च धनुष् पाणिम् लन्का द्वारम् उपस्थितम् ॥ ५-३९-४८

48. **tam raaghavam** = that Rama; **arighnam** = the annihilator of enemies; **kR^itaatmaanam** = who firmly decided (to destroy his adversaries); **lakSmaNamcha** = and Lakshmana; **dhanuSpaaNim** = wielding bow in his hand; **kSipram** = will soon; **upaagatam** = reach; **laN^kaadvaaraam** = the entrance of Lanka; **drakSyasi** = (and) you will see (them).

"That Rama the annihilator of enemies, who firmly decided to destroy his adversaries and Lakshmana wielding a bow in his hand will soon reach the entrance of Lanka and you will see them."

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नख दम्ष्ट्र आयुधान् वीरान् सिंह शार्दूल विक्रमान् ।
वानरान् वारण इन्द्र आभान् क्षिप्रम् द्रक्ष्यसि सम्गतान् ॥ ५-३९-४९

49. **drakSyasi** = you can see; **kSipram** = soon; **viiraan vaanaraan** = the valiant monkeys; **nakhadamSTra aayudhaan** = with their claws and tusks as weapons; **simha shaarduula vikramaan** = having the prowess of lions and tigers; **vaaraNendraabhaan** = looking like lordly elephants; **samgataan** = coming together.

"You can see soon those valiant monkeys, with their claws and tusks as weapons, having the prowess of lions and tigers and looking like lordly elephants, coming together."

शैल अम्बुद निकाशानाम् लन्का मलय सानुषु ।
नर्दताम् कपि मुख्यानाम् आर्ये यूथानि अनेकशः ॥ ५-३९-५०

50. aarye = O venerable lady!; (you shall see); anekashaH = many; yuuthaani = troops; kapi mukhyaanaam = of excellent monkeys; shailaambudanikaashaanaam = resembling hills and clouds; nardataam = thundering; laN^kaamalaya saanuSu = on the peaks of Malaya mountain in Lanka.

"O venerable lady! You shall see many troops of excellent monkeys resembling hills and clouds, thundering on the peaks of Malaya mountain in Lanka."

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स तु मर्मणि घोरेण ताडितो मन्मथ इषुणा ।
न शर्म लभते रामः सिंह अर्दित इव द्विपः ॥ ५-३९-५१

51. taaDitaH = hit; maronaNi = in the vitals; ghore manmatheSuNaa = by the darts of venerable Manmatha the god of love; saH raamaH = that Rama; na labhate = is not obtaining; sharma = happiness; dvipaH iva = as an elephant; simhaarditaH = tormented by a lion.

"Hit in the vitals by the darts of venerable Manmatha the god of love, Rama is not obtaining happiness, as an elephant gets tormented by a lion."

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मा रुदो देवि शोकेन मा भूत् ते मनसो अप्रियम् ।
शची इव पथ्या शक्रेण भर्त्रा नाथवती हि असि ॥ ५-३९-५२

52. devi = O Seetha the princess!; maarudaH = do not weep; shokena = with grief; te manasaH = (Let) your mind; maabhuut = be without; apriyam = unpleasantness; naathavatii bhartraa asihi = you are indeed having Rama; your husband as a protector; shachiiva = as Shachi; patyaa shakreNa = having Indra; the husband as her protector.

"O Seetha the princess! Do not weep with grief. Let your mind be without any unpleasantness. You are indeed having Rama your husband as your protector like Shachi having Indra her husband as a protector."

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रामात् विशिष्टः को अन्यो अस्ति कश्चित् सौमित्रिणा समः ।
अग्नि मारुत कल्पौ तौ भ्रातरौ तव संश्रयौ ॥ ५-३९-५३

53. kaH anyaH = who else; asti = is there; vishiSTaH = what so greater; raamaat = than Rama; kashchit = or any person; samaH = equal; saumitriNaa = to Lakshmana?; tau bhraatarau = those two brothers; agni maaruta kalpau = equal to fire and wind; samshrayau = are supportive; tava = to you.

"Who else is there greater than Rama or who else equal to Lakshmana? Those two brothers, like fire and wind, are supportive to you."

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न अस्मिन् चिरम् वत्स्यसि देवि देशे ।
रक्षो गणैः अध्युषितो अतिरौद्रे ।

54. **devi** = O Seetha the princess!; **na vatsyasi** = you will not stay; **chiram** = for long; **asmin deshe** = at this place; **atiraudre** = which is very terrific; **adhyuSite** = and occupied; **rakSogaNaiH** = with multitude of demons; **aagamanam** = the arrival; **te priyasya** = of your husband; **na chiraat** = will not be delayed; **kSamasva** = be patient; **matsangakaala maatram** = till the moment of my meeting (with Rama my return).

"O Seetha the princess! You will not stay for long at this place, which is very terrific and occupied with a multitude of demons. The arrival of your husband will not be delayed. Be patient till the moment of my meeting with Rama on my return."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्धरकाण्डे एकोनचत्वारिंशः सर्गः

Thus completes 39th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

Seetha asks Hanuma to remind Rama of how he threw a blade of grass at the crow and destroyed its right eye thereby, as a token of remembrance. She also asks to remind Rama of his having once marked on her cheek with realgar, when a mark on her forehead was defaced, as a further token of Hanuma having met her. Seetha also requests Hanuma to appraise Rama of her wretched plight and finally greets him to have a happy journey ahead.

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श्रुत्वा तु वचनम् तस्य वायु सूनोः महात्मनः ।
उवाच आत्म हितम् वाक्यम् सीता सुर सुत उपमा ॥ ५-४०-१

1. **shrutvaa** = hearing; **vachanam** = the words; **tasya** = of that; **mahaatmanaH** = high-souled; **vaayusuunoH** = Hanuma; **Siita** = Seetha; **surasutopamaa** = similar to the daughter of god; **uvaacha** = spoke; **vaakyam** = (the following) words; **aatmahitam** = beneficial to herself.

Hearing the words of that high-souled Hanuma, Seetha who resembled the daughter of god, spoke the following words beneficial to herself.

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त्वाम् दृष्ट्वा प्रिय वक्तारम् सम्प्रहृष्यामि वानर ।
अर्थ सम्जात सस्य इव वृष्टिम् प्राप्य वसुम् धरा ॥ ५-४०-२

2. **vaanara** = O Hanuma!; **dr^iTvaa** = seeing; **tvaam** = you; **priyavaktaaram** = speaking pleasant words; **samprahR^iSyaami** = I am over-joyed; **vasumdharaa iva** = as a field; **artham samjaatasasyaa** = with half-sprouted crop of grain; (is over-joyed); **praapyeva** = by receiving; **vr^iSTim** = a rain.

"O Hanuma! Seeing you speaking pleasant words, I am as overjoyed, as a field with half-sprouted crop of grain is thrilled by receiving a rain."

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यथा तम् पुरुष व्याघ्रम् गात्रैः शोक अभिकर्षितैः ।

संस्पृशेयम् सकामा अहम् तथा कुरु दयाम् मयि ॥ ५-४०-३

3. aham = I; gatriH = with my limbs; shokaabhikarshitaiH = emaciated; sakaamaa = having a desire; yathaa = how; samspR^isheyam = to touch; puruSavyaaghram = that Rama the tiger among men; tathaa = in that manner; kuru = oblige; dayaam = your kindness; mayi = in me.

"With my limbs emaciated with grief, I have a desire to touch that Rama the tiger among men. Show mercy on me and fulfill my desire."

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अभिज्ञानम् च रामस्य दत्तम् हरि गण उत्तम ।

क्षिप्ताम् ईषिकाम् काकस्य कोपात् एक अक्षि शातनीम् ॥ ५-४०-४

4. harigaNottama = O Hanuma; the excellent one among the troops of monkeys!; dadyaaH = Present (the story of); iSiikaam = a blade of grass; called Ishika; abhiJNaanam = as a signet; kSiptaam = hurled; kopaat = with anger; kaakasya ekaakSishaataniim = and the one eye of a crow destroyed; raamasya = by Rama.

"O Hanuma the excellent one among the troops of monkeys! Present the story of the blade of grass called Ishika hurled with anger and thereby one eye of the crow destroyed by Rama (as a signal remembrance)."

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मनः शिलायाः तिकलो गण्ड पार्श्वे निवेशितः ।

त्वया प्रनष्टे तिलके तम् किल स्मर्तुम् अर्हसि ॥ ५-४०-५

5. (O Rama!); tilake = While a mark on my forehead; praNSTe = had got effaced; manashishilaayaaH tilakaH = a mark on my forehead with realgar; niveshitaH kila = was indeed painted; tvayaa = by you; gaNDa paarshve = on the side of my cheek; arhasi = you ought surely; smartum = to recollect; tam = it.

"O Rama! You ought surely to recollect that while a mark on my forehead had got effaced once, another mark with realgar was indeed painted by you on the side of my cheek."

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स वीर्यवान् कथम् सीताम् हताम् समनुमन्यसे ।

वसन्तीम् रक्षसाम् मध्ये महाइन्द्र वरुण उपम ॥ ५-४०-६

6. katham = How; sah = are you as such; viiryavaan = the valiant one; mahendra varuNopamaH = equal to Indra the Lord of celestials and Varuna the king of Universe; samanumanyase = give consent to; siitaam = Seetha; hR^itaam = having been taken away; vasantiim = and staying; madhye = in the middle; rakSasaam = of the demons.

"How are you, the valiant man equal to Indra the Lord of celestials and Varuna the King of Universe, ignore Seetha who was taken away and now staying in the midst of these demons?"

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एष चूडा मणिः दिव्यो मया सुपरिरक्षितः ।

एतम् दृष्ट्वा प्रहृष्यामि व्यसने त्वाम् इव अनघ ॥ ५-४०-७

7. anagha = O faultless Rama!; eSaH = this; divyaH = wonderful; chuuDaamaNiH = jewel for the head; suparirakSitaH = has been protected well; mayaa = by me; dR^iTvaa = seeing

this; **vyasane** = in my distress; **prahR^iSyaami** = I have been getting delighted; **tvaamiva** = as though I have seen you.

"O faultless Rama! This wonderful jewel for the head has been protected well by me. Seeing this in my distress, I have been getting delighted, as though I have seen you."

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एष निर्यातितः श्रीमान् मया ते वारि सम्भवः ।

अतः परम् न शक्यामि जीवितुम् शोक लालसा ॥ ५-४०-८

8. **eSaH** = this jewel; **shriimaan** = which is splendid; **vaarisambhavaH** = and produced in water; **niryaatitaH** = has been sent; **te** = to you; **shoka laalasaa** = absorbed in grief; **na shakSyaami** = I shall not be able; **jiivitum** = to survive; **ataH param** = hence forth.

"This splendid jewel, produced in water, has been sent to you. Absorbed in grief, I shall not be able to survive henceforth."

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असह्यानि च दुःखानि वाचः च हृदयच् चिदः ।

राक्षसीनाम् सुघोराणाम् त्वत् कृते मर्षयामि अहम् ॥ ५-४०-९

9. **tvatkR^ite** = for your sake; **aham** = I; **marSyaami** = am enduring; **asahyaani** = (these) unbearable; **duHkhaani** = troubles; **vaachashcha** = and the words; **raakSasiinaam** = of female-demons; **sughoraaNaam** = which are very horrible; **hR^idayachchhidaH** = which pierce my heart.

"With a hope of your coming here at any time, I am enduring these unbearable hardships and also the words of horrible female demons; which pierce my heart."

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धारयिष्यामि मासम् तु जीवितम् शत्रु सूदन ।

मासात् ऊर्ध्वम् न जीविष्ये त्वया हीना नृप आत्मज ॥ ५-४०-१०

10. **shatrusuudana** = O annihilator of enemies; **nR^ipaاتمaja** = O Rama the prince!; **dhaarayiSyaami** = I shall hold; **jiivitam** = my life; **maasamtu** = only for a month; **na jiiviSye** = I will not survive; **uurdhvam maasaat** = after a month; **hiinaa** = left out; **tvayaa** = by you.

"O Rama the prince, the annihilator of enemies! I shall hold my life only for a month. I will not survive without you, after a month."

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घोरो राक्षस राजो अयम् दृष्टिः च न सुखा मयि ।

त्वाम् च श्रुत्वा विपद्यन्तम् न जीवेयम् अहम् क्षणम् ॥ ५-४०-११

11. **ayam** = this; **raakSasaraajaH** = Ravana; the king of demons; **ghoraH** = is terrible; **mayi** = in my instance; **dR^iSTiH** = his glance; **na sukhaa** = is not pleasant; **shrutvaa** = hearing; **tvaam** = (that) you; **viSajjantam** = are causing a delay; **aham** = I; **na jiiveyam** = will not live; **kSaNam** = even for a moment.

"This Ravana, the king of demons, is terrible. In my instance, his glance is not pleasant. Hearing that you are causing a delay, I will not survive even for a moment."

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वैदेह्या वचनम् श्रुत्वा करुणम् स अश्रु भाषितम् ।

अथ अब्रवीन् महातेजा हनुमान् मारुत आत्मजः ॥ ५-४०-१२

12. **shrutvaa** = hearing; **vachanam** = the words; **vaidehyaaH** = of Seetha; **bhaaSitaM** = spoken; **karuNam** = pitiably; **saashru** = with tears; **hanumaan** = Hanuma; **maarutaatmajaH** = the son of wind-god; **mahaatejaaH** = having great splendour; **atha** = thereafter; **abraviit** = spoke (as follows):

Hearing the words of Seetha, spoken pitiably with tears, Hanuma the son of wind-god, with a great splendour, spoke (as follows):

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त्वत् शोक विमुखो रामो देवि सत्येन ते शपे ।

रामे शोक अभिभूते तु लक्ष्मणः परितप्यते ॥ ५-४०-१३

कथंचित् भवती दृष्टा न कालः परिशोचितुम् ।

इमम् मुहूर्तम् दुःखानाम् अन्तम् द्रक्ष्यसि भामिनि ॥ ५-४०-१४

ताव् उभौ पुरुष व्याघ्रौ राज पुत्राव् अनिन्दितौ ।

त्वत् दर्शन कृत उत्साहौ लन्काम् भस्मी करिष्यतः ॥ ५-४०-१५

हत्वा तु समरे क्रूरम् रावणम् सह बान्धवम् ।

राघवौ त्वाम् विशाल अक्षि स्वाम् पुरीम् प्रापयिष्यतः ॥ ५-४०-१६

13; 14; 15; 16. **devi** = O Seetha; the princess!; **raamaH** = Rama; **tva chchoka vimukhaH** = has grown averse the everything else caused by grief towards you; **shape** = I swear; **te** = to you; **satyena** = truly; **raame** = (When) Rama; **duHkhaabhipanna** = is overpowered by grief; **lakSmaNaH cha** = Lakshmana too; **paritapyate** = is tormented; **bhaamini** = O lady!; **kathamchit** = somehow or other; **bhavati** = you; **dR^iSTaa** = appeared (have been discovered); **na kaalaH** = this is not the time; **paridevitum** = to lament; **drakSyasi** = you will see; **antam** = the end; **duHkhaanaam** = of your sorrows; **imammuhurtam** = within this moment; **tau ubhau raajaputrau** = those two princes; **puruSa vyaaghrau** = the excellent among men; **arindamau** = and annihilator of enemies; **tvaddarshanakR^itotsahau** = and who are eager to see you; **laNkaam bhasmii kariSyataH** = will reduce Lanka to ashes; **vishaalaakSi** = O large-eyed Seetha!; **hatvaa** = killing kruuram = the cruel; **raavaNam** = Ravana; **saha baandhavam** = along with his relatives; **raaghava** = Rama and Lakshmana; **praapayiSyataH** = will take; **tvaam** = you; **svaam puriim** = to their own city.

"O Seetha the princess! Rama has grown averse to everything else, caused by grief towards you. I sear it to you truly. when Rama is overpowered by grief, Lakshmana too gets tormented with grief." "O lady! Somehow or other, you have been discovered by me. This is not the time to lament. You will see the end of your sorrow shortly." "Those two princes, the excellent among men, the annihilator of enemies and who are eager to see you, will surely reduce Lanka to ashes. "O large-eyed Seetha! Killing the cruel Ravana along with his relatives, Rama and Lakshmana will take you to their own city."

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यत् तु रामो विजानीयात् अभिज्ञानम् अनिन्दिते ।

प्रीति सम्जननम् तस्य भूयः त्वम् दातुम् अर्हसि ॥ ५-४०-१७

17. **anindite** = O faultless Seetha!; **tvam** = you; **arhasi** = be pleased; **daatum** = to give; **bhuuyaH** = again; **yat** = whichever; **abhijjNaanam** = token of remembrance; **vijaaniiyaat** = (Rama) will recognise; **priiti samjanam** = and which creates will pleasure; **tasya** = to Rama.

"O faultless Seetha! Be pleased to give another token of remembrance, which Rama will recognise and which creates pleasure to him."

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सा अब्रवीत् दत्तम् एव इह मया अभिज्ञानम् उत्तमम् ।
एतत् एव हि रामस्य दृष्ट्वा मत् केश भूषणम् ॥ ५-४०-१८
श्रद्धेयम् हनुमन् वाक्यम् तव वीर भविष्यति ।

18. saa = Seetha; abraviit = spoke; iti = thus; uttamam = an excellent; abhijJNaanam = token to remembrance; dattameva = was indeed given; maaa = by me; dR^iSTvaa = etat = this; matkeshabhhuSaNam = jewel; shraadheyam bhaviSyati = will become trust-worthy; raamasya = to Rama.

Seetha said, " An excellent token of remembrance was indeed given by me. Seeing this jewel for my hair, Rama will trust your words."

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स तम् मणि वरम् गृह्य श्रीमान् प्लवग सत्तमः ॥ ५-४०-१९
प्रणम्य शिरसा देवीम् गमनाय उपचक्रमे ।

19. gR^ihya = taking; tam maNivaram = that excellent jewel; saH = that; shriimaan = illustrious; plavagasattama = Hanuma; the best among monkeys; praNamya = offering salutation; shirasaa = by bowing his head; deviim = to Seetha; upachakrame = has set off; gamanaaya = to go.

Taking that excellent jewel, the illustrious Hanuma, the best among monkeys, offered salutation to Seetha by bowing his head and has set off to go.

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तम् उत्पात कृत उत्साहम् अवेक्ष्य हरि पुमावम् ॥ ५-४०-२०
वर्धमानम् महावेगम् उवाच जनक आत्मजा ।
अश्रु पूर्ण मुखी दीना बाष्प गद्गदया गिरा ॥ ५-४०-२१

20; 21. avekSyaa = seeing; tam haripuNgavam = that Hanuma; the best among monkeys; utpaatakR^itatsaaham = possessed of energy to jum up; mahaavegam = with great speed; vardhamaanam = and expanding; janakaatmajaa = Seetha; uvaacha = spoke (as follows); giraa = in a voice; baaSpagadgadaya = choked with tears diinaa = looking miserable; ashrupuurNa mukhii = in her face filled with tears.

Seeing that Hanuma, the best among monkeys, possessed of energy to jump up with great speed and expanding, Seetha spoke (as follows) in her voice choked with tears and looking miserable in her face filled with tears.

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हनुमन् सिंह सम्काशौ भ्रातरौ राम लक्ष्मणौ ।
सुग्रीवम् च सह अमात्यम् सर्वान् ब्रूया अनामयम् ॥ ५-४०-२२

22. hanuman = O Hanuma!; bruuyaaH = enquire; anaamayam = about the health; raamalakSmaNau = of Rama and Lakshmana; bhraatarau = the brothers; simhasamkaashau = bearing a resemblance to lions; sugriivamcha = and of Sugreeva; sahaamaatyam = together with his ministers; sarvaan = and all others.

"O Hanuma! Enquire about the welfare of Rama and Lakshmana, the brothers looking like lions, of Sugreeva together with his ministers and of all other."

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यथा च स महाबाहुः माम् तारयति राघवः ।

अस्मात् दुःखम् अम्बु सम्रोधात् तत् समाधातुम् अर्हसि ॥ ५-४०-२३

23. tvam arhasi = you be pleased; samadhaatum = to make; saH raaghavaH = that Rama; mahaabaahuH = deliver (me) in whatever manner; asmaat duHkhaambusamrodhaat = from this ocean of sorrow.

"Be pleased to make that long-armed Rama deliver me from this ocean of sorrow."

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इमम् च तीव्रम् मम शोक वेगम् ।

रक्षोभिः एभिः परिभर्त्सनम् च ।

ब्रूयाः तु रामस्य गतः समीपम् ।

शिवः च ते अध्वा अस्तु हरि प्रवीर ॥ ५-४०-२४

24. hari praviira = O valiant monkey; gataH = having gone; raamasya samiipam = to Rama's vicinity; bruuyaaH = appraise (him); mama imam tiivram shokavegam = about this terrific gush of my sorrow; paribhartsanamcha = and about the threatening attitude; ebhiH rakSobhiH = of those female-demons; te adhvaa = (Let) Your journey; astu = be; shivaH = happy.

"O valiant monkey! After approaching Rama, appraise him of this terrific gush of my grief and also about the threatening attitude of these female-demons. Have a happy journey!"

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स राज पुत्र्या प्रतिवेदित अर्थः ।

कपिः कृत अर्थः परिहृष्ट चेताः ।

तत् अल्प शेषम् प्रसमीक्ष्य कार्यम् ।

दिशम् हि उदीचीम् मनसा जगाम ॥ ५-४०-२५

25. prativeditaathaH = having been acquainted with the matter; raajaputryaa = by Seetha the princess; kR^itaathaH = having accomplished his object; prihR^iSta chetaaH = and with his mind filled with joy; prasamiikSya = and seeing; alpaavasheSam kaaryam = that only a little remains to be done; kapiH = Hanuma; jagaama manasaa = went intellectually; udiichiim disham = towards the northern direction.

Having been appraised of the matter by Seetha the princess, having accomplished his object, having his mind filled with joy and having perceived that only a little remained to be done, Hanuma intellectually sought the northern direction.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः

Thus completes 40th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Introduction

Hanuma thinks within himself that he should implement the fourth strategy for success, viz. open assault with the demons, so as to meet Ravana and his ministers for knowing their designs and strengths. Accordingly, he makes up his mind to damage the royal pleasure-garden attached to the gynaecium at Lanka and then proceeds to do that task.

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स च वाग्भिः प्रशस्ताभिः गमिष्यन् पूजितः तया ।
तस्मात् देशात् अपक्रम्य चिन्तयामास वानरः ॥ ५-४१-१

1. **tayaa** = by that Seetha; **saH vaanaraH** = that Hanuma; **gamiSyaa** = who was ready to go; **puujitaH** = was treated well; **prashastaabhiH vaagbhiH** = with commendable words; **tasmaat** = from that; **deshaat** = place; **apakramya** = (Hanuma) having gone to a distance; **chintayaamaasa** = thought (in this way):

Seetha honoured Hanuma, who was ready to go, with good words. Hanuma, having gone to a distance from that place, thought within himself (as follows):

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अल्प शेषम् इदम् कार्यम् दृष्ट्वा इयम् असित ईक्षणा ।
त्रीन् उपायान् अतिक्रम्य चतुर्थ इह दृश्यते ॥ ५-४१-२

2. **iyam** = this; **asitekSaNa** = black-eyed Seetha; **dR^iSTaa** = has been seen; **idam kaaryam alpa sheSam** = there is only a little that remains to be done; **atikramya** = transgressing; **triin** = the three; **upaayaan** = strategies viz. sowing dissension; negotiation and bribery; **chaturthaH** = the fourth strategy viz. open assault; **dR^ishyate** = is seen; **iha** = here.

"I have seen this black-eyed Seetha. There is only a little that remains to be done by me. Abandoning the three strategies for success viz. sowing dissension, negotiation and bribery, I have to implement here the fourth strategy viz. open assault."

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न साम रक्षत्सु गुणाय कल्पते ।

न दनम् अर्थ उपचितेषु वर्तते ।

न भेद साध्या बल दर्पिता जनाः ।

पराक्रमः तु एष मम इह रोचते ॥ ५-४१-३

3. rakSassu = in the case of demons; saama guNaaya = the strategy of negotiation; na kalpate = is not practicable; arthopachiteSu = in the case of persons having abundant wealth; daanam = the strategy of bribery; na yujyate = is not appropriate; bala darpitaa = who are proud of their strength; na bheda saadhyaH = the strategy of sowing dissension is not amenable. mama = to me; iha = here; paraakramastvaiva = prowess alone; rochate = is agreeable.

"In the case of demons, the strategy of negotiation is not practicable. For those persons having abundant wealth, the strategy of bribery is not suitable. For persons who are proud of their strength, the strategy of sowing dissension is not amenable. Prowess alone is agreeable for me here."

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न च अस्य कार्यस्य पराक्रमात् ऋते ।

विनिश्चयः कश्चित् इह उपपद्यते ।

हत प्रवीराः तु रणे हि राक्षसाः ।

कथंचित् ईयुः यत् इह अद्य मार्दवम् ॥ ५-४१-४

4. na vinishchayaH = no decision; kashchit = whatsoever; upapadyate = is adequate; asya kaaryasya paraakramaat R^ite = except showing valour; asya kaaryasya = in this task yat = for; raakSasaaH = the demons; hata praviiraaH = being heroes killed; raNe = in combat; iiyuH = may obtain; maardvam = weakness; adya = now; iha = and here; katham chit = somehow or other.

"Except showing of valour, no strategy in accomplishing this task is adequate in these circumstances, for the demons can adopt a weak attitude in the ensuing combat, if their foremost heroes are somehow killed here and now."

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कार्ये कर्मणि निर्दिष्टः यो बहूनि अपि साधयेत् ।

पूर्व कार्य विरोधेन स कार्यम् कर्तुम् अर्हति ॥ ५-४१-५

5. karmaNi = (when) a work; nirdiSTe = is directed; kaarye = to be done; yaH = who; saadhayet = implements; bahuunyapi = many tasks; puurva kaaryaa virodhena = which are not inconsistent to the initial task; saH = he; arhati = is worthy; kaaryam = of doing that work.

"He alone can accomplish his purpose, who implements many (secondary) tasks even after the initial task has been carried through, without impairing the previous achievement."

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न हि एकः साधको हेतुः स्वल्पस्य अपि इह कर्मणः ।

यो हि अर्थम् बहुधा वेद स समर्थो अर्थ साधने ॥ ५-४१-६

6. na hi ekaH = there is indeed no single; hetuH = manner; saadhakaH = to implememtn; svalpasya api karmaNaH = even a small task; yaH = whoever; veda =

knows; **artham** = (to do) a task; **bahudhaa** = in many ways; **saH** = he alone; **samarthaH** = is capable; **artha saadhane** = of promoting that task.

"There is indeed no single exclusive method to accomplish a purpose however small a task may be. On the other hand, whoever knows to do a task in many ways, he alone is capable of achieving that task."

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इह एव तावत् कृत निश्चयो हि अहम् ।
यदि व्रजेयम् प्लवग ईश्वर आलयम् ।
पर आत्म सम्मर्द विशेष तत्त्ववित् ।
ततः कृतम् स्यान् मम भर्तृ शासनम् ॥ ५-४१-७

7. **aham vrajeyam yadi** = If I go; **plavageshvaraalayam** = to the abode of Sugreeva the Lord of monkeys; **kR^ita nishchyaat paraatma samaarda visheSatattvavit** = having ascertained the truth as to who will predominate in an encounter between the adversary and ourselves; **ihaiva taavat** = here itself; **tataH** = then; **mama bhartR^ishaasanam** = will the command of my master; **kR^itam syaat** = be carried out.

"If I go to the abode of Sugreeva the Lord of monkeys, having ascertained the truth as to who will predominate in an encounter between the adversary and ourselves here itself, then will the command of my master have been carried out by me."

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कथम् नु खल् अद्य भवेत् सुख आगतम् ।
प्रसह्य युद्धम् मम राक्षसैः सह ।
तथैव खल् आत्म बलम् च सारवत् ।
समानयेन् माम् च रणे दश आननः ॥ ५-४१-८

8. **kathamnu** = how can; **mama yuddham** = my combat; **raakSasaiH saha** = with the demons; **adya** = now; **prasahya** = will very much; **sukhaagatam** = come to be a happy one?; **tathaiva** = in the same manner; **aatmabalam bhavet** = how will my strength become; **saaravat** = fruitful?; **saH dashaananaH** = (How) indeed will that Ravana; **maanayet** = applaud; **maam** = me; **raNe** = in battle?

"How can my combat with the demons now will prove to be a happy one? And, how will my strength become fruitful? How indeed will that Ravana applaud me in battle?"

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ततः समासाद्य रणे दशाननं ।
समन्त्रिवर्गम् सबलप्रयायिनम् ।
हृदि स्थितम् तस्य मतम् बलं च वै ।
सुखेन मत्त्वाऽहमितः पुनर्व्रजे ॥ ५-४१-९

9. **tataH** = then; **samaasaadya** = meeting; **dashaananam** = Ravana; **samantrigaNam** = with his troop of ministers; **sabalaprayaayinam** = with his army and followers marching; **raNe** = in battle; **mattvaa** = knowing; **matam** = the opinion; **sthitam** = established; **hR^idi** = in his heart; **balamcha vai** = and also about his strength; **aham** = I; **punaH vraje** = will go back; **itaH** = from here; **sukhena** = happily.

"Then meeting Ravana with his troop of ministers, his army and his followers in battle as well as knowing his designs and strength, I will go back from here happily."

इदम् अस्य नृशंसस्य नन्दन उपमम् उत्तमम् ।
वनम् नेत्र मनः कान्तम् नाना द्रुम लता युतम् ॥ ५-४१-१०

10. idam uttamam = this excellent; vanam = grove; asya nR^ishamsasya = of this cruel Ravana; naanaadrumalataayutam = with various kinds of trees and creepers; netramanaHkaantam = and which is pleasing to the eyes and mind; nandanopamam = is looking like Nandana; Indra's paradise.

"This excellent grove of this cruel Ravana, with its various kinds of trees and creepers, which is pleasing to the eyes and the mind, is looking like Nandana, Indra's paradise."

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इदम् विध्वंसयिष्यामि शुष्कम् वनम् इव अनलः ।
अस्मिन् भग्ने ततः कोपम् करिष्यति स रावणः ॥ ५-४१-११

11. vidhvamsayiSyaami = I will destroy; idam = this grove; analaH iva = like fire; shuSkam vanam = searching a dried up forest; asmin bhagne = while this grove gets demolished; dashaananaH = Ravana; kariSyati kopam = will get angry; tataH = then.

"I will destroy this grove like fire scorching a dried up forest. While this grove gets demolished, Ravana will then be angry."

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ततो महत् साश्व महारथ द्विपम् ।
बलम् समानेष्व् अपि राक्षस अधिपः ।
त्रिशूल काल आयस पट्टिश आयुधम् ।
ततो महत् युद्धम् इदम् भविष्यति ॥ ५-४१-१२

12. tataH = then; raakSasaadhipaH = Ravana; samaadeskSyati = will order for; balam = an army; saashvamahaaratha dvipam = consisting of horses; great chariots and elephants; mahat trishuula kaalaayasapaTTisaayudham = and armed with weapons like great tridents and spears made of iron; tataH = and then; idam = this; mahat = great; yuddham = combat; bhaviSyati = will follow.

"Thereupon Ravana will order for an army consisting of horses, great chariots and elephants and armed with weapons like great tridents and spears made of iron. Then, a great combat will follow."

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अहम् तु तैः सम्यति चण्ड विक्रमैः ।
समेत्य रक्षोभिः असम्ग विक्रमः ।
निहत्य तत् रावण चोदितम् बलम् ।
सुखम् गमिष्यामि कपि ईश्वर आलयम् ॥ ५-४१-१३

13. sametya = attacking; taiH = those; rakSobhiH = demons; chaNDa vikramaiH = of terrific prowess; aham tu = I too; asahya vikramaH = with an unbearable strength; nihatya = killing; tat = that; balam = army; raavaNa choditam = incited by Ravana; gamiSyaami = will return; kapiishvaraalayam = to the place of Sugreeva; sukham = happily.

"Attacking those demons of terrific prowess, I too with my unbearable prowess, will kill that army instigated by Ravana and return to the place of Sugreeva happily."

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ततो मारुतवत् क्रुद्धो मारुतिः भीम विक्रमः ।
ऊरु वेगेन महता द्रुमान् क्षेप्तुम् अथ आरभत् ॥ ५-४१-१४

14. **tataH** = thereafter; **maarutiH** = Hanuma; **bhiima vikramaH** = of terrific prowess; **kruddhaH** = getting angry; **atha** = then; **aarabhat** = started; **kSeptum** = to throw away; **drumaan** = trees; **mahataa uuruvegena** = by a highly violent jerk of his thighs; **maarutavat** = like a wind.

Thereafter, Hanuma of terrific prowess, getting angry, started then to throw away trees by a highly violent jerk of his thighs akin to the jerk of a wind.

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ततः तदत् हनुमान् वीरो बभन्ज प्रमदा वनम् ।
मत्त द्विज समाघुष्टम् नाना द्रुम लता युतम् ॥ ५-४१-१५

15. **tataH** = then; **viiraH** = the valiant; **hanumaan** = Hanuma; **babhaN^ja** = laid waste; **pramadaavanam** = the royal garden attached to the gynaecium; **mattadvija samaaghuSTam** = resonant with cries of birds in heat; **naanaadruma lataayutam** = and endowed with various kinds of trees and creepers.

Then, the valiant Hanuma laid waste the royal garden attached to the gynaecium resonant with cries of birds in heat and endowed with various kinds of trees and creepers.

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तत् वनम् मथितैः वृक्षैः भिन्नैः च सलिल आशयैः ।
चूर्णितैः पर्वत अग्रैः च बभूव अप्रिय दर्शनम् ॥ ५-४१-१६

16. **vR^ikSaiH** = with trees; **mathitaiH** = damaged; **salilaashayaiH** = with ponds; **bhinnaiH** = destroyed; **parvataagraishcha** = with tops of pleasure-hills; **chuurNitaiH** = powdered; **tat vanam** = that grove; **babhuuva** = became; **apriyadarshanam** = nasty at sight.

Hanuma damaged trees in that grove, destroyed the ponds and crushed the tops of pleasure hills to powder. Thus, that grove became nasty at sight.

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नानाशकुन्तविरुतैः प्रभिन्नैः सलिलाशयैः ।
ताम्रैः किलसयैः क्लान्तैः क्लान्तद्रुमलतायितम् ॥ ५-४१-१७
न बभौ तद्वनम् तत्र दावानलहतम् यथा ।
व्याकुलावरणा रेजुर्विह्वला इव ता लताः ॥ ५-४१-१८

17; 18. **klaanta druma lataayutam** = with its trees and creepers dried up; **naanaa shakuntavirtaiH** = with the howls of various birds; **salilaashayaiH** = with its ponds; **prabhinnaiH** = destroyed; **taamraiH kisalayaiH** = with its copper-coloured sprouts; **klaantaiH** = dried up; **tatra** = there; **tat vanam** = that grove; **na babhau** = did not look bright; **daavaanalahatam yathaa** = as if it had been destroyed by a wild fire; **taiH lataaH** = those; creepers; **vyaakulaavaraNaaH** = with their bars of support displaced; **rejuH vihvalaaH iva** = fell like distressed women.

With its trees and creepers dried up, with the howls of various birds, with its ponds destroyed, with its copper-coloured sprouts dried up there, that grove did not look bright, as though it had been destroyed by a wild fire. Those creepers with their bars of support displaced, fell down like distressed woman.

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लता गृहैः चित्र गृहैः च नाशितैः ।

महाउरगैः व्याल मृगैः च निर्धुतैः ।

शिला गृहैः उन्मथितैः तथा गृहैः ।

प्रनष्ट रूपम् तत् अभून् महत् वनम् ॥ ५-४१-१९

19. **lataagR^haiH** = with its arbours; **chitragR^ihaiH** = and picture-galleries; **naashitaiH** = destroyed; **mahoragaiH** = its great serpents; **vychaLamR^igaishcha** = and wild animals; **niruddhaiH** = emitting cries of distress; **shilaagR^ihaiH** = its grottos; **gR^ihaiH** = (and other) structures **unmathitaiH** = demolished; **tat mahat vanam** = that extensive grove; **abhuut** = became; **praNaSTaruupam** = defaced.

"With its arbours and picture-galleries destroyed, its great serpents and wild animals emitting cries of distress, its grottos and other structures demolished, that grove became defaced.

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साविह्वलाऽशोकलताप्रताना ।

वनस्थली शोकलताप्रताना ।

जाता दशास्यप्रमदावनस्य ।

कपेर्बलाद्धि प्रमदावनस्य ॥ ५-४१-२०

20. **saa vanasthalii** = that woody land; **pramadaa vanasya** = of that pleasure-garden; **dashaasya pramadaa avamasya** = which afforded shelter to the women-folk of Ravana; **ashoka lataa prataanaa** = which has clusters of Ashoka creepers; **jaataa** = became; **shokalataaprataanaa** = a jumble of creepers of sorrow; **vihvalaa** = for the distressed women; **kapeH** = by Hanuma's; **balaat** = strength.

"That woody land of that pleasure-garden which afforded shelter to the women-folk of Ravana and which has clusters of Ashoka creepers became a jumble of creepers of sorrow for the distressed women; by the violence of Hanuma."

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स तस्य कृत्वा जगतीपतेर्महा ।

न्महत् व्यलीकम् मनसो महात्मनः ।

युयुत्सुः एको बहुभिः महाबलैः ।

श्रिया ज्वलन् तोरणम् आश्रितः कपिः ॥ ५-४१-२१

21. **kR^itvaa** = doing; **mahat** = a great; **vyaliikam** = displeasure; **manasaH** = to the mind; **tasya** = of that; **mahaatmanaH** = high-souled; **jagatiipate** = Ravana; Lord of the land of Lanka; **mahaakapiH** = that Hanuma; **yuyutsaH** = decided to combat; **ekaH** = alone; **bahubhiH** = with many; **mahaabalaiH** = mighty demons; **aasthitaH** = and stayed; **jvalam shriyaa** = with a blazing splendour; **toraNam** = at the entrance (of the grove).

Creating a great displeasure to the mind of that high-souled Ravana, the Lord of the land of Lanka; that Hanuma decided to fight alone against many mighty demons and stayed

Thus completes 41st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 42 Verses converted to UTF-8, Nov 09

Introduction

Seeing the devastation caused to the pleasant grove by Hanuma the female-demons ask Seetha who that great monkey was and wherefore he has come and talked to her. Seetha replies that she knows nothing of him. Some of the female-demons go to Ravana and report to him that the pleasant grove attached to the gynaecium has been destroyed by a mighty monkey and that the monkey went to Seetha and talked to her also earlier to the devastation. They also report that Seetha expressed her ignorance about him. Then, Ravana gets angry and sends some demons called Kinkaras to catch hold of Hanuma. Eighty thousand Kinkaras rush towards Hanuma to catch him. But Hanuma, with his might, kills all Kinkaras with an iron rod. Getting to know of the killings, Ravana again sends Jambumali, the son of Prahasta to catch hold of Hanuma.

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ततः पक्षि निनादेन वृक्ष भग्ग स्वनेन च ।

बभूवुः त्रास सम्भ्रान्ताः सर्वे लन्का निवासिनः ॥ ५-४२-१

1. pakSininaadena = at the sound of birds; vR^ikSabhaNga svanena = and at the sound of falling trees; sarve = all; laN^kaanivaasinaH = those dwelling in Lanka; tataH = then; babhuuvaH = became; traasasambhraantaH = trembled with fear.

At the screaming sound of birds and at the sound of the crash of falling trees, all the inhabitants of Lanka then became trembled with fear.

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विद्रुताः च भय त्रस्ता विनेदुः मृग पक्षुणः ।

रक्षसाम् च निमित्तानि क्रूराणि प्रतिपेदिरे ॥ ५-४२-२

2. vidrutaH = Made to run to-and-fro; bhayatrastaaH = and getting frightened; mR^iga pakSiNaH = beasts and birds; vineduH = began to scream; kruuraaNi = atrocious; nimittaani = omens; pratipedire = made their appearance; rakSasaamcha = before the demons.

Made to run to-and-fro and getting frightened, beasts and birds began to scream. Atrocious omens made their appearance before the demons.

ततो गतायाम् निद्रायाम् राक्षस्यो विकृत आननाः ।

तत् वनम् ददृशुः भग्नम् तम् च वीरम् महाकपिम् ॥ ५-४२-३

3. tataH = then; vikR^itaananaaH = the ugly-faced; raakSasya = female-demon; nidraayaam gataayaam = whose sleep has gone; dadR^ishuH = saw; tatvanam = that grove; bhagnam = which was demolished; tam viram mahaakapim = and that great heroic monkey.

Then, the ugly-faced female-demons, whose sleep has vanished, found that grove demolished and saw that great heroic monkey.

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स ता दृष्ट्व महाबाहुः महासत्त्वो महाबलः ।

चकार सुमहत् रूपम् राक्षसीनाम् भय आवहम् ॥ ५-४२-४

4. dR^iSTvaa = seeing; taaH = those female-demons; saH = that Hanuma; mahaabaahuH = the mighty armed; mahaa sattvaH = endowed with a great courage; mahaabalaH = and night; chakaara = assumed; sumahat = a gigantic; ruupam = form; bhayaavaham = which created a terror; raakSasiinaam = to the female demons.

Seeing those female-demons, the mighty armed Hanuma endowed with a great courage and might, assumed a gigantic form which created a terror to the female-demons.

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ततः तम् गिरि सम्काशम् अतिकायम् महाबलम् ।

राक्षस्यो वानरम् दृष्ट्वा पप्रच्छुः जनक आत्मजाम् ॥ ५-४२-५

5. dR^iSTvaa = beholding; tam vaanaram = the monkey; mahaabalam = endowed with a great strength; atikaayam = and having a gigantic body; girisamkaasham = looking like a mountain; raakSasya = the female demons; tataH = then; paprachchhuH = asked; janakaatmajam = Seetha (as follows):

Beholding that mighty monkey having a gigantic body similar to a mountain, the female-demons then asked Seetha (as follows):

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को अयम् कस्य कुतो वा अयम् किम् निमित्तम् इह आगतः ।

कथम् त्वया सह अनेन सम्वादः कृत इति उत ॥ ५-४२-६

6. kaHayam = who is he?; kasya = whose (messenger) is he?; kutaH = from where; kim nimittam = and for what purpose; ayam = he; aagatam = has come; iha = here?; uta = and; (wherefore); samvaadaH = a conversation; kR^itaH = was held; anena = by him; tvayaa saha = with you?

"Who is he? Whose messenger is he? From where and for what purpose he has come here? Wherefore a conversation was held by him with you?"

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आचक्ष्व नो विशाल अक्षि मा भूत् ते सुभगे भयम् ।

सम्वादम् असित अपान्गो त्वया किम् कृतवान् अयम् ॥ ५-४२-७

7. vishaalaakSi = O large-eyed Seetha!; achakSya = tell; naH = us; maa bhuut = let there be no; bhayam = fear; te = for you; subhage = O fortunate lady!; asitaapaaN^ge = O lady having black outer corners of the eye!; kim = what; kR^itavaan = did; ayam = he; samvaadam = talk; tvayaa = to you?

"O large-eyed Seetha! Tell us. Let there be no fear for you, O fortunate lady! What did he speak to you? O lady having black outer eye-corners!"

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अथ अब्रवीत् तदा साध्वी सीता सर्व अन्ग शोभना ।
रक्षसाम् काम रूपाणाम् विज्ञाने मम का गतिः ॥ ५-४२-८

8. atha = thereupon; siitaa = Seetha; saadhvii = the virtuous lady; sarvaaNga sundarii = having complete beauty of all limbs; tadaa = then; abraviit = spoke; kaa = where is; gatiH = ability; mama = for me; vijJNaane = to know; rakSasaam = about the demons; bhiima rupaaNaam = having terrific form?

Thereupon Seetha the virtuous lady, having a complete beauty of all limbs, spoke as follows: "Where is the ability for me to know about the demons of a terrific form?"

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यूयम् एव अस्य जानीत यो अयम् यत् वा करिष्यति ।
अहिः एव अहेः पादान् विजानाति न संशयः ॥ ५-४२-९

9. yuuyameva = you alone; abhijaaniita = can recognise; yaH = who; ayam = he is; yadvaa = and what; kariSyati = he does; ahireva = a serpent alone; vijaanaati = can know; paadaan = the feet; aheH = of a serpent; na samshayaH = there is no doubt.

"You alone can recognise who he is and what he does. A serpent only can recognise the feet of another serpent. There is no doubt about it."

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अहम् अपि अस्य भीता अस्मि न एनम् जानामि को अन्वयम् ।
वेद्मि राक्षसम् एव एनम् काम रूपिणम् आगतम् ॥ ५-४२-१०

10. aham api = I am also; bhiitaa asmi = frightened; asya = of him; aham = I; na jaanaami = do not know; konu = who; enam = he is; vedmi = I know; enam = him; kaamaruupiNam = who can assume any form at his will raakSasameva = only as a demon; aagatam = who arrived here.

"By seeing him, I too get frightened. I do not know who he is. I only know him as a demon, able to assume any form at his will, who arrived here."

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वैदेह्या वचनम् श्रुत्वा राक्षस्यो विद्रुता द्रुतम् ।
स्थिताः काश्चित् गताः काश्चित् रावणाय निवेदितुम् ॥ ५-४२-११

11. shrutvaa = hearing; vachanam = the words; vaidehyaaH = of Seetha; raakSasyaH = (some) female-demons; vidrutaaH = dispersed; dishaH = to (different) quarters; kaashchit = some; sthitaH = stayed back; kaashchit = and some others; yataaH = went; raavaNaaya = to Ravana; niveditum = to inform (about the matter).

Hearing the words of Seetha some female-demons fled to different directions. Some stayed back. Some others went to Ravana to inform about the matter.

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रावणस्य समीपे तु राक्षस्यो विकृत आननाः ।

विरूपम् वानरम् भीमम् आख्यतुम् उपचक्रमुः ॥ ५-४२-१२

12. **samiipa** = in the presence; **raavaNasya** = of Ravana; **raakSasyaH** = the female-demons; **vikR^itaananaH** = of ugly faces; **upachakramuH** = started; **aakhyaatum** = to tell; **vaanaram** = about the monkey; **viruupam** = who was monstrous; **bhiimam** = and terrific.

After approaching Ravana, the female demons of ugly faces started to tell (as follows) of the monstrous and terrific monkey.

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अशोक वनिका मध्ये राजन् भीम वपुः कपिः ।

सीतया कृत सम्वादः तिष्ठति अमित विक्रमः ॥ ५-४२-१३

13. **raajan** = O king!; **kapiH** = a monkey; **bhiima vapuH** = having a terrific body; **amita vikramaH** = and a boundless prowess; **tiSThati** = is stationed; **ashokavana madhye** = in the middle of Ashoka grove; **kR^ita samvaadaH** = and made a conversation; **siitayaa** = with Seetha.

"O king! A monkey having a terrific body and a boundless prowess, is stationed in the middle of Ashoka grove and made a conversation with Seetha."

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न च तम् जानकी सीता हरिम् हरिण लोचना ।

अस्माभिः बहुधा पृष्टा निवेदयितुम् इच्छति ॥ ५-४२-१४

14. **pR^iSTaa** = (Eventhough) questioned; **bahudhaa** = in many ways; **asmaabhiH** = by us; **siitaa** = Seetha; **jaanakii** = the daughter of Janaka; **hariNalochanaa** = having eyes similar to those of a doe; **na ichchhati** = is not inclined; **nivedayitum** = to tell; **harim** = about the monkey.

"Eventhough questioned in many ways by us, Seetha, the daughter of Janaka, having eyes similar to those of a doe, is not inclined to tell about the monkey."

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वासवस्य भवेत् दूतो दूतो वैश्रवणस्य वा ।

प्रेषितो वा अपि रामेण सीता अन्वेषण कान्क्षया ॥ ५-४२-१५

15. **bhavet** = He may be; **duutaH** = a messenger; **vaasavasya** = of Indra the Lord of celestials; **duuto vaa** = or the messenger; **vaishravaNasya** = of Kubera the king of riches; **preSitovaapi** = or even a messenger sent; **raameNa** = by Rama; **siitaanveSaNa kaan^kSayaa** = desirous of searching for Seetha.

"He may be a messenger of Indra the Lord of celestials, or the messenger of Kubera the king of riches or even a messenger sent by Rama to search for Seetha."

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तेन त्वत् भूत रूपेण यत् तत् तव मनो हरम् ।

नाना मृग गण आकीर्णम् प्रमृष्टम् प्रमदा वनम् ॥ ५-४२-१६

16. **tena** = by him; **adbhuta ruupeNa** = having a wonderful form; **tava** = your; **pramadaavanam** = grove attached to the gynaecium; **yat** = which is; **manoharam** = charming; **naanaa mR^iga gaNaakiirNam** = and extensive with many kinds of troops of animals; **pramR^iSTam** = has been wiped off.

"He, having a wonderful form, has wiped off your grove, attached to the gynaeceum, which is fascinating and extending with many kinds of animal-flock."

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न तत्र कश्चित् उद्देशो यः तेन न विनाशितः ।

यत्र सा जानकी सीता स तेन न विनाशितः ॥ ५-४२-१७

17. **na kashchit uddeshaH** = there is no place what so ever; **tatra** = there; **yaH** = which; **na vinaashitaH** = was not destroyed; **tena** = by him; **sah** = (only) that place; **yatra** = where; **siitaa** = Seetha; **jaanakii** = the daughter of Janka; (was sitting); **na vinaashitaH** = was not destroyed; **tena** = by him.

"There is no place whatsoever in that grove, which was not destroyed by him. Only that place, where Seetha the daughter of Janaka was sitting, was not destroyed by him."

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जानकी रक्षण अर्थम् वा श्रमात् वा न उपलभ्यते ।

अथवा कः श्रमः तस्य सा एव तेन अभिरक्षिता ॥ ५-४२-१८

18. **nopalabhyate** = It is not known; **jaanakiirakSaNaartham vaa** = whether to protect Seetha; **shramadvaa** = or because of fatigue; **athavaa** = or else; **kaH** = what; **shramaH** = fatigue (is there); **tasya** = for him?; **saiva** = she alone was; **abhirakSitaH** = was protected **tena** = by him.

"It is not known whether to protect Seetha or because of fatigue, he has left that place undestroyed, or else, what fatigue is there for him? He has done it to protect Seetha."

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चारु पल्लव पत्र आढ्यम् यम् सीता स्वयम् आस्थिता ।

प्रवृद्धः शिंशपा वृक्षः स च तेन अभिरक्षितः ॥ ५-४२-१९

19. **saH** = that; **pravR^iddhaH** = well-grown; **shimshupaa vR^ikSaH** = Simsupa tree; **charupallava puSpaaDhyam** = abounding in charming sprouts and flowers; **yam** = (under) which; **siitaa** = Seetha; **svayam** = herself; **aasthitaH** = took shelter; **abhirakSitaH** = has been spared; **tena** = by him.

"That well-grown Simsupa tree, abounding in charming sprouts and flowers, under which Seetha herself took shelter, has been spared by him."

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तस्य उग्र रूपस्य उग्रम् त्वम् दण्डम् आज्ञातुम् अर्हसि ।

सीता सम्भाषिता येन तत् वनम् च विनाशितम् ॥ ५-४२-२०

20. **tasya ugraruupasya** = to that terribly looking monkey; **yena** = by whom; **siitaa** = Seetha; **sambhaaSitaH** = was spoken to; **tatvanam cha** = and that grove; **arhasi** destroyed; **tvam** = you; **aajJNaatum** = to order; **ugram** = a terrible; **daN^Dam** = punishment.

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मनः परिगृहीताम् ताम् तव रक्षो गण ईश्वर ।

कः सीताम् अभिभाषेत यो न स्यात् त्यक्त जीवितः ॥ ५-४२-२१

21. **rakSogaNeshvara** = O chief of the demon-troops!; **kaH** = who; **abhibhaaSata** = (would dare) to talk; **taam siitaam** = to that Seetha; **tava manaH parigR^ihiitaam** = who has been

mentally accepted by you; **nasyaat** = not perhaps; **yaH** = he who; **tyaktajiivitaH** = is ready to abandon his life.

"O chief of the demons-troops! Who would dare to talk to that Seetha, who has been mentally accepted by you, except perhaps he who is ready to abandon his life?"

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राक्षसीनाम् वचः श्रुत्वा रावणो राक्षस ईश्वरः ।
हुत अग्निः इव जज्वाल कोप सम्वर्तित ईक्षणः ॥ ५-४२-२२

22. **shrutvaa** = hearing; **vachaH** = words; **raakSasiinaam** = of the female-demons; **raavaNaH** = Ravana; **raakSaseshvaraH** = the lord of demons; **jajvaala** = flared up; **hutaagniriva** = like a funeral fire; **kopa samvartitekSaNaH** = his eyes spinning through anger.

Hearing the words of the female-demons, Ravana the lord of demons flared up like a funeral fire, his eyes spinning with anger.

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तस्य क्रुद्धस्य नेत्राभ्याम् प्रापतन्नस्रबिन्दवः ।
दीप्ताभ्यामिव जज्वाल कोपसंवर्तितेक्षणः ॥ ५-४२-२३

23. **tasya kruddhasya netraaNaam** = from his enraged eyes; **asrabindavaH** = tears; **praapatan** = dropped; **snehabindavaH** = like drops of oil; **saarchiSaH diipaabhyaam** = dripping from resplendent lamps.

Tears dropped from Ravana's enraged eyes, like drops of oil dripping from resplendent lamps.

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आत्मनः सदृशान् शूरान् किम्करान् नाम राक्षसान् ।
व्यादिदेश महातेजा निग्रह अर्थम् हनूमतः ॥ ५-४२-२४

24. **mahaatejaaH** = Ravana with a great splendour; **vyaadidesha** = ordered (for sending); **shuuraan raakSasaan** = valiant demons; **aatmaH sadR^ishaan** = equal to him; **kinkaraannaama** = called Kinkaras; **nigrahaartham** = in order to catch hold; **hanumataH** = of Hanuma.

Ravana, with a great splendour, sent demons with a valiance equal to him, called Kinkaras, in order to catch hold of Hanuma.

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तेषाम् अशीति साहस्रम् किम्कराणाम् तरस्विनाम् ।
निर्ययुः भवनात् तस्मात् कूट मुद्गर पाणयः ॥ ५-४२-२५
महाउदरा महादम्ष्ट्रा घोर रूपा महाबलाः ।
युद्ध अभिमनसः सर्वे हनूमत् ग्रहण उन्मुखाः ॥ ५-४२-२६

25. (He ordered for); **ashiitisaahasram** = eighty thousand; **teSaam kinkaraaNaam** = of those Kinkaras; **tarassvinaam** = who were strong; **sarve** = all those Kinkaras; **mahodaraaH** = with large bellies; **mahaadamSTraaH** = long tusks; **ghora ruupaaH** = and having terrible forms; **mahaabalaaH** = and ones with great strength; **yuddhaabhimanasaH** = longing to fight; **kuuTamudgara paaNayaH** = with iron mallets and **paaNayaH** = with iron mallets and clubs in hand; **hanumadgrahaNodyataaH** = eager to lay hold on Hanuma; **niryayuH** = started **tasmaat bhavanaat** = **niryayuH** = started; **tasmaat bhavanaat** = from that palace.

He ordered for eighty thousand of those Kinkaras who were strong. All those mighty Kinkaras with their large bellies, long tusks and terrible forms, longing to fight with iron mallets and clubs in hand, in eagerness to lay hold on Hanuma, started from that place.

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ते कपिम् तम् समासाद्य तोरणस्थम् अवस्थितम् ।
अभिपेतुः महावेगाः पतन्गा इव पावकम् ॥ ५-४२-२७

27. samaasaadya = approaching; kapiindram = Hanuma; avasthitam = who was standing near; toraNastham = the arched doorway; te = they; abhipetuH = rushed towards (him); mahaavegaaH = with a great speed; pataN^gaaH iva = like locusts; paavakam = (rushing towards) fire.

Approaching Hanuma who was standing near the arched doorway, they rushed towards him with a great speed, like locusts rushing towards a fire.

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ते गदाभिः विचित्राभिः परिधैः कान्चन अङ्गदैः ।
आजघ्नुः वानर श्रेष्ठम् शरैः आदित्य सन्निभैः ॥ ५-४२-२८

28. te = they; ajaghnaH = banged; vaanarashreshTham = Hanuma; gadaaH = with various kinds of maces; parighaiH = with iron bludgeons; kaaN^chanaaNgaadaiH = plated with gold; sharaishcha = and with arrows; aaditya samnibhaiH = shining like the sun.

They banged Hanuma with various kinds of maces, iron bludgeons plated with gold and arrows shining like the sun.

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मुद्गरैः पट्टिसैः शूलैः प्रासतोमरशक्तिभिः ।
परिवार्य हनूमन्तं सहसा तस्थुरग्रतः ॥ ५-४२-२९

29. sahasaa = quickly; parivaarya = surrounding hanumantam = Hanuma; mudgaraiH = with clubs; paTTisaiH = sharp edged spears; shuulaiH = iron pikes; praasatomara shaktibhiH = lances; jaavelins and swords; (they); tasthuH = stood; agrataH = in front of him.

Quickly surrounding Hanuma with clubs, sharp edged spears, iron pikes, lances, javelins and swords, they stood in front of him.

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हनूमान् अपि तेजस्वी श्रीमान् पर्वत सन्निभः ।
क्षिताव् आविध्य लान्गूलम् ननाद च महास्वनम् ॥ ५-४२-३०

30. hanumaanapi = Hanuma too; tejasvii = with his great splendour; shriimaan = illustriousness; parvatasannibhaH = and looking like a mountain; aavidhya = hurling; laaNguulam = his tail; kSitau = on the ground; mahaasvanam = creating a thunderous noise.

The highly splendorous and illustrious Hanuma too, looking like a mountain, hurled his tail on the ground, making a thunderous noise.

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स भूत्वा सुमहाकायो हनुमान् मारुतात्मजः ।
धृष्टमास्फोटयामास लङ्काम् शब्देन पूरयन् ॥ ५-४२-३१

31. saH hanumaan = that Hanuma; maarutaatmajaH = the son of wind-god; bhuutvaa = becoming; sumahaakaayaH = one with a very big body; aasphoTayaamaasa = clapped on his arms; dhR^iSTam = boldly; puurayan = filling; laN^kaam = Lanka; shabdena = with that sound.

The highly splendourous and illustrious Hanuma too, looking like a mountain, hurled his tail on the ground, making a thunderous noise.

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तस्यस्फोटितशब्देन महता सानुनादिना ।
पेतुर्विहङ्गा गगनादुच्चैश्चेदमघोयत् ॥ ५-४२-३२

32. tasya asphoTita shabdena mahataa = by that great sound made by Hanuma; through clapping on his arms; saanunaadinaa = together with a resound; vihaNgaaH = birds; petuH = fell down; gaganaat = from the sky; aaghoSayat cha = (He) also cried aloud; idam = this here; uchchaiH = with a clamorous voice (as follows).

By that great sound made by Hanuma through clapping on his arms together with a resound, birds fell down from the sky. Hanuma also then cried aloud with a clamorous voice (as follows):

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जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ५-४२-३३

33. jayati = long live; raamaH = Rama; atibalah = the mighty; mahaabalaH = and the powerful; lakSmaNashcha = Lakshmana too jayati = long live; raajaa = the king; sugriivaH = Sugreeva; anupaalitaH = protected; raaghavena = by Rama.

"Long live the mighty Rama and the powerful Lakshmana! Long live the King Sugreeva, protected by Rama!"

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दासोऽहम् कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।
हनुमान् शत्रुसैन्यानाम् निहन्ता मारुतात्मजः ॥ ५-४२-३४

34. aham = I; hanumaan = am Hanuma; nihantaa = the killer; shatrusainyaanaam = of army of adversaries; maarutaatmajah = and the son of wind-god; aham = I; daasaH = am the servant; raamasya = of Rama; kosalendrasya = the king of Kosala kingdom; akliSTa karmaNaH = who is unwearied in action.

"I am Hanuma, the destroyer of the army of adversaries and the son of wind-god. I am the servant of Rama, the king of Kosala Kingdom, who is unwearied in action."

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न रावणसहस्रम् मे युद्धे प्रतिबलं भवेत् ।
शिलाभिस्तु प्रहरतः पादपैश्च सहस्रशः ॥ ५-४२-३५

35. me = to me; praharataH = who is striking; sahasrashaH = with thousands of; shilaabhiH = rocks; paadapaishcha = and trees; yuddhe = in battle; raavaNa sahasram = even a thousand of Ravana; na bhavet = will not be; pratibalam = matching equally (with me).

"Even a thousand of Ravana will not be matching equally with me, who is capable of striking with thousands of rocks and trees in battle."

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अर्दयित्वा पुरीम् लङ्कामभिवाद्य च मैथिलीम् ।
समृद्धार्थो गमिष्यामि मिषताम् सर्वरक्षसाम् ॥ ५-४२-३६

36. miSataam = before the eyes of ; sarva rakSasaam = all the demons; ardayitvaa = annihilating; laN^kaam purrim = the city of Lanka; abhivaadya cha = and offering salutation; maithiliim = Seetha; gamiSyaami = I will go back; samR^iddhaarthaH = after having accomplished my task.

"Here, before the eyes of all the demons, I will annihilate the City of Lanka and after offering salutation to Seetha, I will go back after fully completing my task."

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तस्य सन्नाद शब्देन ते अभवन् भय शन्किताः ।
ददृशुः च हनूमन्तम् संध्या मेघम् इव उन्नतम् ॥ ५-४२-३७

37. te = they; abhavan = became; bhayashaNkitaaH = mistrustful with fear; tasya samaada shabdena = by his clamorous voice cried aloud; dadR^ishushcha = and saw; hanuumantam = Hanuma; unnatam = who was a s high; sandhyaameghamiva = as a twilight rain-cloud.

Those demons became frightened by the clamorous voice of Hanuma cried aloud and saw him to be as high as a twilight rain-cloud.

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स्वामि संदेश निह्शन्काः ततः ते राक्षसाः कपिम् ।
चित्रैः प्रहरणैः भीमैः अभिपेतुः ततः ततः ॥ ५-४२-३८

38. svaami sandesha niH shaN^kaaH = not feeling apprehended because of the command by their king; te = those; raakSasaaH = demons; tataH = thereafter; abhipetuH = rushed towards; kaprim = Hanuma; bhimaiH = with terrific; chitraiH = and amazing; praharaNaiH = weapons.

Not feeling apprehended because of the orders of their king, those demons thereafter rushed towards Hanuma, with their terrific and amazing weapons.

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स तैः परिवृतः शूरैः सर्वतः स महाबलः ।
आससाद आयसम् भीमम् परिघम् तोरण आश्रितम् ॥ ५-४२-३९

39. pari vR^itaH = surrounded; sarvataH = on all sides; taiH = by those demons; shuuraiH = who were valiant; saH = that Hanuma; samahaabalaH = endowed with a great strength; aasasaada = seized; bhiimam = a huge; aayasam parigham = iron bar; toraNaashrittam = belong to the arched gate.

Surrounded on all sides by those strong demons, that Hanuma endowed with a great strength seized a huge iron bar belonging to the arched gate.

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स तम् परिघम् आदाय जघान रजनी चरान् ।
स पन्नगम् इव आदाय स्फुरन्तम् विनता सुतः ॥ ५-४२-४०
विचचार अम्बरे वीरः परिगृह्य च मारुतिः ।

40. aadaaya = taking; tam parigam = that iron rod; saH = that Hanuma; jaghaana = killed; rajaniicharaan = demons; saH viiraH maarutiH = that valiant Hanuma; vichachaara = strolled; ambare = in the sky; parigR^ihya = taking (that iron rod in hand); sphurantam vinataasutaH iva = as a moving Garuda the eagle; aadaaya = taking; pannagam = a serpent (in its claws).

Taking that iron rod, Hanuma killed the demons. That violent Hanuma strolled in the sky, taking that iron rod in his hand, as Garuda the eagle would carrying a serpent in its claws.

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स हत्वा राक्षसान् वीरः किम्करान् मारुत आत्मजः ॥ ५-४२-४१
युद्ध आकान्क्षी पुनः वीरः तोरणम् समुपस्थितः ।

41. hatvaa = killing; viiraan raakSasaan = the valiant demons; kimkaraan = called Kinkaras; saH viiraH maarutaatmajaH = that Hanuma; the hero; yuddhaakaaN^kSii = wishing fight; punaH = again; samupaashritaH = resorted to; toraNam = the archy gate-way.

Killing the valiant demons called Kinkaras, that heroic Hanuma wishing to fight again, arrived at the archy gate way.

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ततः तस्मात् भयान् मुक्ताः कतिचित् तत्र राक्षसाः ॥ ५-४२-४२
निहतान् किम्करान् सर्वान् रावणाय न्यवेदयन् ।

42. tatH = then; katichit = some; raakSasaaH = demons; muktaaH = who was released (escaped); tasmaat bhayaat = from that horror; tatra = there; nyavedayan = informed; raavaNaaya = Ravana; sarvaan = (that) all; kimkaraan = Kinkaras; nihataan = have been killed.

Some demons, who somehow escaped from that terror, went to Ravana and informed him that all the Kinkaras have been killed.

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स राक्षसानाम् निहतम् महाबलम् ।
निशम्य राजा परिवृत्त लोचनः ।
समादिदेश अप्रतिमम् पराक्रमे ।
प्रहस्त पुत्रम् समरे सुदुर्जयम् ॥ ५-४२-४३

43. nishamya = hearing; mahat balam = of large army; raakSasaanaam = of demons; nihatam = having been killed; saH = that; raajaa = Ravana parivR^itta lochanah = with his eyes rolling rapidly (in anger); samaadidesha = ordered; prahastaputram = Jambumali; the son of Prahasta; apratimam = who was unequal; paraakrame = in prowess; sudurjayam = and admirably unconquerable; samare = in battle.

Hearing of large army of demons having been killed, that Ravana with his eyes rolling rapidly (with anger), ordered Jambumali, son of Prahasta, who was unequal in prowess and admirably unconquerable in battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्विचत्वारिंशः सर्गः

Thus completes 42nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 43 Verses converted to UTF-8, Nov 09

Introduction

After damaging the pleasure-grove and after killing the Kinkaras dispatched by Ravana, Hanuma thinks of destroying a sanctuary which is sacred to the guardian-deity of the demons. Hanuma ascends to the top of the sanctuary and after killing the guards posted there, shows his strength by clapping on his arms and by uttering the names of Rama, Lakshmana and Sugreeva in a roaring voice. Hanuma assumes a gigantic form and uplifting a pillar in that sanctuary, he speedily whirls it around and burns the sanctuary by producing a fire, created out of its friction with the other pillars.

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ततः स किम्करान् हत्वा हनूमान् ध्यानम् आस्थितः ।
वनम् भग्नम् मया चैत्य प्रासादो न विनाशितः ॥ ५-४३-१
तस्मात् प्रासादम् अपि एवम् इमम् विध्वंसयामि अहम् ।
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आरुरोह हरि श्रेष्ठो हनूमान् मारुत आत्मजः ॥ ५-४३-३

1. tataH = then; hattvaa = after killing; kimkaraan = the Kinkaras; saH hanumaan = that Hanuma; aasthitaH = was absorbed; dhyaanam = in thought (as follows); vanam = the grove; bhagnam = was damaged; mayaa = by me; chaitya praasaadaH = the lofty palatial mansion of the sanctuary (sacred to the guardian-deity of the demons); na vinaashitaH = has not been destroyed; tasmaat = for that reason; adya = now; aham = I; imam praasaadam vidhvamsayaami = will cause this mansion to crumble down; evam = in the same way; iti = thus; samchintya = thinking; manasaa = in his mind; hanumaan = Hanuma; harishreSThaH = the best among monkeys; maarutaatmajaH = the son of wind-god; hanumaan = and having large jaws; darshayan = showing; balam = his strength; utplutya = has bounced up; aaruroha = and ascended; chaitya praasaadam = the lofty palatial mansion of the sanctuary; unnatam = which was as high; merushR^Ngamiva = as a Meru mountain-top.

After killing the Kinkaras, that Hanuma thought to himself (as follows): "The grove was damaged by me. The lofty palatial mansion of the sanctuary (sacred to the guardian-deity of the

demons) has not been destroyed. For that reason, I will cause this mansion to crumble down in the same way." Thus thinking himself, Hanuma the best among monkeys, son of the wind-god having large jaws, by showing his strength, bounced up and ascended the lofty palatial mansion of the sanctuary, which was as high as a mountain-top of Meru.

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आरुह्य गिरिसम्काशम् प्रासादम् हरियूथपः ।
बभौ स सुमहातेजाः प्रतिसूर्य इवोदितः ॥ ५-४३-४

4. saH = that Hanuma; hariyuuthapaH = an army-chief of monkeys; sumahaatejaaH = having very great splendour; aaruhyā = ascending; praasaadam = the lofty palatial mansion; girisamkaasham = equal to a mountain; babhou = shone; uditaH pratisuuryaH iva = like a second rising son.

That Hanuma, an army-chief of monkeys, possessing a very great splendour, ascending the lofty palatial mansion similar to a mountain shone like a second rising sun.

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सम्प्रधृष्य च दुर्धर्षः चैत्य प्रासादम् उन्नतम् ।
हनूमान् प्रज्वलन् लक्ष्म्या पारियात्रा उपमो अभवत् ॥ ५-४३-५

5. sampradhR^iSya cha = overpowering; uttamam chaitya praasaadam = the lofty palatial mansion of the sanctuary; durddharSam = which was inviolable; hanumaan = Hanuma; prajvalan = blazing lakSmyaa = with splendour; abhavat = metamorphosed into; paariyaatropamaH = (a towering sized) body equal to that of pariyatra mountain.

Overpowering the lofty and inviolable of the sanctuary, Hanuma blazing mansion his splendour, meta morphosed into a towering sized body equal to that of Pariyatra mountain.

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स भूत्वा तु महाकायो हनूमान् मारुत आत्मजः ।
धृष्टम् आस्फोटयामास लन्काम् शब्देन पूरयन् ॥ ५-४३-६

6. bhuutvaa = becoming; sumahaakaayaH = one having a very big body; prabhaavaat = by dint of his distinction; maarutaatmajaH = Hanuma; aasphoTayaamaasa = clapped on his arms; dhR^iSTam = strongly; puurayan = filling; laNKAam = the city of Lanka; shabdena = with sound.

Enhancing his body to a very big size by dint of his distinction, Hanuma clapped on his arms strongly, filling the City of Lanka with sound.

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तस्य आस्फोटित शब्देन महता श्रोत्र घातिना ।
पेतुर्विहङ्गमास्तत्र चैत्यपालाश्च मोहिताः ॥ ५-४३-७

7. tasya mahataa asphoTita shabdena = by his great sound made by clapping on his arms; shrotraghaatinaa = which deafened the ears; vihaN^gamaaH = the birds; tatra = there; petuH = fell down; chaitya paalaashcha = the guards; protecting the sanctuary also; mohitaaH = (fell down) unconsciously.

By the great deafening noise, made by clapping on his arms, the birds and also the guards protecting the sanctuary unconsciously fell down.

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अस्त्रविज्जयताम् रामो लक्ष्मणः च महाबलः ।
 राजा जयति सुग्रीवो राघवेन अभिपालितः ॥ ५-४३-८
 दासो अहम् कोसल इन्द्रस्य रामस्य अक्लिष्ट कर्मणः ।
 हनुमान् शत्रु सैन्यानाम् निहन्ता मारुत आत्मजः ॥ ५-४३-९
 न रावण सहस्रम् मे युद्धे प्रतिबलम् भवेत् ।
 शिलाभिः तु प्रहरतः पादपैः च सहस्रशः ॥ ५-४३-१०
 अर्दयित्वा पुरीम् लन्काम् अभिवाद्य च मैथिलीम् ।
 समृद्ध अर्थो गमिष्यामि मिषताम् सर्व रक्षसाम् ॥ ५-४३-११

8; 9; 10; 11. jayataam = long live; raamaH = Rama; astravit = skilled in shooting; mahaabalaH = and the powerful; lakSmaNashcha = Lakshmana too; jayati = long live; raajaa = the king; sugriivaH = Sugreeva; abhipaalitaH = protected; raaghavaNa = by Rama; aham = I; hanumaan = am Hanuma; nihantaa = the killer; shatrusainyaanaam = the army of adversaries; maarutaatmajaH = and the son of wind-god; aham = I; daasaH = am the servant; raamasya = of Rama; kosalendrasya = the king of Kosala kingdom; akliSta karmaNaH = who is unwearied in action; me = to me; praharataH = who is striking; sahasrashaH = with thousands of; shailaabhiH = rocks; paadapaishcha = and trees; yuddhe = in battle; raavaNa sahasram = even a thousand of Ravana; na bhavet = will not be; pratibalam = matching equally (with me); miSataam = before the eyes of sarvarakSasaam = all the demons; ardayitvaa = annihilating; laN^kaam puriim = the city of Lanka; abhivaadyacha = and offering salutation; maithiliim = Seetha; gamiSyami = I will go back; samR^iddhaarthaH = after having accomplished my task.

"Long live Rama, skilled in archery and the powerful Lakshmana! Long live the King Sugreeva, protected by Rama! I am Hanuma, the destroyer of the army of adversaries and the son of wind-god. I am the servant of Rama, the king of Kosala kingdom, who is unwearied in action. Even a thousand of Ravana will not be matching equally with me, who is capable of striking with thousands of rocks and trees in battle. Here, before the eyes of all the demons, I will annihilate the City of Lanka and after offering salutation to Seetha, I will go back duly completing my task."

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एवम् उक्त्वा विमानस्थः चैत्यस्थान् हरि पुमावः ।
 ननाद भीम निर्ह्रादो रक्षसाम् जनयन् भयम् ॥ ५-४३-१२

12. evam = thus; uktvaa = speaking; chaityasthaan = to the guards protecting the sanctuary; hariyuuthapaH = Hanuma the chief of army of monkeys; vimaanasthaH = standing on the tower; bhiima nirhraadaH = roaring terribly; nanaada = made a noise; janayan = creating bhayam = terror; rakSasaam = to the demons.

Thus uttering to those guards protecting the sanctuary, roared terribly, making a noise and creating a terror to the demons.

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तेन शब्देन महता चैत्य पालाः शतम् ययुः ।
 गृहीत्वा विविधान् अस्त्रान् प्रासान् खड्गान् परश्वधान् ॥ ५-४३-१३
 विसृजन्तो महाक्सया मारुतिम् पर्यवारयन् ।

13. tena mahataa shabdena = by that loud noise; shatam = hundreds of; chaitya paalaaH = guards protecting the sanctuary; yaiyuH = went; gR^ihiitvaa = taking; vividhaan = many kinds of; astraan = weapons; praapaan = spears; khaDgaan = swords; parashvathaana =

and axes; mahaakaayaaH = those kinkaras with huge bodies; paryavaarayan = surrounded; maartutim = Hanuma; visR^ijantaH = discharging (those weapons).

Hearing that loud noise, hundreds of guards protecting the sanctuary went, taking many kinds of weapons, spears, swords and axes. Those Kinkaras with huge bodies surrounded Hanuma, duly discharging those weapons.

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ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः ॥ ५-४३-१४

अजघ्नर्वानरश्रेष्ठं शरैश्चादित्यसन्निभैः ।

आवर्त इव गङ्गायाः तोयस्य विपुलो महान् ॥ ५-४३-१५

परिक्षिप्य हरि श्रेष्ठम् स बभौ रक्षसाम् गणः ।

14; 15. te = they; ajaghnaH = banged; vaanara shreSTham = Hanuma; vichitraabhiH = gadaaH = with various kinds of maces; parighaiH = with iron bludgeons; kaaN^chanaan^gadaiH = plated with gold; sharaishcha = and with arrows; aaditya samnibhaiH = shining like the sun. saH = that; rakSasaam gaNaH = troop of demons; parikSipya = surrounding; harishreSTham = Hanuma the best among monkeys; babhau = shone; mahaan vipulaH aavarta iva = like a greatly extensive whirlpool; toyasya = of the water; gaN^gaayaaH = of Rvier Ganga.

They banged Hanuma with various kinds of maces, iron bludgeons plated with gold and arrows shining like the sun. That troop of demons surrounding Hanuma the best among monkeys, shone like a greatly extensive whirlpool in the waters of River Ganga.

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ततो वात आत्मजः क्रुद्धो भीम रूपम् समास्थितः ॥ ५-४३-१६

प्रासादस्य महान् तस्य स्तम्भम् हेम परिष्कृतम् ।

उत्पाटयित्वा वेगेन हनूमान् मारुत आत्मजः ॥ ५-४३-१७

ततः तम् भ्रामयामास शत धारम् महाबलः ।

16; 17. tataH = thereupon; kruddhaH = the enraged; vaataatmajaH = Hanuma; samaasthitaH = assumed; bhiimam = a terrific; ruupam = form; hanumaan = Hanuma; mahaan = possesssing a gigantic body; pavanaatmajaH = the son of wind-god; utpaaTayitvaa = uplifting; stamabham = a pillar; shatadhaaram = with a hundred edges; hema pariSkR^itam = decorated with gold; praasaadasya = of (that) edifice; tataH = and then; bhraamayaamaasa = whirled it round; vegena = with speed.

Thereupon, the enraged Hanuma assumed a terrific form. Hanuma possessing a gigantic body and the son of wind-god, uprooting a pillar with a hundred edges and decorated with gold in that edifice, then speedily whirled it around.

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तत्र चाग्निः समभवत्प्रासादश्चाप्यदह्यत ॥ ५-४३-१८

दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः ।

स राक्षस शतम् हत्वा वज्रेण इन्द्र इव असुरान् ॥ ५-४३-१९

अन्तरिक्ष स्थितः श्रीमान् इदम् वचनम् अब्रवीत् ।

18; 19. agniH cha = fire also; samabhavat = was generated there (due to friction with other pillars); praasaadashcha = the edifice; tataH adahyata = was then consumed by fire; dR^iSTya = seeing; praasaadam = the edifice; dahyamaanam = burning; saH

hariyuuthapaH = that Hanuma; **hattvaa** = killing; **raakSasa shatam** = those hundred demons; **indraH iva** = like Indra; **asuraan** = (killing) demons; **vajreNa** = with his thunderbolt; **sthitaH** = and staying; **antarikSe** = in the sky; **shriimaan** = gloriously; **abraviit** = spoke; **idam** = these; **vachanam** = words.

Fire was also generated there (due to friction with other pillars) The edifice was then consumed by fire. Seeing the edifice burning, that Hanuma killing those hundred demons, like Indra killing demons with his thunderbolt and gloriously staying in the sky, spoke (the following) words:

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मादृशानाम् सहस्राणि विसृष्टानि महात्मनाम् ॥ ५-४३-२०
बलिनाम् वानर इन्द्राणाम् सुग्रीव वश वर्तिनाम् ।
अटन्ति वसुधाम् कृत्स्नाम् वयमये च वानराः ॥ ५-४३-२१

20; 21. **sahasraaNi** = thousands; **vaanarendraanaam** = of excellent monkeys; **maadR^ishaanaam** = like me; **mahaatmanaam** = possessing gigantic bodies; **balinaam** = having strength; **sugriiva vashavartinaam** = obeying the orders of Sugreeva; **visR^iSTaani** = were sent; **vayam** = we; **anye** = and other; **vaanaraashcha** = monkeys; **aTanti** = are roaming; **kR^itsnaam vasudhaam** = in the entire earth.

"Thousands of monkeys like me, possessing gigantic bodies of strength, were sent on the orders of Sugreeva. We and other monkeys are now roaming the entire earth."

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दशनागबलाः केचित्केचिद्दशगुणोत्तराः ।
केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः ॥ ५-४३-२२

22. **kechit** = some (of the monkeys); **dashanaaga balaaH** = are having a strength of ten elephants; **kechit** = some; **dashaguNottaraaH** = are having a strength of hundred elephants; **kechit** = some; **babhuuvuH** = are; **tulya vikramaaH** = having a prowess equal to; **naagasahasrasya** = that of a thousand elephants.

"Some of the monkeys are having a strength of ten elephants. Some are having a strength of a hundred elephants. Some are having a prowess equal to that of a thousand elephants."

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सन्ति चौघबलाः केचित्केचिद्वायुबलोपमाः ।
अप्रमेयबलाश्चान्ये तत्रासन् हरियूथपाः ॥ ५-४३-२३

23. **kechit** = some; **santi** = are; **oghabalaaH** = having the strength of a strong stream **kechit** = some; **vaayubalopamaa** = have strength equal to that of wind; **anye** = some other; **hariyuutapaaH** = chiefs of army of monkeys; **tatra** = in them; **aasan** = are; **aprameya balaashcha** = having strength; which even cannot be measured.

"Some are having the strength of a strong stream. Some have strength equal to that of wind. Some other army-chiefs of monkeys even cannot be measured."

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ईदृग्विधैस्तु हरिभिर्वृद्धतो दन्तनखायुधैः ।
शतैः शत सहस्रैः च कोटीभिः अयुतैः अपि ॥ ५-४३-२४
आगमिष्यति सुग्रीवः सर्वेषाम् वो निषूदनः ।

24. **vR^itaH** = surrounded by; **shataiH** = hundreds; **ayutaiH** = ten thousands; **shatasahasraiH** = laksha; **koTiibhiH** = and crores; **iidR^igvidhaiH haribhiH** = of such monkeys; **dantanakhaayudhaiH** = sugriivaH = Sugreeva; **niSuudanaH** = who is capable of destroying; **vaH** = you; **sarveSaam** = all; **aagamiSyati** = will come.

"Surrounded by hundreds, myriads, lakhs and crores of such monkeys having their teeth and nails as their weapons, Sugreeva, who is capable of destroying you all, will come."

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न इयम् अस्ति पुरी लन्का न यूयम् न च रावणः ॥ ५-४३-२५

यस्मात् इक्ष्वाकु नाथेन बद्धम् वैरम् महात्मना ।

25. **yasmaat** = for what reason; **vairam** = an enmity; **baddhaam** = was held; **mahaatmanaa ikSvaakunaathena** = with the high souled Rama; (for that reason); **iyam** = this; **laN^kaapurii** = City of Lanka; **naasti** = will not be there; **yuuyam** = you; **na** = will not exist; **raavaNaH chat** = even Ravana too; **na** = will not exist.

"You hold enmity with the high souled Rama. For this, the City of Lanka will not be there. Neither you, nor even Ravana will survive."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिचत्वारिंशः सर्गः

Thus completes 43rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Ravana sends Jambumali, son of Prahasta, to capture Hanuma. Jambumali attacks Hanuma with his numerous arrows. Hanuma hurls a big rock towards Jambumali, but it fails to kill him. Then, Hanuma throws a big sal tree towards Jambumali and the latter succumbs to it.

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संदिष्टो राक्षस इन्द्रेण प्रहस्तस्य सुतो बली ।
जम्बु माली महादम्ष्ट्रो निर्जगाम धनुः धरः ॥ ५-४४-१
रक्त माल्य अम्बर धरः स्रग्वी रुचिर कुण्डलः ।
महान् विवृत्त नयनः चण्डः समर दुर्जयः ॥ ५-४४-२
धनुः शक्र धनुः प्रख्यम् महत् रुचिर सायकम् ।
विस्फारयाणो वेगेन वज्र अशनि सम स्वनम् ॥ ५-४४-३

1; 2; 3. jambumaalii = Jambumali; mahaadamSTraH = the one with great tusks; dhanurdharaH = wielder a bow; raktamaalyaambaradharaH = the one who wears crimson garlands and clothes; sragvii = wearing a chaplet; ruchikuNDalaH = the one who wears charming ear-rings; mahaan = having a gigantic body; vivR^ttanayanaH = having round and open eyes; chaNTDaH = a demon causing diseases; balii = a strong demon; prahastasya sutaH = and the so of Prahasta; sandiSTaH = commanded; raakSasendreNa = by Ravana; nirjagaama = started; visphaaraaNaH = stretching; vegena = with rashness; mahat dhanuH = his big bow; shakradhanuH prakhyam = resembling a rain bow; ruchirasaayakam = with splendourous arrows; vajraashanisamaprabham = which brilliance was similar to that of lightning and produced a sound like that of a thunder.

Jambumali, the demon with great tusks, wielding a bow, donning crimson garlands and clothes, wearing beautiful chaplet and charming ear-rings, possessing a gigantic body, having round and open eyes, the demon causing diseases, unconquerable in battle, a strong demon and the son of Prahasta, commanded by Ravana, started stretching with rashness his big bow resembling a rain bow garnished splendorous arrows and which brilliance was similar to that of a lightening and produced a sound like that of a thunder.

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तस्य विस्फार घोषेण धनुषो महता दिशः ।

प्रदिशः च नभः चैव सहसा समपूर्यत ॥ ५-४४-४

4. mahataa visphaara ghoSeNa = the tumultuous sound out of the twanging; tasya dhanuSaH = of that bow; sahasaa = soon; samapuuryata = filled up; dishaH = the quarters; pradishashchaiva = the intermediate points; nabhashchaiva = and even the sky.

The tumultuous sound created out of the twanging of that bow, soon filled up the quarters, intermediate points and the sky.

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रथेन खर युक्तेन तम् आगतम् उदीक्ष्य सः ।

हनूमान् वेग सम्पन्नो जहर्ष च ननाद च ॥ ५-४४-५

5. udiikSye = seeing; tam = him; aagatam = who arrived; rathena = by a chariot; kharayuktena = yoked with donkeys; saH hanumaan = that Hanuma; vega sampannaH = endowed with swiftness; jaharSa cha = was thrilled with joy; nanaadacha = and made a noise too.

Seeing him, arriving by a chariot yoked with donkeys, that Hanuma who was endowed with swiftness, was thrilled with joy and made a noise too.

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तम् तोरण विटन्कस्थम् हनूमन्तम् महाकपिम् ।

जम्बु माली महाबाहुः विव्याध निशितैः शरैः ॥ ५-४४-६

6. mahaabaahuH = the long-armed; jambumaalii = Jambumali; vivyaadha = transfiged; nishitaiH = sharp; sharaiH = arrows; tam hanumantam = into that Hanuma; mahaakapim = the great monkey; toraNa viTaNa^kastham = who was standing on the top of the archy door-way.

The long-armed Jambumali transfiged sharp arrows into that great monkey, Hanuma who was standing on the top of the archy door-way.

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अर्ध चन्द्रेण वदने शिरसि एकेन कर्णिना ।

बाह्वोः विव्याध नाराचैः दशभिः तम् कपि ईश्वरम् ॥ ५-४४-७

7. vivyaadha = (He) transfiged; tam kapiishvaram = that Hanuma; the leader of monkeys; vadane = in the face; ardha chandreNa = with an arrow with a crescent-shaped head; shirasi = on the head; ekena karNinaa = with an arrow with an ear-shaped top; baahvoH = and in the arms; dashabhiH = with ten; vaaraachaiH = arrows made fully of steel.

He transfiged Hanuma the leader of monkeys in the face with an arrow with a crescent-shaped head, on the head with an arrow having an ear-shaped top and in the arms with ten steel arrows.

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तस्य तत् शुशुभे ताम्रम् शरेण अभिहतम् मुखम् ।

शरदि इव अम्बुजम् फुल्लम् विद्धम् भास्कर रश्मिना ॥ ५-४४-८

8. tat = that; taamram = crimson; mukham = face; abhihatam = hit; shareNa = by an arrow; shushubhe = shone; phullam ambujamiva = like a full-blown lotus; viddham =

penetrated; **bhaaskara rashminaa** = by the ray of the sun; **sharadi** = in autumn.

That crimson face of Hanuma, hit by an arrow, shone like a full-blown lotus touched by a sun's ray in autumn.

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तत्तस्य रक्तम् रक्तेन रज्जितम् शुशुभे मुखम् ।
यथाकाशे महापद्मं सिक्तं चन्दनबिन्दुभिः ॥ ५-४४-९

9. **tat** = that; **mukham** = face; **tasya** = of Hanuma; **raktam** = which was naturally crimson in colour; **raN^jitam** = smeared; **raktena** = with blood; **shushubhe** = beamed; **mahaapadmamyathaa** = like a large louts; **aakaashe** = in the sky; **siktam** = sprinkled; **chandana bindubhiH** = with drops of sandal.

That face of Hanuma, which was naturally crimson in colour, smeared with blood, beamed like a large lotus in the sky sprinkled with drops of sandal.

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चुकोप बाण अभिहतो राक्षसस्य महाकपिः ।
ततः पार्श्वे अतिविपुलाम् ददर्श महतीम् शिलाम् ॥ ५-४४-१०

10. **mahaakapiH** = Hanuma; **baaNaabhihataH** = struck by the arrows; **chukopa** = was enraged; **raakSasasya** = of the demon; **tataH** = and then; **dadarsha** = saw; **paarshve** = by his side; **ativipulaam shilaam** = a big rock; **mahatiim** = of a very large measure.

Hanuma, struck by those arrows, was enraged with that demon and then saw by his side, a big rock of a very large measure.

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तरसा ताम् समुत्पाद्य चिक्षेप बलवत् बली ।
ताम् शरैः दशभिः क्रुद्धः ताडयामास राक्षसः ॥ ५-४४-११

11. **samutpaaTya** = uplifting; **taam** = that rock; **tarasaa** = with strength; **balii** = the strong Hanuma; **chikSepa** = hurled (it); **balavat** = with force; **kruddhaH** = the enraged; **raakSasaH** = demon; **taaDayaamaasa** = struck; **taam** = that rock; **dashabhiH** = with ten; **sharaiH** = arrows.

Uplifting that rock with strength, the athletic Hanuma hurled it with force. The enraged demon then struck back that rock with ten arrows.

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विपन्नम् कर्म तत् दृष्ट्वा हनूमान् चण्ड विक्रमः ।
सालम् विपुलम् उत्पाद्य भ्रामयामास वीर्यवान् ॥ ५-४४-१२

12. **viiryavaan** = the powerful; **hanumaan** = Hanuma; **chaN^Da vikramah** = having terrific prowess; **dR^iSTvaa** = in vain; **utpaaTya** = and having uprooted; **vipulam** = a very large; **saalam** = sal tree; **bhraamayaamaasa** = whirled it around.

Seeing that work in vain, the powerful Hanuma of terrific prowess, uprooted a very large sal tree and whirled it around.

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भ्रामयन्तम् कपिम् दृष्ट्वा साल वृक्षम् महाबलम् ।
चिक्षेप सुबहून् बाणान् जम्बु माली महाबलः ॥ ५-४४-१३

13. dR^iSTvaa = seeing; mahaabalam kapim = the mighty Hanuma; bhraamayantam = whirling around; saala vR^ikSam = the sal tree; mahaabalaH = the exceedingly strong; jambumaalii = Jambumali; chikSapa = discharged; subahuun = numerous baaNaan = arrows.

Seeing the mighty Hanuma, whirling around the sal tree, the exceedingly strong Jambumali discharged numerous arrows.

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सालम् चतुर्भिः चिच्छेद वानरम् पन्चभिः भुजे ।
उरसि एकेन बाणेन दशभिः तु स्तन अन्तरे ॥ ५-४४-१४

14. chichheda = (He) splitted; saalam = sal tree; chaturbhiH = with four arrows; vaanaram bhuje = the arms of Hanuma; paN^chabhiH = with five arrows; urasi = in the chest; ekena baaNena = with one arrow; stanaantare = in the space between the breasts; dashabhiH = with ten arrows.

He splitted sal tree with four arrows and struck the arms of Hanuma with five arrows, in the chest with one arrow and in the space between the breast wit ten arrows.

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स शरैः पूरित तनुः क्रोधेन महता वृतः ।
तम् एव परिघम् गृह्य भ्रामयामास वेगितः ॥ ५-४४-१५

15. saH = Hanuma; sharaiH puurita tanuH = with his body full of arrows; mahataa krodhena = was highly enraged; gR^ihya = and taking; tam parighameva = the same iron rod; vR^itaH vegitaH = and clasping it swiftly; bhraamayaamaasa = whirled it around.

Hanuma, with his body full of arrows, was highly enraged and taking the same iron rod as well as clasping it swiftly, whirled it around.

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अतिवेगो अतिवेगेन भ्रामयित्वा बल उत्कटः ।
परिघम् पातयामास जम्बु मालेः महाउरसि ॥ ५-४४-१६

16. bhraamayitvaa = spinning; parigham = the iron rod; ativegena = with a great speed; balatkaTaH = Hanuma; richly endowed with strength; ativegaH = and highly agitated; paatayaamaasa = threw (it); mahorasi = on the broad chest; jambumaalaH = of Jamubumali.

Spinning the iron rod with a great speed, Hanuma, richly endowed with strength and highly agitated, threw it on the broad chest of Jamubumali.

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तस्य चैव शिरो न अस्ति न बाहू न च जानुनी ।
न धनुः न रथो न अश्वाः तत्र अदृश्यन्त न इषवः ॥ ५-४४-१७

17. tasya = that Jambumali's; shiraH chaiva = head; naasti = was not; tatra = there; na = now; jaanunii = his knees; na = nor; dhanuH = his bow; na = nor; rathaH = his chariot; naa dR^ishyanta = ashvaaH = nor his horses were seen; na = nor iSavaH = his arrows.

That Jambumali's head was not there, nor his arms, nor his knees, nor his bow, nor his chariot and nor his horses were seen nor his arrows.

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स हतः तरसा तेन जम्बु माली महारथः ।

पपात निहतो भूमौ चूर्णित अन्ग विभूषणः ॥ ५-४४-१८

18. hataH = (Thus) struck; tena = by Hanuma; mahaabalaH = the mighty; jambumaalii = Jambumali; chuurNitaan^ga vibhuuSaNaH = with his limbs and ornaments crushed to powder; sahasaa = was instantly; nihataH = killed; papaata = and fell; bhuumau = on the ground.

Thus struck by Hanuma, the mighty Jambumali, with his limbs and ornaments crushed to powder, was instantly killed and fell dead on the ground.

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जम्बु मालिम् च निहतम् किम्करान् च महाबलान् ।

चुक्रोध रावणः श्रुत्वा कोप सम्रक्त लोचनः ॥ ५-४४-१९

19. shrutvaa = hearing; jambumaalimcha = Jambumali; nihatam = having been killed; mahaabalaan kimkaraanshcha = as also the might kimbaras; raavaNaH = Ravana; chukrodha = was angry; kopa samrakta lochanah = with his red enraged eyes.

Hearing Jambumali having been killed, as also the mighty Kimkaras, Ravana was angry with his red enraged eyes.

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स रोष सम्वर्तित ताम्र लोचनः ।

प्रहस्त पुत्रे निहते महाबले ।

अमात्य पुत्रान् अतिवीर्य विक्रमान् ।

समादिदेश आशु निशा चर ईश्वरः ॥ ५-४४-२०

20. mahaabale = (Since) the mighty; prahastaputre = son of Prahasta; nihate = was killed; saH nishaacharesvaraH = that Ravana; roSasamvartita taamra lochanaH = rolling his red eyes with rage; aashu = immediately; samaadidesha = ordered; amaatya putraan = the sons of ministers; ativiirya vikramaan = having too much of strength and prowess; (to go to the battle).

Since the mighty son of Prahasta was killed, that Ravana rolling his red eyes with rage, immediately ordered the sons of ministers possessing high strength and prowess, to go to the battle.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुश्चत्वारिंशः सर्गः

Thus completes 44th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 45 Verses converted to UTF-8, Nov 09

Introduction

The seven sons of Prahasta surrounded by a great army rush in speedy chariots upon Hanuma, who is standing on the archy gate way. They discharge a shower of arrows on Hanuma. Then, Hanuma crushes all the enemies, using his palms, feet, fists, nails, chest and thighs only as his weapons. After killing those demons, Hanuma climbs up the archy door-way and takes up his position there again.

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ततः ते राक्षस इन्द्रेण चोदिता मन्त्रिणः सुताः ।
 निर्ययुः भवनात् तस्मात् सप्त सप्त अर्चि वर्चसः ॥ ५-४५-१
 महाबल परीवारा धनुष्मन्तो महाबलाः ।
 कृत अस्त्रा अस्त्रविदाम् श्रेष्ठाः परस्पर जय एषिणः ॥ ५-४५-२
 हेम जाल परिक्षिप्तैः ध्वजवद्भिः पताकिभिः ।
 तोयद स्वन निर्घोषैः वाजि युक्तैः महारथैः ॥ ५-४५-३
 तप्त कान्चन चित्राणि चापानि अमित विक्रमाः ।
 विस्फारयन्तः समूहाः तडिद्वन्त इव अम्बुदाः ॥ ५-४५-४

1; 2; 3; 4. tataH = thereafter; te = those; sapta = seven; sutaaH = sons; mantriNaH = of his chief minister; saptaarchirochiSaH = having a lustre similar to that of fire; mahaabalapariivaaraaH = surrounded by a great army; dhanuSmantaH = wielding their respective bows; mahaabalaaH = possessing a great strength; kR^itaasthraaH = well; trained in archery; astravidaam shreSThaH = the best among knowers of weapons; paraspara jayaiSiNaH = wishing victory reciprocally; amita vikramaaH = and having an immense prowess each; choditaaH = directed; raakSasendreNa = by Ravana; nirayayuH = started; samhR^iSTaaH = highly delighted; tasmaat = from that; bhavanaat = palace; mahaarathaiH = in great chariots; vaaji yuktaiH = yoked with horses; (the chariots) toyadasvananirghoSaiH = were having a noise similar to that of an autumnal cloud; hemajaala parikSiptaiH = overlaid with a protective armour of gold; dhvajadbhiH = surmounted by banners; pataakibhiH = decorated with smaller flags; visphaarayantaH = stretching; chaapaani = their bows; tapta kaaNchana chitraaNi = inlaid with refined gold and

looking colourful; **taTitvantaH ambudaaH iva** = like clouds accompanied by flashes of lightning.

Thereafter, those seven sons of his chief minister having a lustre similar to that of fire, surrounded by a great army, wielding their respective bows, possessing a great strength, well-trained in archery and the best among knower of weapons, wishing a victory reciprocally, having an immense prowess each, and as directed by Ravana, started highly delighted from that palace, in great chariots yoked with horses. Those chariots were having a noise similar to that of an autumnal cloud, overlaid with a protective armour of gold, surmounted by banners and decorated with smaller flags. They were stretching their bows inlaid with refined gold and looking colourful like clouds accompanied by flashes of lightning.

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जनन्यः ताः ततः तेषाम् विदित्वा किम्करान् हतान् ।
बभूवुः शोक सम्भ्रान्ताः सबान्धव सुहृत् जनाः ॥ ५-४५-५

5. **tataH** = thereupon; **viditvaa** = coming to know; **kimkaraan** = that Kimkaras (themselves); **hataan** = were killed; **teSaam** = their; **janyastu** = mothers on their part; **sa baandhava suhR^ijjanaaH** = together with their relatives and friends; **babhuuvuH** = became; **shoka sambhraantaH** = tormented with grief.

Coming to know that Kimkaras themselves were killed their mothers together with their relatives and friends were tormented with grief.

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ते परस्पर सम्यर्षाः तप्त कान्चन भूषणाः ।
अभिपेतुः हनूमन्तम् तोरणस्थम् अवस्थितम् ॥ ५-४५-६

6. **te** = those sons of chief minister; **taptakaaNchana bhuuSaNaH** = wearing ornaments made of pure gold; **abhipetuH** = rushed; **hanumantam** = towards Hanuma; **avasthitam** = who was ready for battle; **toraNastham** = and who stood on the archy door-way motionless.

Those sons of chief minister, wearing ornaments made of pure gold, rushed towards Hanuma, who was ready for battle and who stood on the archy gate-way motionless.

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सृजन्तो बाण वृष्टिम् ते रथ गर्जित निह्रस्वनाः ।
वृष्टिमन्त इव अम्भोदा विचेरुः नैरृत ऋषभाः ॥ ५-४५-७

7. **te nairR^itaambudaaH** = those demons looking like clouds; **ratha garjita niHsvanaaH** = diffusing thunder-like sounds of their chariots; **sR^ijantaH** = creating; **baaNavR^iSTim** = a shower of arrows; **vicheruH** = moved in different directions; **vR^iSTimantaH ambhodaaH** = resembling rainy clouds.

Those demons looking like clouds, diffusing thunder-like sounds of their chariots and discharging a shower of arrows, moved in different directions resembling rainy clouds in the monsoon.

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अवकीर्णः ततः ताभिः हनूमान् शर वृष्टिभिः ।
अभवत् सम्वृत आकारः शैल राड् इव वृष्टिभिः ॥ ५-४५-८

8. **tataH** = then; **avakiirNaH** = covered by; **taabhiH sharavR^iSTibhiH** = those showers of arrows; **hanumaan** = Hanuma; **abhavat** = became; **shailaraaDiva** = like a mountain-king; **samvR^itaakaaraH** = concealed by incessant showers.

Thus covered by those showers of arrows, Hanuma became invisible even as a mountain-king is concealed by incessant showers.

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स शरान् वन्चयामास तेषाम् आशु चरः कपिः ।
रथ वेगान् च वीराणाम् विचरन् विमले अम्बरे ॥ ५-४५-९

9. **vicharan** = roaming about; **vimale** = in a cloudless; **ambare** = sky; **saH aashucharaH** = that fast-footed; **kapiH** = monkey; **moghayaamaasa** = made useless; **sharaan** = the arrows; **ratha vegamcha** = and the speed of the chariots; **teSaam viiraaNaam** = of those virile demons.

Roaming about in a cloudless sky, that fast-footed monkey made the arrows and the speedy chariots of those virile demons, useless.

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स तैः क्रीडन् धनुष्मद्भिः व्योम्नि वीरः प्रकाशते ।
धनुष्मद्भिः यथा मेघैः मारुतः प्रभुः अम्बरे ॥ ५-४५-१०

10. **kriiDan** = playing; **taiH** = with those demons; **dhanuSmadbhiH** = wielding a bow each; **vyomni** = in the sky; **saH viiraH** = that hero; **prakaashate** = shone; **prabhuH maarutaH** = loke the Lord of Wind; **meghaiH** = (playing with) clouds; **dhanuSmadbhiH** = brandishing a rainbow.

Playing with those demons wielding a bow each in the sky, that hero shone like the Lord of Wind, playing with clouds brandishing a rain bow.

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स कृत्वा निनदम् घोरम् त्रासयन् ताम् महाचमूम् ।
चकार हनुमान् वेगम् तेषु रक्षह्सु वीर्यवान् ॥ ५-४५-११

11. **kR^itvaa** = making; **ghoram** = a terrific; **ninadam** = roar; **viiryavaan** = the valiant; **saH** = Hanuma; **traasayan** = and frightening; **taam** = that; **mahaa chamuum** = great army; **chakaara vegam** = rushed; **teSu rakSassu** = on those demons.

Making a terrific roar and frightening that great army, the valiant Hanuma rushed on those demons.

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तलेन अभिहनत् कांश्चित् पादैः कांश्चित् परम् तपः ।
मुष्टिना अभ्यहनत् कांश्चिन् नखैः कांश्चित् व्यदारयत् ॥ ५-४५-१२

12. **paramtapaH** = that Hanuma; the annihilator of enemies; **abhyahanat** = struck; **kaamshchit** = some; **talena** = with palms; **kaamschhit** = some; **paadaiH** = with his feet; **kaamshchit** = and some; **muSTinaa** = with his fists; **vyadaarayata** = (He) tore down; **kaamshchit** = some; **nakhaiH** = with his nails.

That Hanuma, the annihilator of enemies, struck some with his palms, some with his feet and some others with his fists. He tore down some others with his nails.

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प्रममाथ उरसा कांश्चित् ऊरुभ्याम् अपरान् कपिः ।
केचित् तस्य एव नादेन तत्र एव पतिता भुवि ॥ ५-४५-१३

13. **kapiH** = Hanuma; **pramamaatha** = crushed; **kaamshchit** = some; **urasaa** = with his chest; **aparaan** = and some others; **uurubhyaam** = with his thighs; **kechit** = some; **patitaaH** = fell down; **bhuvi** = on the ground; **tatvaiva** = there itself; **tasya minaadena** = by his roar.

Hanuma crushed some with his chest and some others with his thighs. Some fell down there itself on the ground, just by the roar made by Hanuma.

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ततः तेष्व् अवपन्नेषु भूमौ निपतितेषु च ।
तत् सैन्यम् अगमत् सर्वम् दिशो दश भय अर्दितम् ॥ ५-४५-१४

14. **teSu** = (Seeing) those demons; **uvasanneSu** = dying; **nipatiteSu cha** = and falling; **bhuumau** = on the ground; **sarvam** = all; **tat** = that (remaining); **sainyam** = army; **agamat** = fled; **dasha dishaH** = in ten (different) directions; **bhayaarditam** = afflicted with fear.

Seeing those demons dying and falling on the ground, all the remaining army, afflicted with fear, fled in ten different directions.

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विनेदुः विस्वरम् नागा निपेतुः भुवि वाजिनः ।
भग्न नीड ध्वजच् चत्रैः भूः च कीर्णा अभवत् रथैः ॥ ५-४५-१५

15. **naagaaH** = elephants; **vineduH** = trumpeted; **visvaam** = with a wrong accent; **vaajinaH** = Horses; **nipetuH** = fell down; **bhuvi** = on the ground; **bhuushcha** = even the earth; **kiirNaa abhavat** = was filled with; **rathaiH** = chariots; **bhagna niiDa dhvajachchhatraiH** = which had their seats; banners and canopies broken.

Their elephants trumpeted with a wrong accent. Horses fell down on the ground. Even the earth was filled with chariots which had their seats, banners and canopies broken.

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स्रवता रुधिरेणाथ स्रवन्त्यो दर्शिताः पथि ।
विविधैश्च स्वरैर्लङ्का ननाद विकृतम् तदा ॥ ५-४५-१६

16. **sravantyaH** = streams; **sravataa rudhireNa** = flowing with blood; **darshitaa** = were seen; **pathi** = on the way; **atha** = thereafter; **tadaa** = then; **laN^kaa** = Lanka; **nanaada** = resounded; **vikR^itam** = horribly; **vividhaiH svaraiH** = with various kinds of voices.

Thereafter, streams flowing with blood were seen on the way. Lanka resounded with various kinds of horrible voices.

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स तान् प्रवृद्धान् विनिहत्य राक्षसान् ।
महाबलः चण्ड पराक्रमः कपिः ।
युयुत्सुः अन्यैः पुनः एव राक्षसैः ।
तत् एव वीरो अभिजगाम तोरणम् तत् ॥ ५-४५-१७

17. **saH kapiH** = that Hanuma; **viiraH** = the hero; **mahaabalaH** = the exceedingly strong one; **chaN^Da paraakramaH** = having terrible prowess; **vinihatya** = killing; **taan** = those; **pravR^iddhaan raakSasaan** = arrogant demons; **yuyutsuH** = and being desirous of a combat; **anyaiH raakSasaiH** = with the other demons; **abhijagaama** = reached; **punareva** = yet again; **tam toraNameva** = that archy door way itself.

That heroic and mighty Hanuma having a terrible prowess, killing those arrogant demons and being desirous of a combat with the other demons, again reached that archy door way itself.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चचत्वारिंशः सर्गः

Thus completes 45th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 46 Verses converted to UTF-8, Nov 09

Introduction

Ravana sends Virupaksha, Yupaksha, Durdhara, Praghosa and Bhasakarna the five foremost army-generals so as to capture Hanuma. Ravana explains his guess, saying to those five generals that Hanuma may not be an ordinary monkey, but an evil spirit created by Indra the Lord of celestials and asks them to exert a great effort to capture him. Hanuma first kills Durdhara who initially attacks him. He then kills Virupaksha and Yupaksha, by attacking them with a sala tree. Hanuma later kills Praghosa and Bhasakarna, by hurling the top of a mountain on them. After destroying the remaining army together with horses elephants and chariots, he again in returns to the archy door way of the Ashoka groove.

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हतान् मन्त्रि सुतान् बुद्ध्वा वानरेण महात्मना ।

रावणः सम्वृत आकारः चकार मतिम् उत्तमाम् ॥ ५-४६-१

1. **buddhvaa** = coming to know; **mantrisutaan** = that the sons of his chief minister; **hataan** = were killed; **mahaatmanaa** = vaanareNa = by the high-souled Hanuma; **raavaNaH** = Ravana; **samvR^itaakaaraH** = who had cleverly concealed to expression of his face; **chakaara** = made; **uttamaam** = an excellent; **matim** = thought.

Coming to know that the chief minister's sons were killed by the high souled who had cleverly concealed the expression made an excellent thought.

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स विरूप अक्ष यूप अक्षौ दुर्धरम् चैव राक्षसम् ।

प्रघसम् भास कर्णम् च पन्च सेना अग्र नायकान् ॥ ५-४६-२

संदिदेश दशग्रीवो वीरान् नय विशारदान् ।

हनूमत् ग्रहणे व्यग्रान् वायु वेग समान् युधि ॥ ५-४६-३

2; 3. **sah dashagriivaH** = that Ravana; **samdidesha** = ordered; **paN^cha** = five; **senaagra naayakaan** = foremost leaders of the army; **virunpaakSayuupaakSau** = viz. Virupaksha; Yuupaksha; **raakSasam chaiva** = and even the demon; **durdharam** = Durdhara; **praghasam** = Praghosa; **bhaasakarNam cha** = and Bhasakarna; **viiraan** = (all of them) brave

demons; **nayavishaaradaan** = skilled in strategy; **hanumadgrahaNavyagraan** = who were eager to capture Hanuma; **vaayuvegasaamaan** = and equal to the speed of the wind; **yudhi** = in battle.

That Ravana ordered (as follows) five foremost leaders of the army viz. Virupaksha, Yupaksha, Durdhara the demon, Praghosa and Bhasakarna, all of them brave demons, skilled in strategy, eager to capture Hanuma and equal to the speed of wind in battle.

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यात सेना अग्रगाः सर्वे महाबल परिग्रहाः ।

सवाजि रथ मातन्गाः स कपिः शास्यताम् इति ॥ ५-४६-४

4. **iti** = he ordered as follows; **yaata** = March; **sarve** = all of you; **senaagragaaH** = O generals; **mahaabala parigrahaaH** = taking a large army; **savaajiratha maataNgaaH** = together with horses; chariots and elephants; **saH kapiH** = and (let) that monkey; **shaasyataam** = be punished.

He ordered as follows: "March, all of you O generals, taking a large army together that mokey be punished."

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यत् तैः च खलु भाव्यम् स्यात् तम् आसाद्य वन आलयम् ।

कर्म च अपि समाधेयम् देश काल विरोधितम् ॥ ५-४६-५

5. **aasaadya** = approaching; **tam** = that; **vanaalayam** = monkey; **syaat** = perhaps **bhaavyam** = you ought to become; **khalu** = indeed; **yatnaiH cha** = diligent; **karmachaapi** = **samaadheyam** = action should be taken by you; **desha kaala virodhitam** = which is not out of accord with time and space.

"Approaching that monkey, you ought to become diligent. Action should be taken by you which is not out of accord with time and space."

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न हि अहम् तम् कपिम् मन्ये कर्मणा प्रतितर्कयन् ।

सर्वथा तन् महत् भूतम् महाबल परिग्रहम् ॥ ५-४६-६

6. **pratitarkayan** = judging (him) **karmaNaa** = by his actions; **aham** = I; **na manye** = do not think; **tam** = him; **kapim** = as a monkey; **sarvathaa** = by all means; **tat** = it; **mahat** = is a great; **bhuutam** = evil spirit; **mahaabala parigraham** = putting on an extra ordinary might.

"Judging him by his actions, I do not think him as a mere monkey. By all means, he may be an evil spirit, putting on an extraordinary might."

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भवेत् इन्द्रेण वा सृष्टम् अस्मत् अर्थम् तपो बलात् ।

सनाग यक्ष गन्धर्वा देव असुर महर्षयः ॥ ५-४६-७

युष्माभिः सहितैः सर्वैः मया सह विनिर्जिताः ।

तैः अवश्यम् विधातव्यम् व्यलीकम् किञ्चित् एव नः ॥ ५-४६-८

तत् एव न अत्र संदेहः प्रसह्य परिगृह्यताम् ।

न अवमन्यो भवद्भिः च हरिः क्रूर पराक्रमः ॥ ५-४६-९

7; 8; 9. **bhavet** = (this evil spirit) may be; **sR^iSTamvaa** = (some being) evolved; **asmadartham** = for our sake; **indreNa** = by Indra; **tapobalaat** = with a strength of his

askesis; **devaasura maharSayaH** = Celestials; demons; sages; **sanaagayakSagandharvaaH** = along with Nagas; yakshas and Gandharvas; **vimirjitaH** = were conquered; **mayaa** = by me; **sarvaiH yuSmaabhiH saha sahitaiH** = along with you all together; **kimchideva** = even some; **vyaLiikam** = offensive; **avashyam** = surely; **vidhaatavyam** = is to be effected; **naH** = to us; evil spirit; **na samdehaH** = there is no doubt; **atra** = about it; **pargR^ihyataam** = let hariH = this monkey; **dhiira paraakramaH** = of a great prowess; **naavamaanyaH** = should not be despised; **bhavadbhiH** = by you.

"This evil spirit may be some being evolved for our sake by Indra the Lord of celestials with a strength of his askesis. Celestials, demons, sages along with Nagas the serpent-demons, Yakshas the spirits and Gandharvas the celestials musicians were conquered by my along with you all together. Even same offensive surely, will be effected to us by them. It is such an evil spirit created by Indra. There is no doubt about it. Let it be captured forcibly. This monkey of a great prowess should not be despised by you."

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दृष्टा हि हरयः शीघ्रा मया विपुल विक्रमाः ।
 वाली च सह सुग्रीवो जाम्बवान् च महाबलः ॥ ५-४६-१०
 नीलः सेना पतिः चैव ये च अन्ये द्विविद आदयः ।
 न एव तेषाम् गतिः भीमा न तेजो न पराक्रमः ॥ ५-४६-११
 न मतिः न बल उत्साहो न रूप परिकल्पनम् ।

10; 11. **puurva** = earlier; **dR^iSTaaH hi** = were indeed seen; **mayaa** = by me; **harayaH** = the monkeys; **vipula vikramaH** = of a great prowess; **vaaliicha** = like Vali; **sa sugriivaH** = along with Sugreeva; **mahaabalaH** = the mighty; **jaambavaamshcha** = Jambavan; **niilaH** = Nila; **senaapatiH** = the Chief of army; **ye anyecha** = and others; **dvididaadayaH** = and so on like Dvidida; **teSaam** = their; **gati** = scheme of performance; **na bhiimaa** = is not so fearful; **evam** = as this; **na tejaH** = nor their efficacy; **na paraakramaH** = nor their prowess; **na buddhiH** = nor their intellect; **na** = nor; **balotsaahau ruupa parikalpanam** = the capacity to change their form or energy (at will).

"Earlier, I saw the monkeys of a great prowess like Vali and Sugreeva, the mighty Jambavan, Nila the Chief of army and so on like Dvidida. their scheme of performance is not so fearful as this; nor their efficacy, nor their prowess, nor their intellect, nor this capacity to change their form or energy at will."

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महत् सत्त्वम् इदम् ज्ञेयम् कपि रूपम् व्यवस्थितम् ॥ ५-४६-१२
 प्रयत्नम् महत् आस्थाय क्रियताम् अस्य निग्रहः ।

12. **idam JNeyam** = this is to be known; **mahat sattvam** = as a great spirit; **vyarasthitam** = standing; **kapiruupam** = the firm of a monkey; **aasthaaya** = employing; **mahat** = a great; **prayatnam** = effort; **aya nigrahaH** = let its capture; **kriyataam** = be made.

"Keeping in view that it is a great evil spirit standing in the form of a monkey, exert a great effort and capture it."

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कामम् लोकाः त्रयः स इन्द्राः ससुर असुर मानवाः ॥ ५-४६-१३
 भवताम् अग्रतः स्थातुम् न पर्याप्ता रण अजिरे ।

13. **sthaatum** = to stand; **agrataH** = in front; **bhavataam** = of you; **raNaajite** = in the battle-field; **trayaH** = the three; **lokaaH** = worlds; **sendraaH** = including Indra; **sa**

suraasuramaanavaaH = together with celestials; demons and human beings; **na paryaaptaaH kaamam** = their desires are not accomplished.

"The three worlds including Indra, celestials, demons and humans are not fit to stand before you in the battle-field."

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तथा अपि तु नयज्ञेन जयम् आकान्क्षता रणे ॥ ५-४६-१४

आत्मा रक्ष्यः प्रयत्नेन युद्ध सिद्धिः हि चन्चला ।

14. **tathaapi** = even then; **nayajJNena** = by the one who is skilled in strategy; **aakaaN^kSataa** = desirous of; **jayam** = a victory; **raNe** = in battle; **rakSyaH** = one is to protect; **aatmaa** = himself; **prayatnena** = with effort; **yuddhasiddhiH** = victory in a battle; **chaN^chalaahi** = is indeed unreliable.

"Even then, the one who is skilled in strategy, desirous of a victory in a battle is to protect himself. Victory in a battle is indeed unreliable."

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ते स्वामि वचनम् सर्वे प्रतिगृह्य महाओजसः ॥ ५-४६-१५

समुत्पेतुः महावेगा हुत अश सम तेजसः ।

रथैः च मत्तैः नागैः च वाजिभिः च महाजवैः ॥ ५-४६-१६

शस्त्रैः च विविधैः तीक्ष्णैः सर्वैः च उपचिता बलैः ।

15; 16. **te sarve** = all of them; **mahenjasaH** = having a great strength; **hutaasha samatejasaH** = and a blaze equal to that of fire; **pratigR^ihya** = accepting; **svaami vachanam** = the orders of their king; **upachitaaH** = and (their strength) augmented; **rathaiH** = by chariots; **mattaiH maatangaiH** = by elephants in rut; **vaajibhishcha mahaajavaiH** = by horses of extraordinary swiftness; **tiikSNaiH vividhaiH shastraiH** = and by various kinds of sharp weapons; **samutpetuH** = sallied forth; **mahaavegaaH** = with a great speed.

All of them, having a great strength and a blaze equal to that of fire, accepting the orders of their king and augmenting their strength with chariots, elephants in rut, horses of extra ordinary swiftness and various kinds of sharp weapons, sallied forth with a great speed.

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ततः तम् ददृशुः वीरा दीप्यमानम् महाकपिम् ॥ ५-४६-१७

रश्मिमन्तम् इव उद्यन्तम् स्व तेजो रश्मि मालिनम् ।

तोरणस्थम् महावेगम् महासत्त्वम् महाबलम् ॥ ५-४६-१८

17; 18. **tataH** = thereafter; **viiraaH** = those valiant demons; **dadR^ishuH** = saw; **tam mahaakapim** = that Hanuma the great monkey; **svatejorashmi maalinam** = encircled by his rays of splendour; **udantam rashmimantamiva** = like a rising sun; **diipyamaanam** = shining; **toraNastham** = standing on the archy doorway; **mahotsaaham** = possessing a great energy; **mahaasattvam** = a strong mental disposition; **mahaabalam** = and an enormous strength.

Thereafter, those valiant demons saw that Hanuma the great monkey, encircled by his rays of splendour like a rising sun, shining, standing on the archy door-way, possessing enormous energy, strong mental disposition and colossal strength.

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महामतिम् महाउत्साहम् महाकायम् महाबलम् ।

तम् समीक्ष्य एव ते सर्वे दिक्षु सर्वास्व अवस्थिताः ॥ ५-४६-१९

तैः तैः प्रहरणैः भीमैः अभिपेतुः ततः ततः ।

19. **samiikSaiva** = Immediately on seeing; **tam** = that Hanuma; **mahaamatim** = of great intellect; **mahaavegam** = of great swiftiness; **mahaakaayam** = and of a gigantic body; **sarve** = all those demons; stationed; **sarvaasn dikSu** = in all quarters; **abhipetuH** = attacked; **tatstataH** = from that and that place; **taiH taiH** = with their respective; **bhiimaiH** = terrific; **praharaNaiH** = weapons.

Immediately on seeing that Hanuma of great intellect, of great swiftiness and of a gigantic body, all those demons, stationed in all quarters, attacked him with their terrific weapons from every side.

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तस्य पन्च आयसाः तीक्ष्णाः सिताः पीत मुखाः शराः ॥ ५-४६-२०

शिरस्ति उत्पल पत्र आभा दुधरेण निपातिताः ।

20. **paN^cha** = five; **aayasaaH** = steel; **shraaH** = arrows; **tiikSNaaH** = fierce; **shitaaH** = sharp; **piitamukhaaH** = with yellow tops; **utpala patraabhaaH** = and with a lustre of black lily-petals; **nipaaititaaH** = were made to descend; **shiras** = into the head; **tasya** = of Hanuma; **durdhareNa** = by Durdhara.

Durdhara discharged five sharp and fierce steel arrows with a lustre of black lily-petals and yellow tops to descend into Hanuma's head.

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स तैः पन्चभिः आविद्धः शरैः शिरसि वानरः ॥ ५-४६-२१

उत्पपात नदन् व्योम्नि दिशो दश विनादयन् ।

21. **aaviddhaH** = pierced; **shirasi** = in the head; **taiH** = by those; **paN^chabhiH** = five; **sharaiH** = arrows; **vaanaraH** = Hanuma; **nadan** = making a sound; **vinaadayan** = reverberating; **dashadishaH** = in all directions; **utpapaata** = leapt; **vyomni** = into the sky.

Pierced in the head by those fire arrows, Hanuma leapt roaring in the sky, making the roar reverberating in all directions.

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ततः तु दुर्धरो वीरः सरथः सज्ज कार्मुकः ॥ ५-४६-२२

किरन् शर शतैः नैकैः अभिपेदे महाबलः ।

22. **tataH** = then; **mahaabalaH** = the mighty; **viiraH** = and the valiant; **durdharaH** = Durdhara; **sarathaH** = with his chariot; **sajyakaarmukaH** = stretching his bow; **kiran** = throwing; **tiikSNaiH sharashataiH** = hundreds of sharp arrows; **abhipede** = attacked Hanuma.

Then the mighty and the valiant Durdhara leapt into the sky with his chariot. Stretching his bow and throwing hundreds of sharp arrows, he attacked Hanuma.

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स कपिः वारयामास तम् व्योम्नि शर वर्षिणम् ॥ ५-४६-२३

वृष्टिमन्तम् पयोदान्ते पयोदम् इव मारुतः ।

23. **sah kapiH** = that Hanuma; **tam vaarayaamaasa** = warded him off; **sharavarSiNam** = from showering the arrows on him; **vyomni** = in the sky; **maarutaH iva** = as the wind (warding off); **vR^iSTimantam payodam** = a rainy cloud; **payodaante** = at the end of a monsoon.

Hanuma warded him off from showering the arrows on him in the sky, as the wind wards off a rainy cloud from raining at the end of a monsoon.

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अर्द्यमानः ततः तेन दुधेरिण अनिल आत्मजः ॥ ५-४६-२४

चकार निनदम् भूयो व्यवर्धत च वेगवान् ।

24. **ardhyamaanaH** = thus afflicted; **tena** = by that; **durdhareNa** = Durdhara; **anilaatmajaH** = Hanuma; **tataH** = then; **chakaara** = emitted; **ninadam** = a roar; **bhuuyaH** = again; **vegavaan** = and swiftly; **vyavardhataH** = expanded his body.

Thus afflicted by that Durdhara, Hanuma then emitted a roar once again and swiftly expanded his body.

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स दूरम् सहसा उत्पत्य दुर्धरस्य रथे हरिः ॥ ५-४६-२५

निपपात महावेगो विद्युत् राशिः गिराव् इव ।

25. **vidyudraashiriva** = like a mass of lightning; **girau** = on a mountain; **saH hariH** = that Hanuma; **sahasaa** = instantaneously; **nipapaata** = fell; **rathe** = on the chariot; **durdharasya** = of Durdhara; **utpatya** = by jumpin up; **duuram** = from far above; **mahaavegaH** = with great speed.

Like a mass of lightning on a mountain, Hanuma instantaneously fell on Durdhara's chariot, by jumping up from far above with great speed.

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ततः तम् मथित अष्ट अश्वम् रथम् भग्न अक्ष कूवरम् ॥ ५-४६-२६

विहाय न्यपतत् भूमौ दुर्धरः त्यक्त जीवितः ।

26. **vihaaya** = losing; **ratham** = his chariot; **bhagnaakSakuubaram** = whose axle and pole had been broken; **mathitaaSTaashvam** = and all his eight horses destroyed; **saH durdharaH** = that Durdhara; **tataH** = then; **nyapatat** = dropped down; **tyakta jiivitaH** = losing his life; **bhuumau** = to the ground.

Losing his chariot whose axle and pole had been broken and all his eight horses destroyed, Durdhara then dropped down, losing his life, to the ground.

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तम् विरूप अक्ष यूप अक्षौ दृष्ट्वा निपतितम् भुवि ॥ ५-४६-२७

सम्जात रोषौ दुर्धर्षाव् उत्पेततुः अरिम् दमौ ।

27. **samjaata roSau** = engrossed in anger; **dR^iSTvaa** = fallen; **bhuvi** = on the ground; **viruupaakSa yuupaakSau** = Virupaksha and Yupaksha; **durdharSau** = inviolable; **arimdamau** = and annihilators of enemies; **utpetatuH** = jumped up into the air.

Engrossed in anger to see his fallen on the ground, the inviolable virupaksha and Yupaksha, the annihilators of enemies, jumped up into the air.

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स ताभ्याम् सहसा उत्पत्य विष्ठितो विमले अम्बरे ॥ ५-४६-२८

मुद्गराभ्याम् महाबाहुः वक्षसि अभिहतः कपिः ।

28. saH mahaabahuH = kapiH = that long-armed monkey; viSThitaH = standing; vimaleambare = in clear sky; abhihataH = was struck; vakSasi = in the chest; mudgaraabhyaam = with clubs; sahasa = all of a sudden; taabhyaam = by them; utpatya = jumping up the air.

Jumping up in the air all of a sudden those two demons struck in the chest with their clubs that long-armed Hanuma standing in clear sky.

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तयोः वेगवतोः वेगम् विनिहत्य महाबलः ॥ ५-४६-२९

निपपात पुनः भूमौ सुपर्ण सम विक्रमः ।

29. vinihatya = striking down; vegam = the swiftness; tayoH = of those demons; mahaabalaH = the mighty; suvarNa samavikramaH = Hanuma; having prowess equal to that of Garuda the eagle; punaH = again; nipapaata = descended; bhuumau = on to the ground.

Striking down the swiftness of those violent demons, the mighty Hanuma whose prowess is equal to that of Garuda the eagle, again descended on to the ground.

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स साल वृक्षम् आसाद्य समुत्पाद्य च वानरः ॥ ५-४६-३०

ताव् उभौ राक्षसौ वीरौ जघान पवन आत्मजः ।

30. aasaadya = approaching; saala vR^ikSam = a sala tree; tam utpaaTya cha = and uprooting it; saH pavanaatmajaH = that Hanuma; vaanaraH = the monkey; jaghaana = killed; tau = those; ubhau = two; viirau = valiant; raakSasau = demons.

Approaching a sala tree and uprooting it, that Hanuma the monkey killed those two valiant demons.

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ततः तान् त्रीन् हतान् ज्ञात्वा वानरेण तरस्विना ॥ ५-४६-३१

अभिपेदे महावेगः प्रसह्य प्रघसो हरिम् ।

भास कर्णः च सम्क्रुद्धः शूलम् आदाय वीर्यवान् ॥ ५-४६-३२

31; 32. tataH = then; jJNaatvaa = getting to know; taam tarsvinaa = that the mighty; triin = three; hataan = have been killed; vaanareNa = by Hanuma praghasaH = praghasa; mahaavegaH = with a great alacrity; prasahya = forcefully; abhipede = attacked (Hanuma); viiryavaan = the valiant; bhaasakarNashcha = Bhasakarna too; samkruddhaH = enraged; aadaaya = taking; shuulam = a spear in his hand (attacked).

Getting to know all those mighty three killed by Hanuma, Praghasa with a great alacrity, forcefully attacked Hanuma. The valiant Bhasakarna, highly enraged, attacked taking a spear in his hand.

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एकतः कपि शार्दूलम् यशस्विनम् अवस्थितौ ।

पट्टिशेन शित अग्रेण प्रघसः प्रत्यपोथयत् ॥ ५-४६-३३

33. (The two generals) **avasthita** = stood; **ekata** = by the side; **yashasvinam** **kapishaarduulam** = of the illustrious Hanuma; **praghasa** = Praghasa; **pratya yodhayat** = pierced; **kapisattamam** = Hanuma; **shitaagreNa** = with a sharp pointed; **paTTisena** = spear; **bhaasakarNaH** = and Bhasakarna; **raakSasaH** = the demon; (attacked); **shuulena** = with a dart.

The two generals stood by the side of the illustrious Hanuma. Praghasa pierced Hanuma with a sharp-pointed spear and Bhasakarna attacked him with a dart.

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स ताभ्याम् विक्षतैः गात्रैः असृग् दिग्ध तनू रुहः ॥ ५-४६-३४

अभवत् वानरः क्रुद्धो बाल सूर्य सम प्रभः ।

34. **gaatraiH** = with his limbs; **vikSataiH** = wounded; **taabhyaam** = by those two demons; **saH vaanaraH** = that Hanuman; **asR^igdigdhatanuuruhaH** = with his body-hair anointed by blood; **abhavat** = became; **kruddhaH** = enraged; **baala suurya samaprabhaH** = having his blaze similar to that of rising sun.

With his limbs wounded by those two demons, that Hanuma with his body-hair anointed by blood, became enraged, with his blaze similar to that of a rising sun.

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समुत्पाद्य गिरेः शृङ्गम् समृग व्याल पादपम् ॥ ५-४६-३५

जघान हनुमान् वीरो राक्षसौ कपि कुन्जरः ।

35. **samutpaaTya** = Having plucked up; **gireH shR^iN^gam** = the top of a mountain; **samR^igavyaaLa paadaam** = with its animals; serpents and trees; **viiraH** = the heroic; **hanumaan** = Hanuma; **kapikuN^jaraH** = the best among monkeys; **jaghaana** = killed; **raakSasau** = those two demons.

Having plucked up the top of a mountain with its various animals serpents and trees, the heroic Hanuma the best among monkeys, killed those two demons.

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ततः तेष्व् अवसन्नेषु सेना पतिषु पन्चसु ॥ ५-४६-३६

बलम् तत् अवशेषम् तु नाशयामास वानरः ।

36. **teSu paNchasu** = (When) those five; **senaapatiSu** = army-generals; **avasanneSu** = have been killed; **vaanaraH** = Hanuma; **tataH** = then; **naashayaamaasa** = destroyed; **tat** = that; **avaseSam** = remaining; **balam** = army.

When those five army-generals have been killed, Hanuma then destroyed that remaining army.

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अश्वैः अश्वान् गजैः नागान् योधैः योधान् रथै रथान् ॥ ५-४६-३७

स कपिः नाशयामास सहस्र अक्ष इव असुरान् ।

37. **sahasraakSaH iva** = like Indra; thousand-eyed god; **asuraaniva** = destroying the demons; **saH kapiH** = that Hanuman **naashayaamaasa** = destroyed; **ashvaan** = the horses; **ashvaiH** = (by striking them) with horses; **naagaan** = the elephants; **gajaiH** = with elephants; **yodhaan** = the warriors; **yodhaiH** = with warriors; **rathan** = and the chariots; **rathaiH** = with chariots.

Like Indra the thousand-eyed god destroying the demons, Hanuma destroyed the horses by striking them with horses, the elephants with elephants, the warriors with warriors and the chariots with chariots.

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हतैः नागैः च तुरगैः भग्न अक्षैः च महारथैः ॥ ५-४६-३८

हतैः च राक्षसैः भूमी रुद्ध मार्गा समन्ततः ।

38. **bhuumiH** = the earth; **samantatah** = on all sides; **ruddhamaargaa** = had its path-ways blocked; **naagaiH** = with the elephants; **turagaiH** = and the horses; **hataiH** = killed; **raakSasaiH** = with the demons; **hataiH** = killed mahaarathaishoha = and with the big chariots; **bhagnaashcha** = which had their axles broken.

The earth had its path-ways blocked on all sides with the elephants and the horses killed, with the demons killed and with the big chariots which had their axles broken.

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ततः कपिः तान् ध्वजिनी पतीन् रणे ।

निहत्य वीरान् सबलान् सवाहनान् ।

तत् एव वीरः परिगृह्य तोरणम् ।

कृत क्षणः काल इव प्रजा क्षये ॥ ५-४६-३९

39. **kaalaH iva** = like Yama the Time Spirit; **kR^ita kSaNaH** = waiting for the right moment; **prajaakSaye** = for the destruction of two mortals; **viiraH** = the heroic; **kapiH** = Hanuma; **tataH** = thereupon; **nihatya** = killing; **viiraan** = the eminent demons; **taan** = and those; **dhvajiniipatiin** = army-generals; **sabalaan** = with their army; **savaahanaan** = and their vehicles; **raNe** = in the combat; **tathaiva** = in like manner (waited for the right moment) **parigR^ihya** = by laying hold of; **toraNam** = the arch way.

Like Yama the Time-spirit waiting for the right moment for the destruction of the mortals, the heroic Hanuma, killing the eminent demons and the army-generals with their troops and vehicles in the combat, waited for the right moment at the arch-way.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे ष्चत्वारिंशः सर्गः

Thus completes 46th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Chapter [Sarga] 47 Verses converted to UTF-8, Nov 09

Introduction

Ravana sends Aksha, his own son, to fight against Hanuma. Aksha, along with his army elephants and horses, approach Hanuma and incites him to battle by discharging three sharp arrows. As Aksha discharges his arrows, Hanuma bounces quickly to the sky and smashes Aksha, his chariot and the horses with blows. After killing Aksha, Hanuma returns again to the same archy door-way.

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सेना पतीन् पन्च स तु प्रमापितान् ।
हनूमता सानुचरान् सवाहनान् ।
समीक्ष्य राजा समर उद्धत उन्मुखम् ।
कुमारम् अक्षम् प्रसमैक्षत अक्षतम् ॥ ५-४७-१

1. nishamya = hearing; pramaapitaan = and sustaining prof; paN^cha = (that) the five; senapatiin = army-generals; saanucharaan = along with their followers; savaahanaan = and vehicles; hataan = were disposed off; hanumataa = by Hanuma; raajaa = that Ravana; prasamaikSata = looked at; akSam = Aksha; kumaaran = his son; agrataH = who was sitting in front of him; samaroddhatonmukham = who was violent in combat and inclined to fighting.

Hearing and sustaining that the five army-generals along with their followers and vehicles were disposed off by Hanuma, Ravana looked at Aksha, his son, violent in combat and who was inclined to fighting as well as sitting in front of him.

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स तस्य दृष्टि अर्पण सम्प्रचोदितः ।
प्रतापवान् कान्चन चित्र कार्मुकः ।
समुत्पपात अथ सदसि उदीरितो ।
द्विजाति मुख्यैः हविषा इव पावकः ॥ ५-४७-२

2. dR^iSTyarpaNasamprachoditaH = goaded by obtaining of looks; tasya = of Ravana; saH = that Aksha; prataapavaan = the energetic demon; atha = thereupon; golden dotted bow; samutpapaata = sprang up quickly; paavakaH iva = like a fire; udiiratah = moved up; dvijaatimukhyaiH = by the foremost brahmins; haviSaa = by offering oblations; sadasi = in a sacrificial fire.

Goaded by the looks of Ravana, the energetic Aksha, wielding a golden dotted bow, quickly sprang up, like a fire switched up by the foremost of brahmins in a sacrificial fire, by offering oblations to it.

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ततो महत् बाल दिवा कर प्रभम् ।
प्रतप्त जाम्बू नद जाल सम्ततम् ।
रथाम् समास्थाय ययौ स वीर्यवान् ।
महाहरिम् तम् प्रति नैरृत ऋषभः ॥ ५-४७-३

3. saamaasthaaya = mounting; mahat = a great; ratham = chariot; baaladivaakaraprabham = having a splendour of a newly risen sun; pratapta jaambuunada jaalasamtatam = and overlaid with a protective armour of highly refined gold; saH viiryavaan nairR^itarSabhaH = that valiant chief of demons; tataH = then; yayau = went; tam mahaaharim prati = towards that mighty monkey.

Mounting a great chariot, having a splendour of a newly risen sun and overlaid with a protective armour of highly refined gold, that valiant cheif of demons sallied forth towards that mighty monkey.

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ततः तपः समग्रह संचय अर्जितम् ।
प्रतप्त जाम्बू नद जाल शोभितम् ।
पताकिनम् रत्न विभूषित ध्वजम् ।
मनो जव अष्ट अश्व वरैः सुयोजितम् ॥ ५-४७-४

4. tataH = then; (that chariot); tapaH samgraha samchayaarjitam = was earned by many kinds of his penances; pratapta jaambuunadjaala shobhitam = shining with a protective armour of highly refined gold; pataakinam = adorned iwth a flag; ratnavibhhuSita dhvajam = on a flag-staff studded with gems; suyojitam = yoked well with; manojavaaSTaashvavaraiH = eight excellent horses; having a speed equal to that of a mind.

Aksha's chariot was earned through many kinds of his penances. It was shining with a protective armour of highly refined gold, adorned with a flag on a flag-staff studded with gems and yoked well with eight excellent horses, having speed equal to that of a mind.

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सुर असुर अधृष्यम् असम्मा चारिणम् ।
रवि प्रभम् व्योम चरम् समाहितम् ।
सतूणम् अष्ट असि निबद्ध बन्धुरम् ।
यथा क्रम आवेशित शक्ति तोमरम् ॥ ५-४७-५

5. suraasuraadhR^iSyam = (that chariot) cannot be attacked by celestials or demons; asamga chaariNam = (It) moves without hindrance; raviprabham = It has a shining similar to the sun; vyomacharam = It can move within the sky; samaahitam = well-

conceived; **satuuNam** = with a quiver; **aSTaasi** = eight swords; **nibaddha bandhuram** = tied with bells; **yathaakrama aveshita shakti tomaram** = arranged well in order with spears and lances.

That chariot was unassailable by celestials or demons. It moved without hindrance to any place. It shone like a sun and could move within the sky. It was well-conceived with a quiver, eight swords and tied with bells. It was orderly arranged with spears and lances in their respective places.

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विराजमानम् प्रतिपूर्ण वस्तुना ।
सहेम दाम्ना शशि सूर्य वर्वसा ।
दिवा कर आभम् रथम् आस्थितः ततः ।
स निर्जगाम अमर तुल्य विक्रमः ॥ ५-४७-६

6. **tataH** = then; **saH** = he; **amaratulyavikramaH** with a prowess equal to that of celestials; **nirjagaama** = came forth; **aasthitaH** = mounting; **ratham** = the chariot; **sa hema daamnaa** = decorated with golden wreaths; **shashi suurya varchasaa** = with a brilliance of the moon and the sun; **pratipuuraNa vastunaa** = filled with every right thing; **viraajamaanam** = shining; **divaakaraabham** = like rays of sun.

Then, Aksha having a prowess equal to that of celestials, came forth, mounting that chariot decorated with golden wreaths, having a brilliance of moon and sun, filled with every right thing and shining like rays of sun.

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स पूरयन् खम् च महीम् च साचलाम् ।
तुरग्ग मतन्ग महारथ स्वनैः ।
बलैः समेतैः स हि तोरण स्थितम् ।
समर्थम् आसीनम् उपागमत् कपिम् ॥ ५-४७-७

7. **saH** = that Aksha; **puurayan** = filling; **khamcha** = the sky; **mahiimcha** = and the earth; **saachalam** = along with its mountains; **turaN^ga maatN^ga mahaarathasvanaiH** = with sounds of horses; elephants and chariots; **balaiH saha sametaiH** = joined together with his army; **upaagamat** = approached; **mahaakapim** = Hanuma the great monkey; **samartham** = the efficient one; **toraNasthitam** = who was standing at the archy door-way.

Aksha, filling the sky earth and its mountains with sounds of horses elephants and chariots, together with his army, approached the efficient Hanuma the great monkey, standing at the archy door-way.

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स तम् समासाद्य हरिम् हरि ईक्षणो ।
युग अन्त काल अग्निम् इव प्रजा क्षये ।
अवस्थितम् विस्मित जात सम्भ्रमः ।
समैक्षत अक्षो बहु मान चक्षुषा ॥ ५-४७-८

8. **samaasaadya** = approaching; **tam harim** = that Hanuma; **avasthitam** = standing readily; **prajaakSaye** = to destroy mortals; **kaalagnim iva** = like a fire that is to destroy the world; **saH akSaH** = that Aksha; **hariikSaNaH** = the yellow-eyed; **vismitajaatasambhramaH** =

was bewildered born of a surprise; **samaikSata** = and looked to; **bahuumaanachakSuSaa** = him with a great esteem.

Approaching that Hanuma, standing there readily to destroy mortals, similar to a fire that is to destroy the world, the yellow-eyed Aksha was bewildered, born of a surprise and looked to him with a great esteem.

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स तस्य वेगम् च कपेः महात्मनः ।
पराक्रमम् चारिषु पाह्तिव आत्मजः ।
विचारयन् खम् च बलम् महाबलो ।
हिम क्षये सूर्य इव अभिवर्धते ॥ ५-४७-९

9. **saH** = that Aksha; **mahaabalaH** = the mighty; **paarthivaamajaH** = prince; **vidhaarayan** = assessing; **vegamcha** = the swiftness; **tasya kapeH** = of that Hanuma; **mahaatmanaH** = the high-souled; **paraakramamcha** = his prowess; **aariSu** = in respect of his adversaries; **svam cha** = and his own; **balam** = strength; **abhivardhate** = increased his body more and more; **himakSaye suurya iva** = like the sun when the frost is faded away.

That Aksha, the mighty prince, assessing the swiftness of that high-souled Hanuma and his prowess with regard to his adversaries as also his own strength, increased his body more and more like the sun when the frost is faded away.

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स जात मन्युः प्रसमीक्ष्य विक्रमम् ।
स्थिरः स्थितः सम्यति दुर्निवारणम् ।
समाहित आत्मा हनुमन्तम् आहवे ।
प्रचोदयामास शरैः त्रिभिः शितैः ॥ ५-४७-१०

10. **prasamiikSya** = seeing; **vikramam** = Hanuma's prowess; **durnivaaraNam** = which was unrestrainable; **sthiram** = and stable; **samyati** = in battle; **sah** = that Aksha; **jaatamanyuH** = exhibiting anger; **sthiraH** = became stable; **samaahitaatmaa** = with his mind composed; **prachodayaamaasa** = incited; **hanumantam** = Hanuma; **aahave** = to battle; **shitaiH** = tribhiH sharaiH = by discharging three sharp arrows.

Understanding Hanuma's prowess to be unrestrainable and stable in battle, that Aksha, exhibiting anger initially, became stable and mentally composed and incited Hanuma to battle by discharging three sharp arrows towards him.

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ततः कपिम् तम् प्रसमीक्ष्य गर्वितम् ।
जित श्रमम् शत्रु पराजयोः जितम् ।
अवैक्षत अक्षः समुदीर्ण मानसः ।
सबाण पाणिः प्रगृहीत कार्मुकः ॥ ५-४७-११

11. **prasamiikSya** = recognising; **tam kapim** = that Hanuma; **garvitam** = as a haughty monkey; **shatru paraajayorjitam** = after having gallantly conquered his adversaries; **jita shramam** = and accustomed to fatigue; **sah akSaH** = that Aksha; **sabaaNapaaNiH** = with arrows in his hand; **pragrahiita kaarmukaH** = and grasping the bow; **avaikSata** = saw (him); **samudirNamaanasaH** = with an excited mind.

Recognizing that Hanuma, as a haughty monkey, after having gallantly conquered his adversaries and accustomed to fatigue, that Aksha, graspign the bow and arrows his hand, saw him with an excited mind.

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स हेम निष्क अन्गद चारु कुण्डलः ।
समाससाद आशु पराक्रमः कपिम् ।
तयोः बभूव अप्रतिमः समागमः ।
सुर असुराणाम् अपि सम्भ्रम प्रदः ॥ ५-४७-१२

12. hema niSkaaN^gadachaarukuN^DalaH = having a golden chain; a pair of armlets and charming ear-rings; saH = Aksha; aashuparaakramaH = of a quick prowess; samaasasaada = approached; kapim = Hanuma; tayoH = their; apratimaH = unmatched; samaagamaH = get-together in combat; abhuut = became; sambhramapradaH = baffled; suraasuraaNaamapi = to even the celestials and demons.

Having a gliden chain, a pair of armlets and charming ear-rings, Aksha of a swift prowess, approached Hanuma. Their unmatched get-together in combat became a baffle to even the celestials and demons.

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ररास भूमिः न तताप भानुमान् ।
ववौ न वायुः प्रचचाल च अचलः ।
कपेः कुमारस्य च वीक्ष्य सम्युगम् ।
ननाद च द्यौः उदधिः च चुक्षुभे ॥ ५-४७-१३

13. viikSya = seeing; samyugam = the battle; kapeH = of Hanuma; kumaarasya = and of Aksha; bhuumiH = the earth; raraasa = uproared; bhaanumaan = the sun; na tataapa = did not shine; vaayuH = the wind; na vavau = ceased to blow; achalaH cha = the mountain; prachachaala = shook; dyau = the sky; nanaada = made a reverberent sound; udadishcha = the ocean too; chukSubhe = was agitated.

Seeing that battle between Hanuma and Aksha, the earth uproared. The sun did not shine brightly. The wind ceased to blow. The mountain shook. The sky made a reverberant sound. The ocean too was agitated.

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ततः स वीरः सुमुखान् पतत्रिणः ।
सुवर्ण पुन्खान् सविषान् इव उरगान् ।
समाधि सम्योग विमोक्ष तत्त्ववित् ।
शरान् अथ त्रीन् कपि मूर्ध्नि अपातयत् ॥ ५-४७-१४

14. tataH = then; atha = and thereafter; saH viiraH = that eminent demon; samaadhisamyoga vimokSatattvavit = who correctly knew how to fix his gaze on the target; to fit an arrow to the bow and to discharge it; apaatayat = hurled; kapimuurdhni = on Hanuma's head; triin sharaan = three arrows; sumukhaan = well-painted; suvarNa puNkhaan = with golden shafts; patattriNaH = and feathers; saviSaan uragaamiva = and which resembled venomous serpents.

Then, that eminent demon, who correctly knew how to fix his gaze on the target, to fit an arrow to the bow and to discharge it, hurled on Hanuma's head, three arrows which were well-

painted, having golden shafts and feathers and which resembled venomous serpents.

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स तैः शरैः मूर्ध्नि समम् निपातितैः ।
क्षरन् असृग् दिग्ध विवृत्त लोचनः ।
नव उदित आदित्य निभः शर अंशुमान् ।
व्यराजत आदित्य इव अंशु मालिकः ॥ ५-४७-१५

15. kSaran = oozing the blood from his wounds; taiH sharaiH = caused by those arrows; muurdhni nipaataitaiaH = descended into his head; samam = at the same time (by Aksha); navoditaadityanibhaH = looking like the newly risen sun; arR^igdigdha vivR^ittalochanaH = his eyes; bathed in blood; rolling rapidly; saH = Hanuma; vyaraajata = shone brightly; aaditya iva = like the sun; amshumaalikaH = surrounded by a circle of rays; sharaamshumaan = having the arrows as its rays.

Oozing the blood from his wound caused by those arrows descended into his head (by Aksha), looking like the newly risen sun, his eyes bathed in blood rolling rapidly, Hanuma shone brightly like the sun surrounded by a circle of rays, having the arrows as its rays.

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ततः स पिन्ग अधिप मन्त्रि सत्तमः ।
समीक्ष्य तम् राज वर आत्मजम् रणे ।
उदग्र चित्र आयुध चित्र कार्मुकम् ।
जहर्ष च आपूर्यत च आहव उन्मुखः ॥ ५-४७-१६

16. samiikSya = seeing; raNe = in the battle; tam = that; raajavaraatmajam = Aksha the prince; udagra chitraayudhachitra kaarmukam = with his marvellous weapons and picturesque bow; saH = that Hanuma; piN^gaadhipa mantri sattamaH = the excellent one among Sugreeva's ministers; tataH = then; jaharSa = rejoiced; aahavonmukhaH = and with an inclination to fight; apuuryata = grew in size.

Seeing in the battle that Aksha the prince, with his marvellous weapons and picturesque bow, that Hanuma the excellent one among Sugree's counsellors, was rejoiced and with an inclination to fight, grew in size.

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स मन्दर अग्रस्थ इव अंशु माली ।
विवृद्ध कोपो बल वीर्य सम्युतः ।
कुमारम् अक्षम् सबलम् सवाहनम् ।
ददाह नेत्र अग्नि मरीचिभिः तदा ॥ ५-४७-१७

17. saH = that Hanuma; balaviirya samyutaH = endowed with strength and prowess; amshumaalikaH iva = resembling the sun; mandaraagra sthaH = appearing on a peak of Mandara mountain; vivR^iddha kopaH = and whose anger was increased; tadaa = then; dadaaha = burnt; netraagni mariichibhiH = by the rays of fire emanating from his eyes; kumaaam = the prince; akSam = Aksha; sabalam = along with his army; savaahanam = and vehicles.

That Hanuma, endowed with strength and prowess, resembling the sun appearing on a peak of Mandara mountain and whose anger was increased, then burnt the prince Aksha along with his army and vehicles, by the rays of fire emanating from his eyes.

ततः स बाण आसन शक्र कार्मुकः ।
 शर प्रवर्षो युधि राक्षस अम्बुदः ।
 शरान् मुमोच आशु हरि ईश्वर अचले ।
 बलाहको वृष्टिम् इव अचल उत्तमे ॥ ५-४७-१८

18. saH raakSasaambudaH = that demon in the form of a cloud; sharapravarSaH = raining down arrows; tataH = then; baaNaasana chitrakaarmukaH = wielding a bow in the form of a rain bow; aashu = soon; mumocha = discharged; sharaan = arrows; hariishvaraachale = on Hanuma in the form of a mountain; valaakakaH iva = like a cloud; vR^iSTim = showering rain; achalottame = on a high mountain.

That demon in the form of a cloud, raining down arrows, then wielding a bow in the form of a rain-bow, soon discharged arrows on Hanuma standing in the form of a mountain, like a cloud showering rain on a high mountain.

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ततः कपिः तम् रण चण्ड विक्रमम् ।
 विवृद्ध तेजो बल वीर्य सायकम् ।
 कुमारम् अक्षम् प्रसमीक्ष्य सम्युगे ।
 ननाद हर्षात् घन तुल्य विक्रमः ॥ ५-४७-१९

19. tataH = then; prasamiikSya = seeing; tam = that; kumaaram akSam = prince Aksha; raNachaN^Da vikramam = having an impetuous valour; vivR^iddhatejobalaviirya samyutam = endowed with enhanced splendour; strength and vigour; ghanatulyavikramam = wandering in the sky like a cloud; samyuge = in the battle; kapiH = Hanuma; nanaada = roared; harSaat = with joy.

Seeing that Aksha the prince, possessing an impetuous valour, endowed with enhanced splendour strength and vigour with a capacity to move within the sky like a cloud, coming to the battle, Hanuma roared with joy.

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स बाल भावात् युधि वीर्य दर्पितः ।
 प्रवृद्ध मन्युः क्षतज उपम ईक्षणः ।
 समाससाद अप्रतिमम् रणे कपिम् ।
 गजो महाकूपम् इव आवृतम् तृणैः ॥ ५-४७-२०

20. viiryadarpitaH = boastful of his valour; yudhi = in battle; baalabhaavaat = because of his childish attitude; saH = that Aksha; pravR^iddhamanyuH = with a heightened fury; kSatajopamekSaNaH = with blood-red eyes; samaasaada = approached; kapim = Hanuma; apratimam = who was incomparable; raNe = in battle; gajaH iva = like an elephant; mahaakuupam = (approaching) a well; aavR^itam = covered; tR^iNaiH = with heaps of grass.

Boastful of his valour in battle because of his childish attitude, Aksha wit an enhanced fury and red-blood eyes, approached Hanuma who was incomparable in battle, as an elephant approaching a well covered with heaps of straw.

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स तेन बाणैः प्रसभम् निपातितैः ।

चकार नादम् घन नाद निह्रस्वनः ।

समुत्पपात आशु नभः स मारुतिः ।

भुज ऊरु विक्षेपण घोर दर्शनः ॥ ५-४७-२१

21. **baaNaiH** = by the arrows; **nipaaitaiH** = descended; **prasabham** = forcefully; **tena** = by Aksha; **saH maarutiH** = that Hanuma; **chakaara** = made; **naadam** = a noise; **naadaniHsvanaH** = like the sound of a thunder; **samutpapaata** = and jumped; **aashu** = quickly; **nabhaH** = to the sky; **bhujoruvikSepaNa ghora darshanaH** = assuming a terrible sight; stretching out his arms and thighs.

As Aksha forcefully discharged his arrows, Hanuma roared a sound of thunder and bounced quickly to the sky assuming a terrible sight, stretching out his arms and thighs.

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समुत्पतन्तम् समभिद्रवत् बली ।

स राक्षसानाम् प्रवरः प्रतापवान् ।

रथी रथ श्रेष्ठतमः किरन् शरैः ।

पयो धरः शैलम् इव अश्म वृष्टिभिः ॥ ५-४७-२२

22. **saH** = that Aksha; **balii** = the strong one; **pravaraH** = the foremost; **raakSasaanaam** = among demons; **prataapavaan** = the valiant one; **rathii** = mounting a chariot; **rathishreSThatamaH** = the best among the car-warriors; **samabhidravat** = went chasing; **utpatantam** = (that Hanuma) flying upwards; **kiran** = sprinkling; **sharaiH** = arrows; **payodharaH iva** = like a cloud; **ashma vR^iSTibhiH** = showering hail-stones; **shailam** = on a mountain.

That strong and valiant Aksha, the foremost among the demons, and the best among car warriors, went chasing Hanuma who was flying upwards, difusing arrows like a cloud showering hail-stones on a mountian.

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स तान् शरान् तस्य विमोक्षयन् कपिः ।

चचार वीरः पथि वायु सेविते ।

शर अन्तरे मारुतवत् विनिष्पतन् ।

मनो जवः सम्यति चण्ड विक्रमः ॥ ५-४७-२३

23. **saH hariH** = that Hanuma; **manojavaH** = who has a swiftness equal to the mind; **chaN^DavikramaH** = possessing impetuous valour; **samyati** = in battle; **viiraH** = and a valiant one; **viniSpatan** = rushing forth; **maarutavat** = liek wind; **sharaantare** = in the space between one arrow and another; **vimokSayan** = and escaping; **sharaan** = the arrows; **tasya** = of Aksha; **chachaara** = moved; **pathi** = in the path; **vaayusevite** = visited by wind.

That valiant Hanuma, whose swiftness was equal to the mind and possessing impetuous valour in battle, rushing forth like wind in the space between one arrow and another and thus escaping Aksha's arrows, moved in the path visited by wind (the sky).

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तम् आत्त बाण आसनम् आहव उन्मुखम् ।

खम् आस्तृणन्तम् विविधैः शर उत्तमैः ।

अवैक्षत अक्षम् बहु मान चक्षुषा ।

जगाम चिन्ताम् च स मारुत आत्मजः ॥ ५-४७-२४

24. saH maarutaatmajaH = that Hanuma; avaikSata = saw; bahumaana chakSuSau = with a respectful faculty of sight; tam = that; akSam = Aksha; aattabaaNaasanam = wielding a bow; aahavonmukham = readily inclined; to fight; aastR^iNantam = covering; kham = the sky; sharottamaiH = with excellent arrows; vishikhaiH = having various types of tops; jagaama = and became; chintaamcha = thoughtful.

With a respectful faculty of sight, Hanuma saw that Aksha who was wielding his bow and readily inclined to fight, covering the entire sky with excellent arrows with various types of tops and became thoughtful.

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ततः शरैः भिन्न भुज अन्तरः कपिः ।

कुमार वर्येण महात्मना नदन् ।

महाभुजः कर्म विशेष तत्त्ववित् ।

विचिन्तयामास रणे पराक्रमम् ॥ ५-४७-२५

25. tataH = then; kapiH = Hanuma; mahaabhujaH = the mighty armed; karma visheSa tattvavit = who knew how to act under particular circumstances; nadan = roaring; bhinna bhujaantaraH = when pierced in the breast with shafts; mahaatmanaa = by the high souled; kumaara viireNa = heroic Aksha; vichintayaamaasa = reflected on; paraakramaan = the prowess of the adversary; raNe = in battle.

Then, the mighty armed Hanuma, who knew how to act under particular circumstances, roaring when pierced in the breast with shafts by the high souled heroic, Aksha, reflected on the prowess of his adversary in battle.

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अबालवत् बाल दिवा कर प्रभः ।

करोति अयम् कर्म महन् महाबलः ।

न च अस्य सर्व आहव कर्म शोभिनः ।

प्रमापणे मे मतिः अत्र जायते ॥ ५-४७-२६

26. mahaabalaH = the mighty; ayam = Aksha; baaladivaakaraprabhaH = possessing the lustre of a rising sun; karoti = is performing; mahat = great; karma = act; abaalavat = as a mature youth; me matiH = my mind; na cha jaayate = is nt conceding atra = here; pramaapaNe = to kill; asya = him; sarvaahavakarma shobhinaH = who is distinguished in all acts of war fare.

"The mighty Aksha, possessing the lustre of a rising sun, is performing a great act, as a mature youth. My mind is not conceding here to kill him, who is distinguished in all acts of war-fare."

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अयम् महात्मा च महान् च वीर्यतः ।

समाहितः च अतिसहः च सम्युगे ।

असंशयम् कर्म गुण उदयात् अयम् ।

सनाग यक्षैः मुनिभिः च पूजितः ॥ ५-४७-२७

27. **ayam** = he; **mahaatmaacha** = possesses a great intellect; **mahaan** = and is prominent **viiryataH cha** = by his valour too; **samaahitaH** = (He is) well-composed; **atisahaH** = and highly tolerant; **samyuge** = in battle; **karmaguNodayaat** = due to eminence in his deeds and virtues; **ayam** = he; **asamshayam** = is undoubtedly; **puujitaH** = adored; **munibhishcha** = by saints; **sanaagayakSaiH** = along with Nagas the serpent-demons and Yakshas the semi-divine beings.

"He possesses a great intellect and is also prominent by his valour. He is well-composed and highly tolerant in battle. Due to his eminent deeds and virtues, he is undoubtedly adored by saints, Nagas the serpent-demons and Yakshas the semi-divine being."

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पराक्रम उत्साह विवृद्ध मानसः ।
समीक्षते माम् प्रमुख आगतः स्थितः ।
पराक्रमो हि अस्य मनांसि कम्पयेत् ।
सुर असुराणाम् अपि शीघ्र कारिणः ॥ ५-४७-२८

28. **sthitaH** = (He is) standing; **pramukhaagrataH** = very much before; **samiikSate** = and seeing; **maam** = me; **paraakramtsaaha vivR^iddha maanasaH** = straight in eyes reassured as he is; by his prowess and enthusiasm; **asya** = his; **shiighra gaaminaH** = swift-moving; **paraakramaH** = prowess; **prakampayet** = trembles; **maamsi api** = even the minds; **suraasuraNaam** = of celestials and demons.

"He is standing very much before me and looks me straight in the eyes, reassured as he is, by his prowess and enthusiasm. His swift-moving prowess trembles even the minds of celestials and demons."

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न खल् अयम् न अभिभवेत् उपेक्षितः ।
पराक्रमो हि अस्य रणे विवर्धते ।
प्रमापणम् तु एव मम अस्य रोचते ।
न वर्धमानो अग्निः उपेक्षितुम् क्षमः ॥ ५-४७-२९

29. **upekSitaH** = (If) neglected; **ayam** = he; **naabhibhavet na khalu** = would undoubtedly overpower me; **asya** = his; **paraakramaH** = prowess; **vardhate hi** = is indeed getting augmented; **raNe** = in battle; **pramaapaNamtveva** = killing him only; **adya** = now; **rochate** = is the option; **mama** = for me; **nakSamaH** = It is not appropriate; **upekSitum** = to neglect; **vardhamaanaH** = an augmented; **agniH** = fire.

"If neglected, he would undoubtedly overpower me. His prowess is getting augmented in battle. The only option left out for me is to kill him now. It is not proper to neglect a spreadin fire."

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इति प्रवेगम् तु परस्य तर्कयन् ।
स्व कर्म योगम् च विधाय वीर्यवान् ।
चकार वेगम् तु महाबलः तदा ।
मतिम् च चक्रे अस्य वधे महाकपिः ॥ ५-४७-३०

30. **mahaakapiH** = Hanuma; **viiryavaan** = the valiant one; **mahaabalah** = and the mighty one; **chintayan** = reflecting; **iti** = thus; **parasya pravegam** = about the rapidity of the adversary; **vidhaaya** = and determining; **svakarmayogamcha** = his own cause of action; **tadaa** =

then; **chakara** = acquired; **vegam** = momentum; **chakre** = and made up; **buddhim** = his mind too; **asya** = of his; **vadhe** = killing.

The valiant and te mighty Hanuma, reflecting thus about the swiftness of the adersary and determining his own couse of action, then acquired a course of action, then acquired a momentum and also made up his mind to kill him.

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स तस्य तान् अष्ट हयान् महाजवान् ।
समाहितान् भार सहान् विवर्तने ।
जघान वीरः पथि वायु सेविते ।
तल प्रहालैः पवन आत्मजः कपिः ॥ ५-४७-३१

31. **saH kapiH** = that Hanuma; **viiraH** = the heroic; **pavanaatmajaH** = son of wind; **jaghaana** = killed; **tala prahaaraiH** = by the slap of his palm; **taan** = those; **aSTa** = eight; **hayaan** = horses; **mahaajavaan** = possessing great speed; **pathi** = in the path; **vaayusevite** = abounding in wind; **samaahitaan** = with alertness; **bhaarasahaan** = with a capacity bear burden; **vivartane** = while turning to different directions.

That Hanuma, the heroic son of wind, killed using the blows of his palm, those eight horses posessing a great speed in the path of sky with alertness as also having a capacity to bear burden while turning to different directions.

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ततः तलेन अभिहतो महारथः ।
स तस्य पिन्ना अधिप मन्त्रि निर्जितः ।
स भग्न नीडः परिमुक्त कूबरः ।
पपात भूमौ हत वाजिः अम्बरात् ॥ ५-४७-३२

32. **tataH** = then; **tasya mahaarathaH** = the great chariot of Aksha; **abhihataH** = struck; **taleNa** = by the palms; **piN^gaadhipamantrimirjitaH** = subdued by Hanuma; the counsellor of Sugreeva; **prabhagnaniiDaH** = with its interior broken; **parimukta kumubaraH** = with its carriage-pole loosened; **hatavaajiH** = and its horses dead; **papaata** = and fallen; **ambaraat** = from the sky; **bhuumau** = to the ground.

Then, the great chariot of Aksha, thus struck by the palm and subdued by Hanuma the counsellor of Sugreeva, had its interior broken, its carriage pole loosened and its horses dead and fallen from the sky to the ground.

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स तम् परित्यज्य महारथो रथम् ।
सकार्मुकः खड्ग धरः खम् उत्पतत् ।
तपो अभियोगात् ऋषिः उग्र वीर्यवान् ।
विहाय देहम् मरुताम् इव आलयम् ॥ ५-४७-३३

33. **parityajya** = leaving; **ratham** = the chariot; **saH** = that Aksha; **mahaarathaH** = the great chariot-warrior; **sakaarmukaH** = with his bow; **khaDgadharaH** = and wielding a sword; **utpatatan** = leaping; **kham** = to the sky; **ugra viiryavaan** = having a terrible power of penance; **vihaaya** = leaving; **deham** = his body; **R^iSiH iva** = like a sage; (was seen going to); **aalayam** = the abode; **marutaam** = of celestials; **tapobhiyogaat** = because of his Yogic penance.

Leaving the chariot, wielding the bow and sword, that Aksha the chariot-warrior leapt to the sky. Having a terrible power of penance and leaving his body like a sage, he then was seen departing to heaven because of his Yogic penance.

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ततः कपिः तम् विचरन्तम् अम्बरे ।
पतत्रि राजा अनिल सिद्ध सेविते ।
समेत्य तम् मारुत वेग विक्रमः ।
क्रमेण जग्राह च पादयोः दृढम् ॥ ५-४७-३४

34. **tataH** = thereafter; **kapiH** = Hanuma; **maarutatulya vikramaH** = with a prowess equal to that of wind; **sametya** = approaching; **tam** = Aksha; **vicharantam** = moving; **ambare** = in the sky; **patatriraajaanila siddha sevite** = often frequented by Garuda the eagle; the wind and Siddhas the ascetics endowed with supernatural powers; **krameNa** = and slowly; **jagraaha** = grasped; **dr^idham** = firmly; **tam** = his; **paadayoH** = feet.

Thereafter, Hanuma with his prowess equal to that of wind, approaching Aksha moving in the sky, which is often frequented by Garuda the eagle, the wind and Siddhas the ascetics endowed with supernatural powers, slowly grasped his feet firmly.

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स तम् समाविध्य सहस्रशः कपिः ।
महाउरगम् गृह्य इव अण्डज ईश्वरः ।
मुमोच वेगात् पितृ तुल्य विक्रमो ।
मही तले सम्यति वानर उत्तमः ॥ ५-४७-३५

35. **saH kapiH** = that Hanuma; **pitR^itulyavikramaH** = having a prowess equal to the wind-god; his father; **vaanarottamaH** = and the excellent one among the monkeys; **samaavidhya** = spinning round; **tam** = that Aksha; **gR^ihya** = grasping; **mahoragam** = a great serpent; **aNDajeswaraH iva** = like an eagle; **samyati** = in the battle; **sahasrashaH** = for a thousand time; **mumocha** = and hurled him down; **mahaatale** = to the floor; **vegaat** = rapidly.

That Hanuma, with a prowess equal to that of wind-god, his father, and the excellent one among monkeys, spinning round Aksha like grasping a great serpent an eagle for a thousand times in the battle, hurled him down to the floor rapidly.

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स भग्न बाहु ऊरु कटी शिरो धरः ।
क्षरन् असृन् निर्मथित अस्थि लोचनः ।
स भिन्न संधिः प्रविकीर्ण बन्धनो ।
हतः क्षितौ वायु सुतेन राक्षसः ॥ ५-४७-३६

36. **bhagnar baahuuru kaTii shirodharaH** = with his arms; thighs; hips and neck broken; **asR^ik** = blood; **kSaran** = dripping; **nirmathitaasthiloohanaH** = with his bones and eyes crushed; **sambhinnasandhiH** = with his joints displaced; **pravikiirNa bandhanaH** = and with sinews shattered; **saH raakSasaH** = that demon; **hataH** = was killed; **vaayusutena** = by Hanuma; **kSitau** = on the ground.

With his arms, thighs, hips and neck broken, blood dripping, his bones and eyes crushed, his joints displaced and his sinews shattered, that demon was killed by Hanuma.

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महाकपिः भूमि तले निपीड्य तम् ।
चकार रक्षो अधिपतेः महत् भयम् ।
महर्षिभिः चक्र चरैः महाव्रतैः ।
समेत्य भूतैः च सयाक्ष पन्नगैः ।
सुरैः च स इन्द्रैः भृश जात विस्मयैः ।
हते कुमारे स कपिः निरीक्षितः ॥ ५-४७-३७

37. mahaalkapiH = Hanuma; nipiiDya = having crushed; tam = him; bhuumitale = on the floor; chakaara = created; mahat = a great; bhayam = fear; rakSodhipateH = to Ravana; kumaare = Aksha; hate = thus having been killed; saH kapiH = Hanuma; niiriikSataH = was seen; sametya = together; bhR^ishajaatavismayaiH = with excessive astonishment; maharSibhiH = by great sages; chakracharaiH = who move everywhere without obstructions; mahaavrataiH = having exalted vows; bhuutaishcha = by spirits; sayakSa pannagaiH = along with Yakshas the semi-divine beings and Pannagas the serpent-demons; suraishcha = and by celestials; sendraiH = together with Indra the lord of celestials.

Hanuma, having crushed him on the ground, created a great fear to Ravana. Aksha, thus having been killed, Hanuma was gazed on with excessive astonishment by great sages who move everywhere without obstruction and having great vows as also by spirits Yakshas the semidivine beings, Pannagas the serpent-demons and by celestials with Indra the lord of celestials.

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निहत्य तम् वज्र सुत उपम प्रभम् ।
कुमारम् अक्षम् क्षतज उपम ईक्षणम् ।
तत् एव वीरो अभिजगाम तोरणम् ।
कृत क्षणः काल इव प्रजा क्षये ॥ ५-४७-३८

38. nihatya = killing; tam akSam = that Aksha; vajrisutopama prabham = with a lustre equal to that of Jayantha the son of Indra; kSata jopamakSaNam = and having eyes equal to blood; viiraH = the heroic Hanuma; abhijagaama = reached; tam = that; toraNameva = archway again; kaalah iva = like Yama the lord of death; kR^itakSaNaH = expecting in a moment; prajaakSaye = any mortal to be destroyed.

Killing that Aksha, possessing a lustre equal to that of Jayanta the son of Indra the lord of celestials and having his eyes resembling blood, the heroic Hanuma reached the same archway again, like Yama the lord of death expecting in a moment any mortal getting destroyed by him.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तचत्वारिंशः सर्गः

Thus completes 47th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Introduction

Ravana calls Indrajit and asks him to go for a battle against Hanuma. Indrajit wielding a colourful bow quickly in a chariot to face Hanuma in combat. The arrows discharged by Indrajit are made ineffective by Hanuma, through his peculiar skill of maneuvering them like a wind-god. Realizing that Hanuma cannot be slain, Indrajit merely takes him captive by discharging the unfailing missile presided over by Brahma, the creator. Hanuma falls on the ground motionless. The demons tie him with ropes and drag him to the presence of Ravana. Hanuma yields to their operation of capture, even though capable of aborting it, eager as he was to meet Ravana.

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ततस्तु रक्षोधिर्महात्म ।
हनूमताक्षे निहते कुमारे ।
मनः समाधाय स देवकल्पम् ।
समादिदेशेन्द्रजितम् सरोषः ॥ ५-४८-१

1. tataH = thereafter; saH = that; mahaatmaa = the high-minded; rakSodhipatiH = Ravana the king of the demons; kumaare = (when) his son; akSe = Aksha; nihate = having been killed; hanuumataa = by Hanuma; saroSaH = full of anger; samaadhaaya = yet reconciling; maraaH = his mind; samaadidesha = instructed; indrajit = Indrajit; devakalpam = possessing the qualities of a god.

Filled with anger on his son Aksha having been killed by Hanuma, yet reconciling his mind, the high-minded Ravana the king of demons for his part then instructed Indrajit (his eldest son) possessing the qualities of god (as follows):

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त्वमस्त्रविच्छस्त्रविदाम् वरिष्ठः ।
सुरासुराणामपि शोकदाता ।
सुरेषु सेन्द्रेषु च दृष्टकर्मा ।
पितामहाराधनसंचितास्त्रः ॥ ५-४८-२

2. **tvam** = you; **astravit** = are acquainted with mystic missiles; **variSThaH** = you are the foremost; **shastravidaam** = among those who are conversant with weapons; **shokadaataa** = you are giver of grief; **suraasuraaNaamapi** = even to celestials and demons; **dR^iSTakarmaa** = whose actions are seen; **sureSu** = by celestials; **sendreSu** = along with Indra; **pitaa mahaaraadhanasamchitastraH** = having missiles acquired by propitiating Brahma the creator.

"You are well acquainted with mystic missiles. You are the foremost among those who are conversant with weapons. You cause anguish even to celestials and demons. Indra and other celestials perceived your performance with your missiles acquired by propitiating Brahma the creator."

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तवास्त्रबलमासाद्य ससुराः समरुद्गणाः ।
न शेकुः समरे स्थातुम् सुरेश्वरसमाश्रिताः ॥ ५-४८-३

3. **sasuraaH** = accompanied by celestials; **samarudgaNaaH** = together with troops of storm-gods; **sureshvara samaashritaH** = joining Indra the Lord of celestials; **nashekuH** = were not able; **sthaatum** = to endure; **samare** = in battle; **aasaadya** = encountering; **tava** = your; **astrabalam** = strength of missiles.

"Celestials together with troops of storm-gods joining Indra the lord of celestials were not able to endure the strength of your missiles in battle."

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न कश्चित्त्रिषु लोकेषु सम्युगे न गतश्रमः ।
भुजवीर्याभिगुप्तश्च तपसा चाभिरक्षितः ॥ ५-४८-४
देशकालविभागज्ञस्त्वमेव मतिसत्तमः ।

4. **na kashchit** = no one; **triSu lokeSu** = in the three worlds; **na gatashramaH** = was not without a fatigue; **samyuge** = in the battle (against you); **tvameva** = you by yourself; **matissattamaH** = with a great intellect; **bhujaviirya** = and with strong arms; **abhiguptashcha** = are protected; **abhirakSitaH** = you are even protected; **tapasaa** = by penance; **deshkaalavibhaagaJNaH** = you are aware of apportioning place and time.

"In a battle against you, every one in the three worlds gets exhausted. You are protected yourself by your great intellect and strong arms. You are guarded by your penance. You are aware of apportioning place and time properly."

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न तेऽस्त्यशक्यम् समरेषु कर्मणा ।
न तेऽस्त्यकार्यम् मतिपूर्वमन्त्रणे ।
न सोऽस्ति कश्चित्त्रिषु सम्ग्रहेषु वै ।
न वेद यस्तेऽस्त्रबलम् बलम् च ते ॥ ५-४८-५

5. **naasti** = there is nothing; **ashakyam** = impossible; **te** = for you; **karmaNaa** = in acts; **samareSu** = of war; **naasti** = there is nothing; **akaaryam** = impossible to be done; **te** = by you; **mati puurva mantraNe** = with your no one whosoever; **yaH** = who; **na veda** = does not know; **te** = your; **astrabalam** = force of the missiles; **te balamcha** = and your (physical) strength; **triSu samgraheSu** = in the three worlds.

"There is nothing impossible for you in your acts of war. With your purposeful thinking, everything is possible for you. There is none in the three worlds, who does not know the force of missiles as also your (physical) strength."

ममानुरूपम् तपसो बलम् च ते ।
 पराक्रमश्चास्त्रबलम् च सम्युगे ।
 न त्वाम् समासाद्य रणावमर्दे ।
 मनः श्रमं गच्छति निश्चितार्थम् ॥ ५-४८-६

6. **balam** = the strength; **te tapasaH** = of your penance; **anuruupam** = is like that of; **mama** = me; **paraakramashcha balam cha** = as also your prowess and strength; **samyuge** = in battle; **samaasaadya** = admitting; **tvaam** = you; **raNaavamarde** = in the squeeze of battle; **manaH** = my mind; **na gachchhati** = does not get; **shramam** = weariness; **nishchita artham** = because of reassurance.

"The strength of your penance as also your prowess and strength in battle resemble mine. Admitting you in the squeeze of battle, my mind does not get fatigues because of the reassurance."

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निहताः किम्कराः सर्वे जम्बुमाली च राक्षसः ।
 अमात्यपुत्रा वीराश्च पञ्च सेनाग्रयायिनः ॥ ५-४८-७
 बलानि सुसमृद्धानि साश्वनागरथानि च ।

7. **sarve** = all; **kimkaraaH** = Kimkaras; **raakSasashcha** = a demon; **jambumaalii** = called Jambumali; **viiraaH** = the heroic; **amaatya putraaH** = sons of ministers; **paN^cha** = the fire; **senaagra yaayinaH** = chiefs of army; **nihataaH** = have been killed; **balaanicha** = as also the army; **susamR^iddhaani saashvanaaga rathaam cha** = along with highly abundant number of horses; elephants and chariots.

"All the Kimkaras, a demon called Jambumali, the heroic sons of ministers and the five chiefs of army have been killed, as also the army together with highly abundant number of horses, elephants and chariots."

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सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः ॥ ५-४८-८
 न हि तेष्वेव मे सारो यस्त्व य्यरिनिषूदन ।

8. **te** = your; **dayitaH** = beloved; **sahodaraH** = brother; **kumaarah akSashcha** = Aksha the prince also; **suuditaH** = has been killed; **arniSUDana** = O annihilator of enemies!; **saaraH** = the strength; **yaH** = which; **me** = is in me; **tvayi** = and you; **nahi** = is indeed not there; **teSveva** = in them at all.

"Your beloved brother Aksha the prince also has been killed. O annihilator of enemies! The strength which is in me or in you, is indeed not there in them at all."

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इदम् हि दृष्ट्वा मतिमन् महाद्वलम् ।
 कपेः प्रभावम् च पराक्रमम् च ।
 त्वमात्मनश्चापि समीक्ष्य सारं ।
 कुरुष्व वेगम् स्वबलानुरूपम् ॥ ५-४८-९

9. **matiman** = O intelligent one!; **dR^iSTvaa** = seeing; **idam** = this; **mahat** = great; **balam** = strength; **prabhaavamcha** = power; **paraakramamcha** = and power; **kapeH** = of the monkey; **samiikSya** = and keeping in view; **aatmanaH** = your; **saaramchaapi** = strength even; **kuruSva** = exhibit; **vegam** = your valour; **svabalaanuruupam** = according to your strength.

"O intelligent one! Seeing the great strength, power and prowess of this monkey and keeping in view your own strength, exhibit your valour accordingly."

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बलावमर्दस्वयि सन्निकृष्टे ।
यथा गते शाम्यति शान्तशत्रौ ।
तथा समीक्ष्यात्मबलम् परम् च ।
समारभस्वास्त्रविदाम् वरिष्ठ ॥ ५-४८-१०

10. **samiikSya** = keeping in view; **aatmabalam** = your own strength; **paramcha** = and of the enemy; **variSTha** = O the foremost; **astravidaam** = among those employing missiles; **samaarabhasva** = exert yourself; **yathaa tathaa** = in such a way; **balaavamardaH shaamyati** = that (further) destruction of our army may stop; **tvayi** = (the moment) you; **gate** = (whose enemies) have died; **tvayi** = you; **samnikR^iSTe** = have arrived near Hanuma.

"Keeping in view your own strength and of the army, O the foremost among those employing missiles, exert yourself in such a way, that further destruction of our army may stop, the moment you, whose enemies have died, have arrived near Hanuma."

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न वीरसेना गणशोच्य (प्य) वन्ति ।
न वज्रमादाय विशालसारम् ।
न मारुतस्यास्य गतेः प्रमाणम् ।
न चाग्निकल्पः करणेन हन्तुम् ॥ ५-४८-११

11. **viira** = O hero!; **senaaH** = the armies; **na avanti** = cannot protect you (before); **gaNashochi** = the shining monkey who is tormenting they demons; **na** = there is no use; **aadaaya** = taking; **vajram** = a weapon like the thunderbolt; **visaala saaram** = of an extensive power; **na pramaaNam** = there is no limit; **gateH** = to the strength; **asya maarutasya** = of Hanuma the son of wind-god; **na** = it is not possible; **hantum** = to kill; **agnikalpaH**; the one resembling fire; **karaNena** = by means of any weapon.

"O hero! The armies cannot protect you, even if they are in multitudes. There is no use taking a weapon like a strong thunder bolt against the monkey. There is no limit to the strength of Hanuma the son of wind-god. It is not possible to kill him, who resembles fire, by means of any weapon."

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तमेवमर्थम् प्रसमीक्ष्य सम्यक् ।
स्वकर्मसाम्याद्धि समाहितात्म ।
स्मरंश्च दिव्यम् धनुषोऽस्त्रवीर्यम् ।
व्रजाक्षतम् कर्म समारभस्व ॥ ५-४८-१२

12. **prasamiikSya** = perceiving; **samyak** = well; **tam eva artham** = that fact thus; **samaahitaatmaa** = and with your mind composed by the thought; **svakarma saamyat** =

that success can be achieved by your own effort; **smaramshcha** = and remembering; **astraviiryam** = the strength of arrows; **divyam dhanuSaH** = of your wonderful bow; **craja** = go; **samaarabhasva** = and duly proceed; **karma** = with your work; **akSatam** = without any hindrance.

"Perceiving well the fact in this way and with your mind composed by the thought that success can be achieved by your own effort, and remembering the strength of arrows of your wonderful bow, go and duly proceed with your work, without any hindrance."

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न खल्वियम् मतिः श्रेष्ठा यत्त्वाम् सम्प्रेषयाम्यहम् ।
इयम् च राजधर्माणाम् क्षत्रियस्य मतिर्मता ॥ ५-४८-१३

13. **iyam matiH** = this thought; **aham** = (that) I; **tvaam sampreSayaami itiyat** = am sending you; **nakhalu** = is not indeed; **shreSThaa** = the best; **iyam** = this; **mataa** = is said to be; **raajadharmaNaam** = the duties of a king; **matiH** = and is the commendation; **kSatriyasya** = of a warrior-class.

"This thought of my sending you is not indeed the best option. But, this decision is said to be according to the duties of a king and is the commendation of a warrior-class."

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नानाशस्त्रेषु सम्ग्रामे वैशारद्यमरिन्दम् ।
अवश्यमेव बोद्धव्यम् काम्यश्च विजयो रणे ॥ ५-४८-१४

14. **arimdama** = O destroyer of enemies!; **vaishaaradyam** = the skill; **boddhavyam** = is to be learnt; **avashyameva** = surely; **naanaashastreSu** = in various kinds of weapons; **samgraame** = in battle; **vijayashcha** = victory too; **kaamya** = is to be aspired; **raNe** = in battle.

"O destroyer of enemies! You have to learn surely the skill to employ various weapons in battle. You have to aspire for a victory too in battle."

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ततः पितुस्तद्वचनम् निशम्य ।
प्रदक्षिणम् कक्षसुतप्रभावः ।
चकार भर्तारमदीनसत्त्वो ।
रणाय वीरः प्रतिपन्नबुद्धिः ॥ ५-४८-१५

15. **tataH** = then; **nishamya** = hearing; **tatvachanam** = that word; **pituH** = of his father; **viiraH** = the strong demon; **Indrajit**; **dakSasuta prabhaavaH** = having power similar to that of gods; **adiina sattvaH** = with an undepressed mind; **pratipannabuddhiH** = and with his intellect resolved; **raNaaya** = for the battle; **pradakSiNam chakaara** = performed a circumambulation; **bhartaaram** = around Ravana the lord.

Hearing the words of his father, **Indrajit** the strong demon, possessing a power similar to that of gods, with an undepressed mind and with his intellect resolved to fight, performed a circumambulation in honour of **Ravana** the lord.

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ततसैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः ।
यद्धोद्धतः कृतोत्साहः सम्ग्रामम् प्रत्यपद्यत ॥ ५-४८-१६

16. **pratipuujitaH** = Acclaimed; **taiH iSTaiH svagaNaiH** = by the beloved people of his own class; **indrajit** = Indrajit; **yuddhoddhataH** = who was violent in battle; **tataH** = then; **pratyapadyata** = entered; **samgraamam** = the battle; **kR^itotsaahaH** = with an accomplished enthusiasm.

Acclaimed by the beloved people of his own class, Indrajit who was violent in battle then entered the battle-field with an accomplished enthusiasm.

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श्रीमान् पद्मपलाशाक्षो राक्षसाधिपतेः सुतः ।
निर्जगाम महातेजाः समुद्र इव पर्वसु ॥ ५-४८-१७

17. **raakSasaadhipateH sutaH** = Indrajit the son of Ravana; **shriimaan** = the illustrious; **padmapalaashaakSaH** = having eyes similar to lotus-petals; **mahaatejaaH** = endowed with extra-ordinary energy; **nirjagaama** = rushed forth; **samudraH iva** = like an ocean; **parvasu** = on full moon days.

Indrajit, the illustrious son of Ravana, having eyes like lotus-petals and endowed with extra ordinary energy, rushed forth like an ocean on full-moon days.

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स पक्षिराजोपमतुल्यवेगै ।
व्याळैश्चतुर्भिः सिततीक्ष्णदम्ष्ट्रैः ।
रथम् समायुक्तमसम्भवेगम् ।
समारुरोहेन्द्रजिदिन्द्रकल्पः ॥ ५-४८-१८

18. **saH indrajit** = that Indrajit; **indrakalpaH** = equal to Indra the lord of celestials; **samaaruroha** = ascended; **ratham** = a chariot; **asamga vegam** = with unchecked swiftness; **samaayuktam** = and yoked; **chaturbhiH** = with four; **vyaaLaiH** = tigers; **sita tiikSNadamSTraiH** = having sharp teeth; **pakSiraaja tulya vegaiH** = having their swiftness equal to Garuda the king of eagles.

That Indrajit, alike Indra the lord of celestials, ascended a chariot with unchecked speed and yoked with four sharp-toothed tigers, having their swiftness similar to Garuda the king of eagles.

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स रथी धन्विनाम् श्रेष्ठः शस्त्रज्ञोऽस्त्रविदाम् वरः ।
रथेनाभिययौ क्षिप्रम् हनुमान्यत्र सोऽभवत् ॥ ५-४८-१९

19. **saH** = that Indrajit; **rathii** = the chariot-warrior; **shreSThahaH** = the best; **ghanvinaam** = among the wielders of bow; **shastrajjNaH** = skilled in the use of weapons; **varaH** = and excellent; **shatravidaam** = among those proficient in the use of missiles; **abhiyayau** = went; **shiighram** = swiftly; **rathen** = in his chariot; **yatra** = to where; **saH hanuman** = that Hanuma; **abhavat** = was.

That Indrajit, the chariot-warrior, best among the wielders of bow, skilled in the use of weapons and excellent among those proficient in the use of missiles, went swiftly in his chariot to where Hanuma was.

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स तस्य रथनिर्घोषम् ज्यास्वनम् कार्मुकस्य च ।
निशम्य हरिवीरोऽसौ सम्प्रहृष्टतरोऽभवत् ॥ ५-४८-२०

20. nishamya = hearing; tasya rathanirghoSam = the rattling sound of his chariot; ज्यासवानमचा = and a twang of bow-string; kaarmukasya = of his bow; asau hariviiraH = Hanuma; such a heroic monkey; abhavat = became; samprahR^iSTataraH = more thrilled with delight.

Hearing the rattling sound of Indrajit's chariot and a twang of his bow, the heroic Hanuma became more thrilled with delight.

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सुमहाच्चापमादाय शितशल्यांश्च सायकान् ।
हनुमन्तमभिप्रेत्य जगाम रणपण्डितः ॥ ५-४८-२१

21. raNapaN^DitaH = Indrajit; skilled in warfare; aadaaya = taking; sumahat = a very big; chaapam = bow; shita shalyaan saayakaan = with pointed arrows; jagaama = proceeded; abhipretya = aiming towards; hanumantam = Hanuma.

Indrajit, skilled in warfare, taking a very big bow with pointed arrows, went aiming towards Hanuma.

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तस्मिंस्ततः सम्यति जातहर्षे ।
रणाय निर्गच्छति चापपाणौ ।
दिशश्च सर्वाः कलुषा बभूवु ।
मृगाश्च रौद्रा बहुधा विनेदुः ॥ ५-४८-२२

22. tataH = then; tasmin = that Indrajit; jaataharSe = rejoiced; samyati = in battle; nirgachchhati sati = was going ahead; raNaaya = to the combat; chaapapaaNau = with a bow in his hand; sarvaaH = all; dishaH = the quarters; babhuuvuH = became; kaluSaaH = gloomy; raudraaH = ferocious; mR^igaashcha = animals; vineduH = howled; bahudhaa = in many ways.

While that Indrajit who was energetic in battle, was going ahead to the combat, with a bow in his hand, all the quarters became gloomy and ferocious animals howled in many ways.

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समागतास्तत्र तु नागयक्षा ।
महर्षयश्चक्रचराश्च सिद्धाः ।
नभः समावृत्य च पक्षिसम्घा ।
विनेदुरुच्चैः परमप्रहृष्टाः ॥ ५-४८-२३

23. naagayakSas = Nagas and Yakshas; chakracharaaH maharSaaH = great sages moving in astronomical circles; siddhaashcha = Siddhas; pakSisamghaaH = and a multitude of birds; nabhaH samaavR^itya = going round the sky; samaagataaH = gathered; tatra = there; vineduH = and clamoured; uchchhaiH = loudly; paramaprahR^iSTaaH = with a great rejoice.

Nagas and Yakshas, great sages moving in astronomical circles, Siddhas and a multitude of birds going around the sky, gathered there and clamoured loudly with a great rejoice.

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आयान्तम् सरथम् द्रुष्ट्वा तूर्णमन्द्रिजितम् कपिः ।
विननाद महानादम् व्यवर्धत च वेगवान् ॥ ५-४८-२४

24. dR^iSTvaa = seeing; indrajitam = Indrajit; aayaantam = coming; tuurNam = swiftly; saratham = with the chariot; kapiH = Hanuma; vinanaada = made a noise; mahaanaadam = with great resonance; vyavardhata cha = and grew up his body; vegavaan = speedily.

Seeing Indrajit coming swiftly with the chariot, Hanuma made a noise with great resonance and grew up his body speedily.

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इन्द्रजित्नु रथम् दिव्यमास्थितश्चित्रकार्मुकः ।
धनुर्विष्कारयामास तटिदूर्जितनिस्स्वनम् ॥ ५-४८-२५

25. aasthitaH = ascending; divyam rathan = on his wonderful chariot; chitrakaarmukaH = and wielding a colourful bow; indrajit tu = Indrajit; on his part; visphaarayaamaasa = stretched; dhanuH = his bow; taTiduurjitaniHsvanam = which made a glaring sound like that accompanying a stroke of lightning.

Ascending on his wonderful chariot and wielding a colourful bow, Indrajit on his part, stretched his bow, which made a glaring sound like that accompanying a stroke lightning.

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ततः समेतावतितीक्ष्णवेगौ ।
महाबलौ तौ रणनिर्विशङ्कौ ।
कपिश्च रक्षोधिपतेस्तनूजः ।
सुरासुरेन्द्रनिव बद्धवैरौ ॥ ५-४८-२६

26. tataH = thereupon; tau = those (two warriors); kapishcha = Hanuma; tanuujaH = and the son; rakSodhipate = of Ravana; atitiikSNa vegau = possessing great velocity; mahaabalau = and a great strength; raNa nirvishaN^kau = fearless in combat; sametau = confronted in battle; suraasurendraaviva = like Indra the Lord of celestials and the lord of demons; baddhavairau = who tightened hostility with each other.

Those two warriors, Hanuma and Indrajit, possessing great velocity and a great strength as also fearless in combat, confronted in the battle like Indra the Lord of celestials and Ravana the Lord of demons who tightened hostility with each other.

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स तस्य वीरस्य महारथस्य ।
धनुष्मतः सम्यति सम्मतस्य ।
शरप्रवेगम् व्यहनत्प्रवृद्ध ।
श्चचार मार्गे पितुरप्रमेयः ॥ ५-४८-२७

27. saH = that Hanuma; aprameyaH = of immeasurable strength; pravR^iddhaH = having grown up his body; vyahavat = aborted; sharapravegam = the swiftness of arrows; tasya viirasya = of that Indrajit; mahaarathaH = the great chariot-warrior; dhanuSmataH = wielder of a bow; chachaara = (Hanuma) wheeled about; maarge = in the path; pituH = of his father; the wind-god.

Hanuma, of immeasurable strength, having expanded his body, aborted the swiftness of arrows of that Indrajit, the great chariot-warrior, the wielder of a bow and well-renowned in battle. Hanuma wheeled about in the path of wind-god, his father.

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ततः श्रानायततीक्ष्णशल्यान् ।
सुपत्रिणः काञ्चनचित्रपुङ्खान् ।
मुमोच वीरः परवीरहन्ता ।
सुनन्नतान् वज्रनिपातवेगान् ॥ ५-४८-२८

28. tataH = then; viiraH = the heroic Indrajit; paraviirahantaa = the destroyer of strong enemies; mumocha. Discharged; sharaan = arrows; aayata tikSNa shalyaan = with long and sharp points; supatriNaH = having beautiful feathers; kaaN^chana chitrapuNJNaan = provided with picturesque golden shafts; susannataan = with good inclination; vajranipaata vegan = and swift as lightning.

Then, the heroic Indrajit, the destroyer of strong enemies, discharged long and sharp-pointed arrows, having beautiful feathers, provided with picturesque golden shafts, with good inclination and as swift as lightning.

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ततः स तत्स्यन्दननिःस्वनम् च ।
मृदङ्गभेरीपटहस्वनम् च ।
विकृष्यमाणस्य च कार्मुकस्य ।
निशम्य घोषम् पुनरुत्पपात ॥ ५-४८-२९

29. tataH = then; nishamya = hearing; tatsyandananiHsvanamcha = the rattling sound of the chariot; mR^idaN^gabheriipaTaha svanamcha = and the sound of wooden tomtoms; kettledrums and war-drums; ghoSam = and the sound; kaarmukasya = of the bow-string; vikR^iSyamaaNasya = being plucked; saH = that Hanuma; utpapaata = sprang up; punaH = again.

Hearing the rattling sound of the chariot and the sound of wooden tomtoms, kettledrums and war-drums as also the sound of the bow-string being plucked, Hanuma sprang up again.

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शराणामन्तरेष्वाशु व्यवर्तत महाकपिः ।
हरिस्तस्याभिलक्ष्यस्य मोघयन् लक्ष्यसम्ग्रहम् ॥ ५-४८-३०

30. moghayan = making useless; lakSya samgraham = the totality of target; tasya = of Indrajit; abhilakSyasya = who was skilled in hitting his target; hariH = Hanuma; mahaakapiH = the great monkey; aashu = swiftly; vyavartata = wheeled about; antareSu = between; sharaaNaaam = the arrows.

Making the total target of Indrajit who was skilled in hitting his target useless, Hanuma the great monkey swiftly wheeled about between the arrows.

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शराणामग्रतस्तस्य पुनः समभिवर्तत ।
प्रसार्य हस्तौ हनुमानुत्पपातानिलात्मजः ॥ ५-४८-३१

31. hanuman = Hanuma; anilaatmajaH = the son of wind-god; samabhivartata = stayed; agrataH = in front; tasya sharaaNaaam = of his arrows; punaH = again; prasaarya = and stretching out; hastau = his hands; utpapaata = (he) sprang up.

Hanuma, the son of wind-god, again stayed in front of his arrows and stretching out his hands, sprang up.

तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ ।
सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ॥ ५-४८-३२

32. tau = ubhau = those two warriors; vegasampannau = full of swiftness; raNakarma vishaaradau = and skilled in warfare; chakratuH = staged; uttamam yuddham = an excellent battle; sarvabhuuta mano graahi = which captivated the minds of all beings.

Those two warriors, full of swiftness and skilled in their war-fare, staged an excellent battle, which captivated the minds of all beings.

Verse Locator

हनुमतो वेद न राक्षसोऽन्त्रम् ।
न मारुतिस्तस्य महात्मनोऽन्तरम् ।
परस्परम् निर्विषहौ बभूवतुः ।
समेत तौ देवसमानविक्रमौ ॥ ५-४८-३३

33. raakSasaH = Indrajit; na veda = could not know; antaram = the weakness; tasya mahaatmanaH = the weakness of the high-minded Indrajit; tau = those two warriors; devasamaana vikramau = who were equal in prowess to gods; sametya = coming into collision; parasparam = with each other into; babhuuvatuH = became; nirviSahau = unbearable.

Indrajit could not know the weakness of Hanuma, nor did Hanuma know the weakness of high-minded Indrajit. Those two warriors, who were equal in prowess to gods, coming into collision with each other, became unbearable to each other.

Verse Locator

ततस्तु लक्ष्ये स विहन्यमाने ।
शरेष्वमोघेषु च संपतत्सु ।
जगाम चिन्ताम् महतीम् महात्मा ।
समाधिसम्योगसमाहितात्मा ॥ ५-४८-३४

34. lakSye = the aim (of his arrows); vihanyamaane = getting aborted; amogheSushareSu = and (even) unfailing arrows; sampatatsu = falling down; sah = that Indrajit; mahaatmaa = the high-minded demon; samaadhisamyoga samaahitaatmaa = who was well known for hitting his target; jagaama = got; mahatiim = a great; chintaam = thought.

The aim of his arrows getting aborted and even his unfailing arrows falling down, the high-minded Indrajit, who was well-known for hitting his target, got hold of a great thought.

Verse Locator

ततो मतिम् राक्षसराजसूनु ।
श्वकार तस्मिन् हरिवीरमुख्ये ।
अवध्यताम् तस्य कपेः समीक्ष्य ।
कथम् निगच्छेदिति निग्रहार्थम् ॥ ५-४८-३५

35. samiikSya = keeping in view; tasya kapeH = of that monkey; avadhyataam = being incapable of being slain; raakSasa raja suunuH = Indrajit; Ravana's son; tataH = then; chakaara = formed; matim = an idea; katham it = as to how; nigachchhet = to

resort; **nigrahaartham** = to capture of; **tasmin** = that; **hariiviira mukhye** = Hanuma; the chief of monkey-warriors.

Keeping in view of that monkey being incapable of being slain, Indrajit, Ravana's son then formed an idea as to how to resort to capture of that Hanuma the chief of monkey-warriors.

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ततः पैतामहम् वीरः सोऽस्त्रमस्त्रविदाम् वरः ।
संदधे सुमहातेजास्तम् हरिप्रारम् प्रति ॥ ५-४८-३६

36. **saH** = that Indrajit; **viiraH** = the warrior; **varaH** = excellent; **astravidaam** = among the knowers of missiles; **sumahaatejaaH** = and possessing a great splendor; **tataH** = then; **samdadhe** = fitted to his bow; **astram** = a missile; **paitaamaham** = presided over by Brahma; the creator.

That warrior, Indrajit, excellent among the knowers of missiles and possessing a great splendor, then fitted to his bow, a missile presided over by Brahma the creator.

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अवध्योऽयमिति ज्ञात्वा तमस्त्रेणास्त्रतत्त्ववित् ।
निजग्राह महाबाहुर्मरुतात्मजमिन्द्रजित् ॥ ५-४८-३७

37. **indrajit** = Indrajit; **astratattvavit** = who knows the true nature of missiles; **mahaabaahuH** = and the long-armed; **jjNaatvaa** = feeling certain; **iti** = that; **ayam** = he; **avadhyaH** = was incapable of being killed; **nijagraaha** = bound; **tam** = that; **maarutaatmajam** = Hanuma the son of wind-god; **astreNa** = by that missile presided over by Brahma the creator.

Indrajit, who knows the true nature of missiles, feeling certain that he was incapable of being killed, bound that Hanuma, the son of wind-god, by that presided over by Brahma the creator.

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तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः ।
अभवन्निर्विचेष्टश्च पपात स महीतले ॥ ५-४८-३८

38. **tataH** = then; **baddhaH** = fastened; **astreNa** = with the weapon; **raakSasena** = by the demon; **saH vaanaraH** = that Hanuma; **abhavat** = became; **nirvicheSTaH** = motionless; **saH** = He = papaata = fell; **mahiitale** = on the ground.

Fastened with the weapon discharged by the demon, Hanuma became motionless and fell down on the ground.

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ततोऽथ बुद्ध्वा स तदस्त्रबन्धम् ।
प्रभोः प्रभावाद्विगतात्मवेगः ।
पितामहानुग्रहमात्मनश्च ।
विचिन्तयामास हरिप्रवीतः ॥ ५-४८-३९

39. **atha** = then; **tataH** = therefore; **buddhvaa** = realizing; **tadastrabandham** = that he had been bound by a missile; **prabhoH prabhaavaat** = presided over by Brahma the Lord (of creation); **saH haripraviiraH** = that Hanuma; **vigataatma vegaH** = failing to keep his

swiftness; **vichintayaamaasa** = remembered; **pitaamahaanugraham** = about the favour of Brahma the Creator; **aatmanaH** = to him.

Realizing that he had been bound by a missile presided over by Brahma the Lord of creation that Hanuma failing to keep his swiftness, considered it to be a favour of Brahma the creator done to him.

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ततह् स्वायम्भुवैर्मन्त्रैर्ब्रह्मस्त्रमभिमन्त्रितम् ।
हनुमांश्चिन्तयामास वरदानम् पितामहात् ॥ ५-४८-४०

40. **brahmaastram** = (knowing it) to be missile presided over by Brahma the creator; **abhimantram** = and consecrated; **mantraiH** = by spells; **svaayambhuvaiH** = sacred to Brahma the creator; **hanuman** = Hanuma; **tataH** = then; **chintayaamaasa** = recollected; **varadaanam** = a boon got; **pitaamahaat** = by Lord Brahma; the grand-father of the entire creation.

Knowing it to be a missile presided over by Brahma the creator and consecrated by spells sacred to Brahma, the creator, Hanuma then recollected a boon got by Lord Brahma, the grand father of the entire creation.

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न मेऽस्त्रबन्धस्य च शक्तिरस्ति ।
मिमोक्षणे लोकगुरोः प्रभावात् ।
इत्येव मत्वा विहितोऽस्त्रबन्धो ।
मयात्मयोनेरनुवर्तितव्यः ॥ ५-४८-४१

41. **me** = to me; **naasti** = there is no; **shaktiH** = capacity; **vimokSaNe** = to liberate; **astrabandhasya** = of this bondage of the missile; **prabhaavaat** = due to the power; **lokaguroH** = of Brahma the father of the world; **itvena** = thus; **matvaa** = knowing; **astrabandhaH** = the bondage through the missile; **aatma yoneH** = presided over by Brahma; the self born creator; **vihataH** = imposed by the enemy; **anuvartitavyaH** = (it) must be obeyed; **mayaa** = by me.

"I have no capacity to liberate from the bondage of the missile due to the power of Brahma the father of the world. Thus knowing the bondage, through the missile presided over by Brahma the self-born creator imposed by the enemy, it must be obeyed by me."

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स वीर्यमस्त्रस्य कपिर्विचार्य ।
पितामहानुग्रहमात्मनश्च ।
विमोक्षशक्तिम् परिचिन्तयित्वा ।
पितामाहाङ्गनामनुवर्तते स्म ॥ ५-४८-४२

42. **vichaarya** = thinking; **viiryam** = of the potency; **astrasya** = of the missile; **pitaamaha anugrahamcha** = and the grace of Brahma the grandfather of the entire creation enjoyed; **aatmanaH** = by him; **parichintayitvaa** = and thinking; **vimokSashaktim** = about his capacity to liberate from it (which was going to alight on him after a while); **saH kapiH** = that Hanuma; **anuvartatesma** = obeyed; **pitaamahaaJNaam** = the command of Brahma; the grandfather of the entire creation.

Thinking of the potency of the missile and the grace of Brahma, the grandfather of the entire creation enjoyed by him, and thinking about his capacity to liberate from it (which was

going to alight on him after a while) that Hanuma obeyed the command of Brahma the grand father of the entire creation.

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अस्त्रेणापि हि बद्धस्य भयम् मम न जायते ।
पितामहम् हेन्द्राभ्याम् रक्षितस्यानिलेन च ॥ ५-४८-४३

43. me = to me; rakSitasya = being protected; pitaamaha mahendraabhyaam = by Brahma; Indra; anilenacha = and the wind-god; bhayam = a fear; najaayate = does not arise; baddhasyaapi = eventhough fastened; astreNa = by the missile.

"Since I am being protected by Brahma, Indra and the wind-god, I do not have fear, eventhough I am fastened by the missile."

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ग्रहणे चापि रक्षोभिर्महन्मे गुणदर्शनम् ।
राक्षसेन्द्रेण सम्वादस्तस्माद्गृह्णन्तु माम् परे ॥ ५-४८-४४

44. me = to me; grahaNechaapi = even if captured; rakSobhiH = by the demons; mahat guNadarshanan = there will be a great advantage being foreseen; samvaadaH = there will be a dialogue; raakSasendreNa = with Ravana; tasmaat = therefore; pare = (let) the enemies; gR^ihNantu = capture; maam = me.

"Even if I were captured by the demons, a great advantage is foreseen. There will be a dialogue with Ravana. Therefore, let the enemies capture me."

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स निश्चितार्थः परवीरहन्ता ।
समीक्ष्यकारी विनिवृत्तचेष्टः ।
परैः प्रसह्याभिगतैर्निगृह्य ।
ननाद तैस्तैः परिभर्त्स्यमानः ॥ ५-४८-४५

45. saH = that Hanuma; paraviirahantaa = the destroyer of his enemies; samiiSya kaarii = and who acted after fully considering the pros and cons; nishchitaarthaH = ascertained his objective; vinivR^ittacheSTaH = and stayed motionless; abhigataiH = approached; nigR^ihya = and captured; prasahya = forcibly; paraiH taiHtaiH = by different enemies; paribhartasyamaanaH = and frightened by them; nanaada = he made a loud scream.

That Hanuma, the destroyer of enemies and who acted after fully considering the pros and cons, ascertained his objective and stayed motionless. Approached and captured forcibly by the enemies as also frightened by them, he made a loud scream.

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ततस्तम् राक्षसा दृष्ट्वा निर्विचेष्टमरिंदमम् ।
बबन्धुः शणवल्कैश्च द्रुमचीरैश्च सम्हतैः ॥ ५-४८-४६

46. dR^iSTvaa = seeing; taam = that Hanuma; arimdamam = the destroyer of enemies; nirvicheSTam = falling motionless; rakSasaaH = the demons; tatah = then; babandhuH = tied (him); samhataiH shaNavalkaishcha = with plaited chords of hemp; drumachiiraishcha = and bark of trees.

Seeing that Hanuma, the destroyer of enemies falling motionless, the demons then tied him with plaited chords of hemp and bark of trees.

स रोचयामास परैश्च बन्धनम् ।
 प्रश्य वीरैरभिनिग्रहम् च ।
 कौरूहलान्माम् यदि राक्षसेन्द्रो ।
 द्रष्टो व्यवस्येदिति निश्चितार्थः ॥ ५-४८-४७

47. saH = Hanuma; rochayaamaasa = approved prasahya = of being forcibly; bandhanam = bound; paraiH = by the enemies; abhinigrahancga = and reviled by them; iti nishchitaarthaH = with an assured feeling that; raakSasendraH = Ravana; vyavasyedyadi = might make an effort; draSTum = to see; maam = me; kantuuhalaat = by curiosity.

Hanuma approved of being forcibly bound and reviled by the enemies, with an assured feeling that Ravana was curious as he was, to see him.

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स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान् ।
 अस्त्रबन्धः स चान्यम् हि न बन्धमनुवर्तते ॥ ५-४८-४८

48. saH viiryavaan = that powerful Hanuma; baddhaH = tied; tena valkena = with those chords of hemp and bark; vimuktaH = was relieved; astreNa = of the missile; saH astrabandhaH = (since) the bondage of that missile; naanuvartate hi = does not indeed coexist; anyam bandham = with another bondage.

That powerful Hanuma, tied with those chords of hemp and bark, was relieved of the missile, since the bondage of that missile does not indeed coexist with another bondage.

Verse Locator

अथेन्द्रजित्तु द्रुमचीरबद्धम् ।
 विचार्य वीरः कपिसत्तमम् तम् ।
 विमुक्तमस्त्रेण जगाम चिन्ताम् ।
 नान्येन बद्धो ह्यनुवर्ततेऽस्त्रम् ॥ ५-४८-४९

49. vichaarya = conceiving; tam = that; kapisattmam = Hanuma the foremost among the monkeys; drumachiirabaddham = bound with the bark of trees; vimuktam = as having been relieved; astreNa = of the missile; viiraH = the heroic; indrajittu = Indrajit on his part; atha = then; jagaama = got hold of chintaam = a thought (as follows); baddhaH = a person tied; anyena = with other means; naanuvartate hi = cannot indeed be obliged; astram = by the missile.

Conceiving that Hanuma the foremost among the monkeys, bound with the bark of trees, as having been relieved of the missile, the heroic Indrajit, on his part, then became thoughtful as follows: "A person tied with other means cannot indeed be bound again by the missile."

Verse Locator

अहो महत्कर्म कृतम् निरर्थकम् ।
 न राक्षसैर्मन्त्रगतिर्विमृष्टा ।
 पुनश्च मन्त्रे विहतेऽस्त्रमन्य ।
 त्रवर्तते संशयिताः स्म सर्वे ॥ ५-४८-५०

50. aho = alas!; mahat = a great; karma = exploit; kR^itam = as been made; nirarthakam = futile; mantragatiH = the scope of the mystic formula; na vimR^iSTaa = has not been considered; raakSasaiH = by the demons; mantre = once the spell; vihate = has been made ineffective; anyat = another; astram = missile; na pravartate = cannot be operative; sarve = all of us; sma = became; samshayitaah = jeopardised.

"Alas! My great exploit has been rendered futile. The scope of the mystic formula has not been considered by the demons. Once the spell has been made ineffective, another missile cannot be operative. All of us became jeopardized."

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अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यत ।
कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः ॥ ५-४८-५१

51. hanumaan = Hanuma; muktaH = liberated; astreNa = by the missile; kR^iSyamaaNastu = being dragged away; rakSobhiH = by the demons; nipiiDitaH = and afflicted; bandhaiH = by the ties of ropes; na avabudhyata = could not perceive; atmaanam = his own liberated from the missile.

Hanuma, liberated from the missile being dragged away by the demons and afflicted by the ties of ropes, could not realize that he was liberated from the missile.

[Verse Locator](#)

हन्यमानस्ततः क्रूरै राक्षसैः काष्ठमुष्टिभिः ।
समीपे राक्षसेन्द्रस्य प्राकृष्यत स वानरः ॥ ५-४८-५२

52. tataH = then; saH vaanaraH = that Hanuma; hanyamaanaH = being beaten; kaaSThamuSTibhiH = with sticks and fists; kruuraiH raakSasaiH = by the cruel demon; praakR^iSyata = was dragged; samiipam = to the vicinity; raakSasendrasya = of Ravana.

That Hanuma, then being beaten with sticks and fists by the cruel demons, was dragged to the vicinity of Ravana.

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अथेन्द्रजित्तम् प्रसमीक्ष्य मुक्त ।
मस्त्रेण बद्धम् द्रुमचीरसूत्रैः ।
व्यदर्शयत्तत्र महाबलम् तम् ।
हरिप्रवीरम् सगणाय राज्ञे ॥ ५-४८-५३

53. atha = then; prasamiikSyata = considering; tam = that Hanuma; baddham = tied; drumachiira suutraiH = with barks of trees and ropes; muktam = (but_ liberated; astreNa = by the missile; indrajit = Indrajit; atha = thereupon; vyadarshayat = showed; tam mahaabalam = that mighty; haripraviiram = jewel among the monkeys; raajJNe = to the king; tatra = there; sagaNaaya = along with a body of his attendants.

Then, recognizing that Hanuma, tied with barks of trees and ropes, but liberated by the missile, Indrajit showed that mighty Hanuma the jewel among the monkeys, to Ravana there sitting along with a body of his attendants.

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तम् मत्तमिव मातङ्गम् बद्धम् कपिवरोत्तमम् ।
राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥ ५-४८-५४

54. **raakSasaaH** = the demon; **nyavedayan** = showed; **raakSasendraaya raavaNaaya** = to Ravana the king of demons; **tam baddham** = that captured Hanuma; **kapivarottamam** = the jewel among the foremost of monkeys; **mattam maataN^gamiva** = who was like an elephant in rut.

The demons showed to Ravana, the king of demons that captured Hanuma, the jewel among the foremost of monkeys who looked like an elephant in rut.

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कोऽयम् कस्य कुतो वात्र किम् कार्यम् को व्यपाश्रयः ।
इति राक्षसवीराणाम् तत्र सम्ज्जिरे कथेः ॥ ५-४८-५५

55. **raakSasaviiraaNaam** = from the heroic demons; **sajajJNire** = were generated; **tatra** = there; **iti** = (as follows); **kaH** = who; **ayam** = is this being; **kasya** = whose servant is he?; **kim** = what; **kaaryam** = is his pursuit?; **kaH** = who; **vyapaashrayaH** = is his ally?.

So went round the following conversations from the heroic demons there: "Who is this being? Whose savant is he? Where has he come from? What is his pursuit? Who is his alley?"

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हन्यताम् दह्यताम् वापि भक्ष्यतामिति चापरे ।
राक्षसास्तत्र सम्क्रुद्धाः परस्परमथाब्रुवन् ॥ ५-४८-५६

56. **atha** = thereafter; **apare** = some; **raakSasaaH** = demons; **samkruddhaaH** = highly enraged; **abruvat** = said; **parasparam** = to one another; **iti** = as follows; **hanyataam** = let this monkey be killed; **dahyataamchaapi** = even roasted (alive); **bhakSyataam** = and devoured.

Thereafter, some demons, highly enraged, said to one another as follows: "Let this monkey be killed, even roasted alive and devoured."

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अत्तित्य मार्गम् सहसा महात्मा ।
स तत्र रक्षोधिपपादमूले ।
ददर्श राज्ञः परिचारवृद्धान् ।
गृहम् महारत्नविभूषितम् च ॥ ५-४८-५७

57. **atiitya** = after crossing over; **maargam** = the path; **sahasaa** = swiftly; **saH mahaatmaa** = that high-souled Hanuma; **dadarsha** = saw; **tatra** = there; **gR^iham** = the palace; **raajJNaH** = of Ravana; **mahaaratna vibhuuSitam** = decorated with highly precious stones; **parichaara vR^iddaan** = and his elderly attendants; **rakSodhipa paadamuule** = at the feet of Ravana.

After crossing over the path swiftly, the high-souled Hanuma saw there the palace of Ravana, decorated with highly precious stones and his elderly attendants sitting at the feet of Ravana.

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स ददर्श महातेजा रावणः कपिसत्तमम् ।
रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः ॥ ५-४८-५८

58. **saH raavaNaH** = that Ravana; **mahaatejaaH** = with a highly excited energy; **dadarsha** = saw; **kapisattamam** = Hanuma the foremost of monkeys; **kR^iSya**

maaNam = being dragged; itastataH = hitter and thither; rakSobhiH = by demons; vikR^itaakaaraiH = of ugly countenance.

That Ravana, who was endowed with an extraordinary energy, saw Hanuma the foremost of monkeys, being dragged hither and thither by demons of ugly countenance.

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राक्षसाधिपतिम् चापि ददर्श कपिसत्तमः ।
तेजोबलसमायुक्तम् तपन्त मिव भास्करम् ॥ ५-४८-५९

59. kapisattamaH cha = Hanuma; the jewel among monkeys; too; dadarsha = saw; raakSasaadhipatum = Ravana the king of demons; tejobala samaayuktam = charged with luster and strength; tapantam = blazing; bhaaskaram iva = like the sun.

Hanuma the jewel among the monkeys also saw Ravana the king of demons, charged with luster and strength and blazing like the sun.

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स रोषसम्वर्तितताम्रदृष्टि ।
दर्शाननस्तम् कपिमन्ववेक्ष्य ।
अथोपविष्टान् कुलशीलवृद्धन् ।
समादिशत्तम् प्रति मन्त्रिमुख्यान् ॥ ५-४८-६०

60. saH dashaananaH = that Ravana; roSasamvartita taamradR^iSTiH = rolling his red-hot eyes with rage; anvakSyā = by seeing; tam kapim = that Hanuma; atha = and thereafter; mantri mukhyaana = important ministers; kulashiila vR^iddhaan = who were elder by clan and character; upaviSTaan = sitting there; samaadishat = ordered; (to know); tam prati = about that Hanuma.

That Ravana, rolling his red-hot eyes with rage by seeing that Hanuma and thereafter seeing his important ministers who were elder to his by clan and character sitting there, ordered them to interrogate Hanuma.

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यथाक्रमम् तैः स कपिर्विपृष्टः ।
कार्यार्थमर्थस्य च मूलमादौ ।
निवेदयामास हरीश्वरस्य ।
दूतः सकाशादहमागतोऽस्मि ॥ ५-४८-६१

61. vipR^iSTaH = questioned; yathaakramam = as per order; taiH = by those ministers; kaaryartham = about the purpose of his operation; muulam = and the source; arthasya = of his act; saH kapiH = that Hanuma; nivedayaamaasa = informed; adau = at the outset; aagataH asmi = "I came; duutaH = harishvarasya sakaashaat = from the presence of Sugreeva.

Questioned, as per order, by those ministers as to the purpose of his operation and the motive of his act, that Hanuma at the outset informed, "I came from Sugreeva as an envoy."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टचत्वारिंशः सर्गः

Thus completes 48th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 49

Verses converted to UTF-8, Nov 09

Introduction

Hanuma sees well-adorned Ravana, who is seated on a well-decorated throne of crystal. He is surrounded by four ministers viz., Durdhara, Prahasta, Mahaparshva and Nikumbha. Surprised to behold the splendor and glory of Ravana, Hanuma believes that he could even rule heaven along with Indra, but for his gross unrighteousness, which pulled him down.

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ततः स कर्मणा तस्य विस्मितो भीम विक्रमः ।

हनुमान् रोष ताम्र अक्षो रक्षो अधिपम् अवैक्षत ॥ ५-४९-१

1. tataH = then; saH hanuman = that Hanuma; bhiima vikramaH = with a terrific prowess; krodha taamraakSaH = was enraged and with his red-hot eyes; avaiKSata = saw; rakSodhipam = that Ravana; vismitaH = was surprised; tena tasya = by that Indrait's; karmaNaa = deed.

Then, Hanuma with a terrific prowess, was enraged (at his capture and his being dragged) and saw Ravana with his red hot eyes. He was surprised by that deed of Indrajit.

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भ्राजमानम् महाअर्हेण कान्चनेन विराजता ।

मुक्ता जाल आवृतेन अथ मुकुटेन महाद्युतिम् ॥ ५-४९-२

2. (Ravana) mahaadyutim = was endowed with a great splendor; bhraajamaanam = and shone; viraajataa = with a glittering; mahaarheNa = and precious; makuTena = diadem; kaanN^chanena = of gold; atha = and; muktaa jaalaavR^itena = encircled with strings of pearls.

Ravana was endowed with a great splendor and shone with a glittering and precious diadem of gold as also encircled with strings of pearls.

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वज्र सम्योग सम्युक्तैः महाअर्ह मणि विग्रहैः ।

हैमैः आभरणैः चित्रैः मनसा इव प्रकल्पितैः ॥ ५-४९-३

3. (That Ravana was adorned) **chitraiH haimaiH aabharaNaiH** = with bright-coloured gold ornaments; **vajra samyoga yuktaiH** = inlaid with diamonds; **mahaarha maNi vighrahaiH** = and decorated with worthy gems; **prakalpitaiviva** = which appeared as though prepared with the mind.

That Ravana was adorned with bright-coloured gold ornaments, inlaid with diamonds and decorated with worthy gems, which appeared as though they were prepared with the mind.

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महाअर्ह क्षौम सम्वीतम् रक्त चन्दन रूषितम् ।

स्वनुलिप्तम् विचित्राभिः विविधभिः च भक्तिभिः ॥ ५-४९-४

4. (Ravana) **mahaarha Khaumasamviitam** = was attired in very costly silk; **raktachandanaruuSitam** = and smeared with red sandal-paste; **svanuliptam** = and well-painted; **vividhaabhishcha** = with various; **vichitraabhiH** = brightly coloured; **bhaktibhiH** = designs.

Ravana was attired in very costly silk and his body was smeared with red-sandal paste and well painted with various brightly coloured designs.

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विपुलैः दर्शनीयैः च रक्ष अक्षैः भीम दर्शनैः ।

दीप्त तीक्ष्ण महादम्ष्ट्रैः प्रलम्ब दशनच् चदैः ॥ ५-४९-५

शिरोभिः दशभिः वीरम् भ्राजमानम् महाओजसम् ।

नाना व्याल समाकीर्णैः शिखरैः इव मन्दरम् ॥ ५-४९-६

5; 6. (Ravana looked) **vichitram** = strange; **dashabhiH shirobhiH** = with his ten heads; **bhiimadarshanaiH** = with terrible looking; **darshaniiyaiH** = yet good-looking; **raktaakSaiH** = red eyes; **diipta tiikSNa mahaadamSTraiH** = with brilliant sharp enormous teeth; **pralamba dashanahchhadaiH** = and protruding lips; **viiram** = a daring demon; **mahaujasam** = endowed with extraordinary vigour; **bhraajamaanam** = shining brightly; **mandaram iva** = as Mount Mandara; **shikharaiH** = with its peaks; **naanaa vyaaLasamaakiirNaiH** = and infested with snakes of different varieties.

Ravana looked strange with his ten heads, having terrible-looking yet good-looking pair of red eyes each, with brilliant sharp enormous teeth and protruding lips, like a daring demon endowed with extra ordinary vigour, shining brightly as Mount Mandara with its peaks and infested with snakes of different varieties.

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नील अञ्जन चय प्रख्यम् हारेण उरसि राजता ।

पूर्ण चन्द्र आभ वक्त्रेण सबलाकम् इव अम्बुदम् ॥ ५-४९-७

7. (Ravana) **raajataa** = was shining; **haareNa** = with a pearl necklace; **urasi** = on his bosom; **niilaaN^anachayaprakhyam** = looking like a mass of blue antimony; **puurNachandraabhavaktrNa** = but with his countenance shining like the full moon; **ambudamiva** = and appearing like a cloud; **sabaalaarkam** = illumined by the rising sun.

Ravana was having a pearl necklace casting its splendor on his bosom. He was looking like a mass of blue antimony, but with his countenance shining like the full moon and appearing like a cloud illumined by the rising sun.

बाहुभिः बद्ध केयूरैः चन्दन उत्तम रूपितैः ।

भ्राजमान अन्गदैः पीनैः पञ्च शीर्षैः इव उरगैः ॥ ५-४९-८

8. **baahubhiH** = Ravana was distinguished by (twenty) arms; **baddha keyuuraiH** = adorned with bracelets; **chandanottama ruuSitaiH** = smeared with excellent sandal-paste; **bhraajamaana aN^gadaiH** = and decked with shining Angadas another type of bracelets; **piinaiH paNchashiirSaiH uragairiva** = and looking like large five-hooded serpents

Ravana was distinguished by (twenty) arms, adorned with bracelets, smeared with excellent sandal-paste and decked with shining Angadas another variety of bracelets and looking like large five-hooded serpents.

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महति स्फाटिके चित्रे रत्न सम्योग संस्कृते ।

उत्तम आस्तरण आस्तीर्णे उपविष्टम् वर आसने ॥ ५-४९-९

9. **suupaviSTam** = (Ravana) was comfortably seated; **mahati** = on a big; **varaasane** = excellent throne; **sphaaTike** = of crystal; **chitre** = rendered picturesque; **ratna samyoga samskR^ite** = by being embedded with jewels; **uttmaaastaraNa astiirNe** = and overspread with an exquisite covering.

He was comfortably seated on a big excellent throne of crystal, rendered picturesque by being embedded with jewels and overspread with an exquisite covering.

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अलम्कृताभिः अत्यर्थम् प्रमदाभिः समन्ततः ।

वाल व्यजन हस्ताभिः आरात् समुपसेवितम् ॥ ५-४९-१०

10. **samupasevitam** = He was duly waited upon; **aaraat** = at close quarters; **samantataH** = on all sides; **pramadaabhiH** = by young ladies; **atyartham alankR^itaabhiH** = well adorned; **vaalavajanahastaabhiH** = with whisks in their hands.

He was duly waited upon at close quarters on all sides by young ladies, well-adorned and with whisks in their hands.

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दुधरिण प्रहस्तेन महापार्श्वेन रक्षसा ।

मन्त्रिभिः मन्त्र तत्त्वज्ञैः निकुम्भेन च मन्त्रिणा ॥ ५-४९-११

उप उपविष्टम् रक्षोभिः चतुर्भिः बल दर्पितैः ।

कृत्स्नैः परिवृतम् लोकम् चतुर्भिः इव सागरैः ॥ ५-४९-१२

11; 12. **Balagarvitam** = He was proud of his might; **chaturbhiH rakSobhiH** = and had four counselors; **upopaviSTam** = sitting nearby; **rakSobhiH** = all belonging to the demoniacal race; **mantratattvajjNaiH** = who knew the secret of good counsel; **durdhareNa** = namely Durdhara; **prahastena** = Prahasta; **mahaaparshvena** = Mahaparshva; **rakSasaa** = the demons; **maNtriNaa** = and the counselor; **nikumbhena** = Nikumbha; **kR^itsnam loka iva** = and looked like the entire terrestrial globe; **parivR^itam** = enclosed; **chaturbhiH saagaraiH** = by four oceans.

He was proud of his might and had four counselors sitting nearby, all belonging to the demonical race and who knew the secret of good counsel, viz. Durdhara, Prahasta, Mahaparshva

the demon and the counselor Nikumbha and looked like the entire terrestrial globe enclosed by four oceans.

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मन्त्रिभिः मन्त्र तत्त्वज्ञैः अन्यैः च शुभ बुद्धिभिः ।
अश्वास्यमानम् सचिवैः सुरैः इव सुर ईश्वरम् ॥ ५-४९-१३

13. **aashvaasyamaanam** = He was being reassured; **mantribhiH** = by counselors; **mantratattvajjNaiH** = knowing the secret of good counsel; **anyaiH** = and other; **rakSobhiH** = demons; **shubhabuddhibhiH** = with; **rakSobhiH** = demons; **shubhabuddhibhiH** = with auspicious minds; **sureshvanam iva** = as Indra the lord of celestials; (**is reassured**) **sraiH** = by celestials.

He was being reassured by counselors knowing the secret of good counsel and other demons with auspicious minds, as Indra the lord of celestials is reassured by celestials.

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अपश्यत् राक्षस पतिम् हनूमान् अतितेजसम् ।
विष्ठितम् मेरु शिखरे सतोयम् इव तोयदम् ॥ ५-४९-१४

14. **hanuman** = Hanuma; **apashyat** = saw; **raakSasapatim** = Ravana; **ati tejasam** = with a great splendor; **viSThitam** = being present (on the throne) **satoyam toyadam iva** = like a rainy cloud; **merushikaare** = on the peak of Mount Meru.

Hanuma saw Ravana with a great splendor, sitting on the throne, looking like a rainy cloud on the peak of Mount Meru.

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स तैः सम्पीड्यमानो अपि रक्षोभिः भीम विक्रमैः ।
विस्मयम् परमम् गत्वा रक्षो अधिपम् अवैक्षत ॥ ५-४९-१५

15. **sampiiDyamaano.api** = though tortured; **rakSobhiH** = by the demons; **saH** = that Hanuman; **bhiimavikramaiH** = of terrific prowess; **gatvaa** = undergoing terrific prowess; **gatvaa** = undergoing; **paramam** = a great; **vismayam** = surprise; **avaikSata** = looked attentively; **rakSodhipam** = at Ravana.

Though tortured by the demons that Hanuma, of terrific prowess, experiencing a great surprise, looked attentively at Ravana.

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भ्राजमानम् ततो दृष्ट्वा हनुमान् राक्षस ईश्वरम् ।
मनसा चिन्तयामास तेजसा तस्य मोहितः ॥ ५-४९-१६

16. **tataH** = thereupon; **dR^iSTvaa** = seeing; **bhraajamaanam** = the glittering; **raakSaseshvaram** = king of demons; **hanuman** = Hanuma; **mohitaH** = was bewildered; **tasya** = by his; **tejasaa** = splendor; **chintayaamaasa** = thought; **manasaa** = in his mind (as follows):

Seeing the glittering Ravana, the king of demons, Hanuma was bewildered by his splendor and thought in his mind as follows:

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अहो रूपम् अहो धैर्यम् अहो सत्त्वम् अहो द्युतिः ।

अहो राक्षस राजस्य सर्व लक्षण युक्ता ॥ ५-४९-१७

17. **aho ruupam** = what figure; **aho dhairyam** = what courage; **aho sattvam** = what strength; **aho dyutiH** = what splendor; **aho sarvalakSaNa yuktaa** = and what bestowal of all auspicious marks; **aho raakSasaraajasya** = alas; this king of demons has.

"What figure, what courage, what strength, what splendor and what amalgam of auspicious marks, alas, this king of demons has!"

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यदि अधर्मो न बलवान् स्यात् अयम् राक्षस ईश्वरः ।

स्यात् अयम् सुर लोकस्य सशक्रस्य अपि रक्षिता ॥ ५-४९-१८

18. **yadi ayam raakSaseshvaraH** = (had) this lord of demons; **na syaad** = not perhaps; **balavaan** = strong; **adharmaH** = in unrighteousness; **syaat** = he would have been; **raksitaa** = a protector; **suralokasyaapi** = of even the world of celestials; **sashakrasya** = including Indra the Lord of celestials.

"Had this lord of demons perhaps not strong in unrighteousness, he would have been a protector of even the world of celestials together with Indra the lord of celestials."

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अस्य क्रूरैर्नृशम् सैश्व कर्मभिलोककुत्सितैः ।

सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः ॥ ५-४९-१९

अयम् ह्युत्सह्ये क्रुद्धः कर्तुमेकार्णवम् जगत् ।

19. **asya karmabhiH** = by his acts; **kruuraH** = cruel; **nR^ishamsaishcha** = and violent; **lokakutsitaiH** = despised by the world; **sarve lokaaH** = all people; **samara daanavaaH** = including gods and demons; **bibhyati hi** = indeed remain frightened; **asmaat** = of him; **ayam** = he; **kruddhaH** = if enraged; **utsahate hi** = is indeed capable; **kartum** = to turn; **jagat** = the world; **ekaarNavan** = into a single ocean.

"By his cruel and violent acts despised by the world, all people including gods and demons indeed remain frightened of him. If enraged he is indeed capable to turn the entire world into a single ocean."

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इति चिन्ताम् बहु विधाम् अकरोन् मतिमान् कपिः ।

दृष्ट्वा राक्षस राजस्य प्रभावम् अमित ओजसः ॥ ५-४९-२०

20. **dR^iSTvaa** = seeing; **prabhaavam** = the power; **raakSasaraajasya** = of Ravana the king of demons; **amitonjasaH** = who had an unlimited vigour; **matimaan** = the intelligent; **hariH** = Hanuma; **akarot** = formed; **bahavidhaam** = many kinds; **chintaam** = of thought; **iti** = in this way.

Seeing the power of Ravana the king of demons, who possessed an unlimited vigour, the intelligent Hanuma formulated many kinds of thoughts in this way.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकोनपञ्चाशः सर्गः

Thus completes 49th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 50

Verses converted to UTF-8, Nov 09

Introduction

As instructed by Ravana, Prahasta his chief minister inquires of Hanuma as to who he was and also his motive in destroying the pleasure-garden as also killing the demons. In reply, Hanuma says that he destroyed the pleasure-garden in order that he might be taken captive and dragged to the presence of Ravana, whom he was eager to see and was forced in self-defense to kill those who stood in his way. Finally, he declares himself to be a messenger of Rama and adds that, though he was incapable of being bound by a missile presided over by Brahma, he surrendered to it only in order to see Ravana in person.

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तम् उद्वीक्ष्य महाबाहुः पिन्ग अक्षम् पुरतः स्थितम् ।
रोषेण महता आविष्टो रावणो लोक रावणः ॥ ५-५०-१
स राजा रोष ताम्र अक्षः प्रहस्तम् मन्त्रि सत्तमम् ।

1. saH raavaNaH = That Ravana; mahaabaahuH = the long armed; lokaraavaNaH = who causes the people to cry; udviikSya = looking up; tam piN^gaakSam = at that monkey; sthitam = standing; purataH = in front of him; mahataa kopena aaviSTah = affected with violent anger; shaN^kaahR^itmaa = with his mind seized with suspicion; dadhyau = speculated; kapiindram = about Hanuma the foremost of monkeys; aavR^itam = who was invested; tejasaa = with splendour.

That Ravana, the long-armed, who caused people to cry, looking up at that monkey standing in front of him, was affected with violent anger, having his mind seized with suspicion, speculated (as follows) about Hanuma, the jewel among the monkeys, who was invested with splendour.

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किमेष भगवान्मन्दी भवेत्साक्षादिहागतः ॥ ५-५०-२
येन शप्तोऽस्मि कैलासे मया संचालिते पुरा ।
सोऽयम् वानरमूर्तिः स्यात्किंस्विद्वाणो महासुरः ॥ ५-५०-३

2; 3. **Kailaase** = (when) Mount Kailasa; **samchaalite** = was moved; **mayaa** = by me; **kim bhavet** = whether (he is); **saakSaH** = actually; **bhagavaan** = the divine; **nandii** = bull; **aagataH** = who came; **iha** = here; **yena** = and by whom; **shaptaH asmin** = I was cursed; **puraa** = long ago; **saH ayam** = or he; **syaat kim svit** = in whether; **mahaasuraH baaNaH** = the great demon named Bana; **vaanara muurtiH** = in the form of a monkey.

"When Mount Kailasa was moved by me, is it the same Nandi the divine bull (attendant of Siva) which cursed me long ago and came here now in this form or whether he is Bana the great demon (son of Bali) came here in the form of a monkey."

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स राजा रोषताम्राक्षः प्रहस्तम् मन्त्रिसत्तमम् ।
काल युक्तम् उवाच इदम् वचो विपुलम् अर्थवत् ॥ ५-५०-४

4. **saH raajaa** = that king; **roSa taam raakSaH** = enraged with red-hot eyes; **uvaacha** = spoke; **idam vachaH** = these words; **kaalavat** = connected with that time; **arthavat** = meaningful; **avipulam** = and concise; **prahastam** = to Prahasta; **mantrisattaamam** = his chief of ministers.

That king Ravana, becoming enraged with red hot eyes, spoke the following concise and meaningful words relevant to that occasion, to Prahasta, his chief of ministers.

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दुरात्मा पृच्छ्यताम् एष कुतः किम् वा अस्य कारणम् ।
वन भन्ने च को अस्य अर्थो राक्षसीनाम् च तर्जने ॥ ५-५०-५

5. **pr^ichchhyataam eSaH duraatmaa** = let this wicked one be asked; **kutaH** = from where did he come; **kim kaaaNam** = for what reason; **atra** = at this place; **kaH arthaH** = and for what purpose; **asya** = for him; **tarjane** = to frighten; **raakSasiinaam** = the female-demons; **vana bhaNgecha** = in destroying the garden.

"Ask this wicked monkey from where did he come, for what reason did he come to this place and for what purpose did he frighten the female-demons in destroying our garden."

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मत्पुरीमप्रधृष्याम् वागमने किं प्रयोजनम् ।
आयोधने वाकिं कार्यम् पृच्छ्यतामेष दुर्मतिः ॥ ५-५०-६

6. **pr^ichchhyataam eSaH durmatiH** = let this evil-minded monkey be asked; **kim prayojanam** = on what purpose; **aagamane** = in coming; **matpuriim** = to my City; **apradhR^iSyaam** = which is invincible; **kim kaaryam** = and on what pursuit; **aayodhanevaa** = in doing the battle.

"Ask this evil-minded monkey as to what really is his purpose in coming over to my invincible City and what pursuit he is doing this battle."

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रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यम् अब्रवीत् ।
समाश्वसिहि भद्रम् ते न भीः कार्या त्वया कपे ॥ ५-५०-७

7. **shrutvaa** = hearing; **vachaH** = the words; **raavaNasya** = of Ravana; **prahastaH** = Prahasta; **abraviit** = spoke; **vaakyam** = (the following) words (to Hanuma); **samaashvasihi** = take courage!; **bhadram te** = Happiness to you!; **bhiiH na kaaryaa** = not to be frightened; **tvayaa** = by you!; **kape** = O monkey.

Hearing the words of Ravana, Prahasta spoke the following words to Hanuma, "Take courage! Happiness to you! You need not get frightened, O monkey!"

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यदि तावत् त्वम् इन्द्रेण प्रेषितो रावण आलयम् ।
तत्त्वम् आख्याहि मा ते भूत् भयम् वानर मोक्ष्यसे ॥ ५-५०-८

8. **vaanara** = O monkey!; **tvam preSitaH yadi taavat** = If you are sent; **indreNa** = by Indra; **raavaNaalayam** = to the abode of Ravana; **aakhyaahi** = tell (me); **tattvam** = the truth; **maa bhuut** = let there not be; **bhayam** = fear; **te** = for you; **mokSyase** = you will be released.

"O monkey! If Indra has sent you to the abode of Ravana, tell me the truth. Do not have fear. You will be released."

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यदि वैश्रवणस्य त्वम् यमस्य वरुणस्य च ।
चारु रूपम् इदम् कृत्वा ओरवुष्टो नः पुरीमिमाम् ॥ ५-५०-९
विष्णुना प्रेषितो वा अपि दूतो विजय कान्क्षिणा ।

9. **tvam** = you; **praviSTaH** = the one who has entered; **imam purim** = this city; **naH** = of ours; **kR^itvaa** = assuming; **idam** = this; **chaararuupam** = guise of a spy; **tvam** = (are) you; **vaishrvaNasya** = belonging to Kubera the lord of riches; **yamasya** = or belonging to Yama the god of death; **varuNasya** = or belonging to Varuna the Lord of the sea; **preSitovaapi yadi** = or whether sent; **viSnunaa** = by Vishnu; the lord of preservation; **duutaH** = as a messenger; **vijayakaamkSiNaa** = longing for a victory?

"Are you, the one who has entered our city, assuming the guise of a spy, sent by Kubera the god of riches or by Yama the god of death or by Varuna the lord of the sea or whether sent by Vishnu the lord of preservation, as a messenger, longing for a victory?"

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न हि ते वानरम् तेजो रूप मात्रम् तु वानरम् ॥ ५-५०-१०
तत्त्वतः कथयस्व अद्य ततो वानर मोक्ष्यसे ।

10. **vaanara** = O monkey!; **te** = your; **ruupamadtramtu** = form alone; **vaanaram** = (is that of) a monkey; **tejaH** = (your) splendour; **na hi** = is not indeed; **vaanaram** = that of a monkey; **adya** = Now; **kathayasva** = tell (me); **tattvataH** = actually; **mokSase** = you will be released; **tataH** = thereafter.

"O monkey! Your form alone is that of a monkey. Your splendour indeed is not that of a monkey. Now, tell me the truth. Thereupon, you will be released."

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अनृतम् वदतः च अपि दुर्लभम् तव जीवितम् ॥ ५-५०-११
अथवा यन् निमित्तः ते प्रवेशो रावण आलये ।

11. **tava vadataH** = If you tell; **anR^itam** = a lie; **jiivitam** = your survival; **durlabham** = will be difficult; **athavaa** = or (tell me); **yannimittam** = for what purpose; **te praveshaH** = is your entry; **raavaNaalaye** = into Ravana's abode."

"If you tell a lie, your survival will be difficult. Or else, tell me the purpose of your entry into Ravana's abode."

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एवम् उक्तो हरि वरः तदा रक्षो गण ईश्वरम् ॥ ५-५०-१२
अब्रवीन् न अस्मि शक्रस्य यमस्य वरुणस्य वा ।
धनदेन न मे सख्यम् विष्णुना न अस्मि चोदितः ॥ ५-५०-१३
जातिः एव मम तु एषा वानरो अहम् इह आगतः ।

12; 13. **evan** = thus; **uktaH** = spoken; **harishreSTaH** = Hanuma the foremost of monkeys; **tadaa** = then; **abraviit** = spoke; **rakSogaNeshvaram** = to Ravana the Lord of demons; (as follows); **naasmi** = I am not (a messenger); **shakrasya** = of Indra; **yamasya** = or of Yama; **varuNasye** = or of Varuna; **me** = to me; **na shakhyam** = there is no friendship; **dhanadena** = with Kubera the god of riches; **na** = nor; **choditaH** = instigated; **viSNunaa** = by Vishnu; **eSaa** = this; **mame eva** = is just my; **jaatiH** = form of existence; **aham** = I; **vaanaraH** = am a monkey; **aagataH** = who came; **iha** = here.

Hearing the words of Prahasta, Hanuma spoke to Ravana the Lord of demons as follows, "I am not a messenger of Indra or Yama or Varuna. I have no friendship with Kubera the god of riches, nor am I instigated by Vishnu. This is just my form of existence, by my very birth. I am a monkey who came here."

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दर्शने राक्षस इन्द्रस्य दुर्लभे तत् इदम् मया ॥ ५-५०-१४
वनम् राक्षस राजस्य दर्शन अर्थे विनाशितम् ।

14. **darshane** = the sight; **raakSasendrasya** = of the king of demons; **durlabhe** = difficult to be obtained; **taidam** = Intent on that; **darshanaarthe** = object of sight; **raakSasaraajasya** = of the king of demons; **vanam** = the garden; **vinaashitam** = was destroyed; **mayaa** = by me.

"The sight of Ravana the King of demons is difficult to be obtained. Intent on that object (of sight of Ravana), the garden was destroyed by me."

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ततः ते राक्षसाः प्राप्ता बलिनो युद्ध कान्क्षिणः ॥ ५-५०-१५
रक्षण अर्थम् च देहस्य प्रतियुद्धा मया रणे ।

15. **te balinaH raakSasaaH** = those strong demons; **tataH** = then; **praaptaaH** = came; **yuddha kaaN^kSiNah** = with a desire to fight; **rakSaNaartham tu** = for the protection; **dehasya** = of my body; **pratiyuddhaaH** = they were attacked; **raNe** = in battle; **mayaa** = by me.

"Then, those strong demons came with a desire to fight with me. Just for protecting my body, I had to attack them in battle."

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अस्त्र पाशैः न शक्यो अहम् बद्धुम् देव असुरैः अपि ॥ ५-५०-१६
पितामहात् एव वरो मम अपि एषो अभ्युपागतः ।

16. **aham** = I; **na shakyaH** = am incapable; **baddhum** = of being bound; **astrapaashaiH** = by missiles and nooses; **devaasurairapi** = even by celestials and demons; **eSaH varaH** = this boon; **abhyupaagataH** = came; **mamaapi** = to me too; **pitaamahaadeva** = from Brahma only.

"I am incapable of being bound by missiles and nooses even by celestials and demons. This boon came to me also from Brahma only."

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राजानम् द्रष्टु कामेन मया अस्त्रम् अनुवर्तितम् ॥ ५-५०-१७

विमुक्तो अहम् अस्त्रेण राक्षसैः तु अतिपीडितः ।

केवचिद्राजकार्येण सम्प्राप्तोऽस्मि तवान्तिकम् ॥ ५-५०-१८

17; 18. **mayaa** = by me; **draSTukaamena** = with a desire to see; **raajaanam** = you the king; **astram anuvarititam** = the missile was obeyed; **mayaa** = by me; **abhipiiDitaH tu** = after being bound; **raakSasaiH** = by the demons; **aham** = I; **vimuktohi** = was indeed released; **astreNa** = from the missile; **sampraaptaH asmi** = I came; **tava antika** = to your vicinity; **kenachit raajakaaryeNa** = on some king's duty.

With a desire to see you the king, I surrendered to the missile. Soon after bound by the demons, I was indeed released from the missile. I came to your presence, prompted by some mission of Rama."

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दूतोऽहमिति विज्ञेयो राघवस्यामितौजसः ।

श्रूयताम् चापि वचनम् मम पथ्यमिदम् प्रभो ॥ ५-५०-१९

19. **aham** = I; **vijNeyaaH** = am to be known; **duutaaH iti** = as a messenger; **raaghavasya** = of Rama; **amitoujasaH** = possessing an unlimited splendour; **prabho** = O Lord of demons!; **idam** = let this; **pathyam** = beneficial; **mama vachaam** = word of mine; **shruujataam cha** = be heard (by you).

"O, Lord of demons! Know me to be a messenger of Rama who is possessing I am unlimited splendour. I am telling you a beneficial word. Listen to it."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पङ्चाशः सर्गः

Thus completes 50th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 51 Verses converted to UTF-8, Nov 09

Introduction

Hanuma narrates the story of Rama, who on command from his father, went on exile to Dandaka forest along with Seetha, who was later borne away by Ravana through the sky over Rishyamuka mountain. Hanuma adds that Rama, while searching for Seetha at Mount Rishyamuka, happened to meet Sugreeva and made friendship with him. Hanuma also tells the story about Rama installing Sugreeva in the throne, after killing Vali and about Sugreeva promising Rama to get Seetha searched. Celebrating the glory of Rama, Hanuma points out to Ravana that if he wished to survive he should give back Seetha to Rama and that he should be prepared for the worst if on the other hand he refuses to do so.

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तम् समीक्ष्य महासत्त्वम् सत्त्ववान् हारि सत्तमः ।

वाक्यम् अर्थवत् अव्यग्रः तम् उवाच दश आननम् ॥ ५-५१-१

1. samiikSya = seeing; tam = that; mahaasattvam = highly energetic; dashaananam = Ravana; sattvavaan = the courageous; harisattamaH = Hanuma; uvaacha = spoke; tam = to him; arthavat = (the following) meaningful; vaakyam = words; avyagram = coolly.

Seeing that highly energetic Ravana, the courageous Hanuma coolly spoke to him the following meaningful words:

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अहम् सुग्रीव संदेशात् इह प्राप्तः तव आलयम् ।

राक्षस इन्द्र हरि ईशः त्वाम् भ्राता कुशलम् अब्रवीत् ॥ ५-५१-२

2. raakSasendra = O king of demons!; sugriiva samdeshaat = by the command of Sugreeva; aham = I; praaptaH = came; iha = here; tava aalayam = to your abode; hariishaH = Sugreeva; that Lord of monkeys; bhraataa = your brother; abraviit = enquired; tvaam kushalam = about your welfare.

"O king of demons! By the command of Sugreeva, I came here to your abode. Sugreeva, the Lord of monkeys, your brother, asked me to enquire about your welfare.

भ्रातुः शृणु समादेशम् सुग्रीवस्य महात्मनः ।
धर्म अर्थ उपहितम् वाक्यम् इह च अमुत्र च क्षमम् ॥ ५-५१-३

3. **shruNa** = here; **vaakyam** = the words; **samaadesham** = as an advice; **mahaatmanaH sugriivasya** = of the high-souled Sugreeva; **bhraatuH** = your brother; **kSamam** = conducive to good; **ihacha** = in this world; **amutracha** = and in the other world; **dharmarthopahitam** = as also endowed with righteousness and meaningfulness.

"Hear the righteous and meaningful words, as a following advice, of the high-souled Sugreeva, your brother, conducive to good in the world as well as in the other world."

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राजा दशरथो नाम रथ कुन्जर वाजिमान् ।
पिता इव बन्धुः लोकस्य सुर ईश्वर सम द्युतिः ॥ ५-५१-४

4. **raajaa** = (there was) a king; **dasharathonaama** = named Dasaratha; **ratha kuN^jara vaajimaan** = having chariots; elephants and horses; **piteva** = like a father; **lokasya** = to the people; **sureshvara samadyutiH** = and possessing a splendour equal to that of Indra the Lord of celestials.

"There was a king named Dasaratha, having chariots, elephants and horses, like a father to the people and endowed with a splendour equal to that of Indra the lord of celestials."

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ज्येष्ठः तस्य महाबाहुः पुत्रः प्रिय करः प्रभुः ।
पितुः निदेशान् निष्क्रान्तः प्रविष्टो दण्डका वनम् ॥ ५-५१-५
लक्ष्मणेन सह भ्रात्रा सीतया च अपि भार्यया ।
रामो नाम महातेजा धर्म्यम् पन्थानम् आश्रितः ॥ ५-५१-६

5; 6. **tasya** = his; **jyeSThaH putraH** = eldest son; **raamo naama** = named Rama; **mahaabaahuH** = having mighty arms; **priyakaraH** = a bestower of affection; **prabhuH** = and our lord; **nideshaat** = by the command; **pitaH** = of his father; **asthitaH** = abiding; **dharmyam panthaanam** = in a righteous path; **niSkraantaH** = went out; **praviSTaH** = and entered; **daNDakaavanam** = a forest called Dandaka; **bhraatraa lakSmaNena** = (along with) his brother Lakshmana; **bhaaryayaa siitayaa** = and with his wife; Seetha.

"His eldest son named Rama, having mighty arms, a bestower of affection and our lord, by the command of his father, abiding in a righteous path, went out on exile and entered a forest called Dandaka along with Lakshmana his brother and Seetha his wife."

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तस्य भार्या वने नष्टा सीता पतिम् अनुव्रता ।
वैदेहस्य सुता राज्ञो जनकस्य महात्मनः ॥ ५-५१-७

7. **siitaa** = Seetha; **tasya bhaaryaa** = Rama's wife; **patim anuvrataa** = devoted to her husband; **sutaa** = and daughter; **mahaatmanaH** = of the high-souled; **raaj~naH** = king; **janakasya** = called Janaka; **vaidehasya** = the head of Videha kingdom; **naSTaa** = got lost; **vane** = in the forest.

"Seetha, wife of Rama, devoted to her husband and daughter of the high-souled king, named Janaka, the head of Videha kingdom, got lost in the forest."

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स मार्गमाणः ताम् देवीम् राज पुत्रः सह अनुजः ।

ऋश्यमूकम् अनुप्राप्तः सुग्रीवेण च सम्गतः ॥ ५-५१-८

8. saH raajaputraH = Rama; that prince; sahaanujaH = along with his brother; maarga maaNaH = searching; taam deviim = that lady; anupraaptaH = reached; R^iSyamuukam = Mount Rishyamuka; samaagataH = and met; sugreevaNa = Sugreeva.

"That prince, Rama together with his brother, searching that lady, reached Mount Rishyamuka and happened to meet Sugreeva."

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तस्य तेन प्रतिज्ञातम् सीतायाः परिमार्गणम् ।

सुग्रीवस्य अपि रामेण हरि राज्यम् निवेदितम् ॥ ५-५१-९

9. tena = by that Sugreeva; siitaayaaH parimaargaNam = looking for Seetha; pratijNaatam = was promised; tasya = to that Rama; raameNa api = even by Rama; hariraajyam = the kingdom of monkeys; niveditam = was announced (promised); sugriivasya = to Sugreeva.

"While Sugreeva promised Rama to get Seetha searched, Rama too promised to get the kingdom of monkeys to Sugreeva."

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ततः तेन मृधे हत्वा राज पुत्रेण वालिनम् ।

सुग्रीवः स्थापितो राज्ये हरि ऋक्षाणाम् गण ईश्वरः ॥ ५-५१-१०

10. tataH = thereafter; vaalinam = Vali; hatvaa = having been killed; mR^idhe = in combat; tena raajaputreNa = by Rama; sugriiva = Sugreeva; sthaapitaH = was installed; raajye = in the kingdom; haryR^ikSaNaam = of monkeys and bears; gaNeshvaraH = as a Lord of that troop.

"Thereafter, killing Vali in a combat, Rama installed Sugreeva on the throne as a lord of that troop monkeys and bears."

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त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः ।

रामेण निहतः संख्ये शरेणैकेन वानरः ॥ ५-५१-११

11. vaali = Vali; vaanarapuNgavaH = the foremost among monkeys; tvayaa vijjNaata puurvashcha = was known to you previously; vaanaraH = that Vali; nihataH = was killed; raameNa = by Rama; ekena shareNa = with a single arrow; samkhye = in battle.

"You may indeed know Vali, the foremost among monkeys, previously. Rama killed that Vali with a single arrow in battle."

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स सीता मार्गणे व्यग्रः सुग्रीवः सत्य समारः ।

हरीन् सम्प्रेषयामास दिशः सर्वा हरि ईश्वरः ॥ ५-५१-१२

12. saH hariishvaraH = that lord of monkeys; sugriivaH = Sugreeva; satya sangaraH = true to his promise; vyagraH = was intent on; siitaamaargaNe = searching for Seetha; sampreSayaamaasa = and sent; hariin = his monkeys; sarvaaH = to all dishaH = directions.

"Sugreeva, the lord of monkeys, true to his promise, was intent on searching for Seetha and sent his monkeys to all directions."

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ताम् हरीणाम् सहस्राणि शतानि नियुतानि च ।
दिक्षु सर्वासु मार्गान्ते अधः च उपरि च अम्बरे ॥ ५-५१-१३

13. sahasraaNi = thousands; shataani = hundreds; niyutaani = and lakhs; hariiNaam = of monkeys; maargante = are searching; taam = for her; sarvaasu dikSu = in all directions; adhashcha = as also below; upari = and above; ambare cha = in the sky.

"Hundreds, thousands and lakhs of monkeys are searching for her in all quarters, as also below and above in the sky."

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वैनतेय समाः केचित् केचित् तत्र अनिल उपमाः ।
असम् गतयः शीघ्रा हरि वीरा महाबलाः ॥ ५-५१-१४

14. tatra = in those monkeys; kechit = some; mahaabalaaH = mighty; hariviiraaH = virile monkeys; vainateya samaaH = are like Garuda the eagle. kechit = some; anilopamaaH = are like wind; shiighraaH = swiftly going; asmgagatayaH = with an unhindered movement.

"Among those monkeys, some mighty and virile monkeys are similar to Garuda the eagle. Some are like wind, swiftly going with an unhindered movement."

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अहम् तु हनुमान् नाम मारुतस्य औरसः सुतः ।
सीतायाः तु कृते तूर्णम् शत योजनम् आयतम् ॥ ५-५१-१५
समुद्रम् लन्घयित्वा एव ताम् दिदक्षुः इह आगतः ।

15. aham tu = I am; however; ourasaH sutaH = an own son; maarutasya = of wind-god; hanumaannaama = and named as Hanuma; aagataH = who came; iha = here; laN^ghayitvaiva = even by crossing; tuurNam = quickly; samudram = the sea; shatayojanam aayatam = which is a hundred yojanas (or eight hundred miles) wide; siitaayaaH kR^ite = for the sake of Seetha; didR^ikSuH = and wishing to see; taam = her.

"I am, however, an own son of wind-god and named as Hanuma. I came here even by crossing quickly the ocean, which is a hundred yojanas (or eight hundred miles) wide for the sake of Seetha and wishing to see her."

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भ्रमता च मया दृष्टा गृहे ते जनकात्मजा ॥ ५-५१-१६
तत् भवान् दृष्ट धर्म अर्थः तपः कृत परिग्रहः ।
पर दारान् महाप्राज्ञ न उपरोद्धुम् त्वम् अर्हसि ॥ ५-५१-१७

16; 17. mayaa = by me; bhramataa = who was strolling around; janakaamajaa = Seetha; dR^iSTaa = was seen; te gR^ihe = in your abode; bhavaan = you; dR^iSTadharmarthaaH = learnt about religious merit and wealth; tapaH kR^itaparigrahaH = and performed and mastered the austerities; mahaapraajNa = O great intellectual!; tat = that is why; tvam na arhasi = you ought not; uparoddhum = besiege; paradaaraan = the wife of another.

"While strolling around in the city of Lanka, I found Seetha in your abode. You know about religious merit and wealth. You performed and mastered the austerities. That is why, you ought not besiege the wife of another, O great intellectual!"

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न हि धर्म विरुद्धेषु बह्व अपायेषु कर्मसु ।
मूल घातिषु सज्जन्ते बुद्धिमन्तो भवत् विधाः ॥ ५-५१-१८

18. **buddhimantaH** = Intellectuals; **bhavadvidhaaH** = like you; **na sujante hi** = indeed are not engrossed; **karmasu** = in actions; **dharmaviruddheSu** = which are antagonistic to righteousness; **bahvapaayeSu** = which are attended with many dangers; **muulaghaatiSu** = and which ruin doer at the roots.

"Intellectuals like you indeed are not engrossed in acts, which are antagonistic to righteousness, which are attended with many dangers and which even ruin the doer at the roots."

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कः च लक्ष्मण मुक्तानाम् राम कोप अनुवर्तिनाम् ।
शराणाम् अग्रतः स्थातुम् शक्तो देव असुरेष्व् अपि ॥ ५-५१-१९

19. **kaH** = who; **shaktaH** = is capable; **devaaasureSvapi** = even among celestials and demons; **sthaatum** = to stand firmly; **agrataH** = in front; **sharaaNaam** = of arrows; **lakSmaNamuktaanaam** = discharged by LakSmaNamuktaanaam = discharged by Lakshmana; **raama kopaanuvartinaam** = in the wake of the fury of Rama?

"Who is capable even among celestials and demons, to withstand the arrows discharged by Lakshmana, in the wake of the fury of Rama?"

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न च अपि त्रिषु लोकेषु राजन् विद्येत कश्चन ।
राघवस्य व्यलीकम् यः कृत्वा सुखम् अवाप्नुयात् ॥ ५-५१-२०

20. **raajan** = O king!; **na vidyeta kashchana** = none is known; **triSu lokeSu** = in the three worlds; **yaH** = who **avaapnuyaat** = have gained; **sukham** = happiness; **kR^itaa** = by doing; **vyaLiikam** = harm; **raaghavaya** = to Rama.

"O king! No one is known in the three worlds, who have gained happiness, by doing harm to Rama."

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तत् त्रिकाल हितम् वाक्यम् धर्म्यम् अर्थ अनुबन्धि च ।
मन्यस्व नर देवाय जानकी प्रतिदीयताम् ॥ ५-५१-२१

21. **tat** = that is why; **manyasva** = agree with; **vaakyam** = my words; **trikaalahitam** = which are beneficial for all the three times; **dharmyam** = legitimate; **arthaanubandhicha** = and resulting in affluence and respectability **janakii** = 9let) Seetha; **pratidiiyataam** = be restored; **naradevaaya** = to Rama.

"That is why, accede to my words, which are beneficial for all the three divisions of time (viz. the past, present and future), resulting in affluence and respectability as well. Let Seetha be restored to Rama."

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दृष्टा हि इयम् मया देवी लब्धम् यत् इह दुर्लभम् ।

उत्तरम् कर्म यत् शेषम् निमित्तम् तत्र राघवः ॥ ५-५१-२२

22. maaa = by me; **iyam devii** = this princess; Seetha; **dR^iSTaa hi** = has been indeed beheld; **yat** = which; **durlabham** = is difficult to be achieved; **labdham** = and which is achieved; **iha** = here; **yat karma** = whichever work; **sheSam** = remaining; **uttaram** = of future consequence; **nimittam** = is for; **raaghavaH** = Rama; **tatra** = there (to decide)

"I beheld Seetha, the princess. The audience of Seetha is difficult to be achieved and it is obtained here. It is for Rama there to decide his remaining task of future consequence."

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लक्षिता इयम् मया सीता तथा शोक परायणा ।

गृह्य याम् न अभिजानासि पन्च आस्याम् इव पन्नगीम् ॥ ५-५१-२३

23. **gR^ihya** = capturing; **yaam** = which Seetha; **paN^chaasyaam pannagiimiva** = akin to a five-hooded female-serpent; **naabhijaanaasi** = you are not able to recognize; **iyam siitaa** = this Seetha; **shokaparaayaNaa** = wholly given up to sorrow; **lakSitaa** = was seen; **mayaa** = by me; **tathaa** = in that manner.

"Capturing Seetha, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me in that manner, and wholly given over to sorrow."

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न इयम् जरयितुम् शक्या सासुरैः अमरैः अपि ।

विष संसृष्टम् अत्यर्थम् भुक्तम् अन्नम् इव ओजसा ॥ ५-५१-२४

24. **iyam** = she; **na shakya** = is incapable; **jarayitum** = of being devoured; **ojasaa** = with one's might; **amarairapi** = even by celestials; **saasuraiH** = together with demons; **annamiva** = like food; **atyartham viSasamsR^iSTam** = mixed with abundant poison; **bhuktam** = is in capable of being consumed.

"She is incapable of being devoured with one's might even by celestials and demons, any more than food mixed with abundant poison could be digested with one's digestive power, if consumed."

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तपः सम्ताप लब्धः ते यो अयम् धर्म परिग्रहः ।

न स नाशयितुम् न्याय्य आत्म प्राण परिग्रहः ॥ ५-५१-२५

25. **na nyaayyaH** = it is not proper; **naashayitum** = to lose; **saH** = that; **aatma praaNa parigrahaH** = capacity to preserve your life (for exceptional longevity); **yaH** = or which; **ayam dharmaparigrahaH** = is an outcome of your virtue; **tapaH samaapa labdhaH** = both of which have been acquired by you through the practice of austerities.

"It is not proper for you to lose your exceptional longevity and that fortune which is an outcome of your virtue, both of which have been acquired by you through the practice of austerities."

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अवध्यताम् तपोभिः याम् भवान् समनुपश्यति ।

आत्मनः सासुरैः देवैः हेतुः तत्र अपि अयम् महान् ॥ ५-५१-२६

26. **bhavaan samanupashyasi** = you may perceive; **aatmanaH avadhyataam** = your own immunity from death; **saasuraiH** = from demons; **devaiH** = and celestials; **tapobhiH** = by your austerities; **tatraapi** = in that matter also; **ayam** = this; **mahaan** = great; **hetuH** = reason (exists).

"You may be thinking that you are immune from death from demons and celestials, because of your austerities. But your opinion in that matter is not correct, on account of the following reason.

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सुग्रीवो न हि देवो अयम् न असुरो न च मानुषः ।
न दानवो न गन्धर्वो न यक्षो न च पन्नगः ॥ ५-५१-२७
तस्मात् प्राण परित्राणम् कथम् राजन् करिष्यसि ।

27. **ayam sugriivaH** = this Sugreeva; **na hi** = is not indeed; **devaH** = a god; **asuraH na** = nor Asura the chief of evil spirits; **raakSasaH cha** = nor a demon; **daanavaH na** = nor a child of Danu the demons; **gandharvaH na** = nor Gandhara; the celestial musician; **yakSaH na** = nor Yaksha; the semi-divine being; **pannaga** the serpent-demon; **raajan** = O king!; **katham** = how; **kariSyasi** = do you; **praaNaparitraaNam** = protect your life; **tasmaat** = from him?

"This Sugreeva is indeed neither a god, nor Asura the chief of evil spirits nor a demon nor a child of Danu the demon, nor Gandharva the celestial musician nor Yaksha the semi-divine being nor pannaga the serpent-demon. O King! How do you protect your life from him?"

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न तु धर्म उपसम्हारम् अधर्म फल सम्हितम् ॥ ५-५१-२८
तत् एव फलम् अन्वेति धर्मः च अधर्म नाशनः ।

28. **dharmopasamhaaram** = the fruit of righteousness; **na tu** = is not; **adharmaphalasamhitam** = close by the result of unrighteousness; **tat phalameva** = that consequence of unrighteousness alone; **anveti** = follows as an adherent; **dharmashcha** = righteousness; **adharma naashanaH** = destroys unrighteousness.

"The fruit of righteousness does not exist together with the result of unrighteousness (eventhough he practices virtue). That consequence of unrighteousness alone follows him. Righteousness in abundance destroys unrighteousness."

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प्राप्तम् धर्म फलम् तावत् भवता न अत्र संशयः ॥ ५-५१-२९
फलम् अस्य अपि अधर्मस्य क्षिप्रम् एव प्रपत्स्यसे ।

29. **dharmaphalam** = the fruit of virtue; **praaptam taavat** = has already been obtained; **bhavataa** = by you; **na samshayah** = there is no doubt; **atra** = about it; **prapatsyase** = you will obtain; **kSiprameva** = just soon; **phalamapi** = even the fruit; **adharmasya** = of unrighteousness also."

"You already obtained the fruit of virtue till now. There is no doubt about it. In no time, you will obtain the fruit of unrighteousness also."

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जन स्थान वधम् बुद्ध्वा बुद्ध्वा वालि वधम् तथा ॥ ५-५१-३०
राम सुग्रीव सख्यम् च बुध्यस्व हितम् आत्मनः ।

30. **buddhvaa** = recognizing; **janasthaana vadham** = the killing of demons in Janasthana-forest; **tathaa** = and; **buddhvaa** = recognizing; **vaalivadham** = the killing of Vali; **raama sugriiva sakhyam cha** = and about the friendship between Rama and Sugreeva; **budhyasva** = realise; **aatmanaH** = your own; **hitam** = interest.

"Recognizing the killing of demons in the forest of Janasthana, about the killing of Vali and about the friendship between Rama and Sugreeva, realize your own interest."

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कामम् खल्व् अहम् अपि एकः सवाजि रथ कुन्जराम् ॥ ५-५१-३१

लन्काम् नाशयितुम् शक्तः तस्य एष तु विनिश्चयः ।

31. **aham** = I; **eko.api** = even alone; **shaktaH khalu** = am capable indeed; **naashayitum** = to destroy; **laN^kaam** = Lanka; **savaajiratha kuN^jaraam** = along with its horses; chariots and elephants; **kaamam** = undoubtedly; **eSaH tu** = However; this; **ma** = is not; **nishchayaH** = a decision; **tasya** = of Rama.

"I am indeed, even alone, undoubtedly, destroying Lanka, along with its horses, chariots and elephants. However, this is not in accordance with the resolution of Rama."

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रामेण हि प्रतिज्ञातम् हरि ऋक्ष गण सन्निधौ ॥ ५-५१-३२

उत्सादनम् अमित्राणाम् सीता यैः तु प्रधर्षिता ।

32. **pratiJJNaatamhi** = It was indeed promised; **raameNa** = by Rama; **haryR^ikSagaNa sammidhau** = in the presence of troops of monkeys and bears; **utsaadanam** = about the extermination; **amitraaNaam** = of enemies; **yaiH** = by whom; **siitaa** = Seetha; **pradharSitaa** = was actually laid violent hands upon.

"For, Rama, indeed, promised in the presence of troops of monkeys and bears, about the extermination of enemies, by whom Seetha was actually laid violent hands upon."

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अपकुर्वन् हि रामस्य साक्षात् अपि पुरम् दरः ॥ ५-५१-३३

न सुखम् प्राप्नुयात् अन्यः किम् पुनः त्वत् विधो जनः ।

33. **puramdaraH api** = even Indra the Lord of celestials; **saakSaat** = in person; **na praapnuyaat** = cannot attain; **sukham** = happiness; **apakurvan** = if he does any harm; **raamasya** = to Rama; **kim punaH** = how much more; **anyaH janaH** = to another person; **tvadvidhaH** = like you?

"Even Indra the Lord of celestials, in person, cannot attain happiness if he does any harm to Rama. How much move to another person like you?"

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याम् सीता इति अभिजानासि या इयम् तिष्ठति ते वशे ॥ ५-५१-३४

काल रात्री इति ताम् विद्धि सर्व लन्का विनाशिनीम् ।

34. **viddhi** = know; **yaa imam** = her; **yaam** = whom; **abhijaanaasi** = you recognize; **siitaa iti** = as Seetha; **tiSThati** = and who stays; **te vashe** = in your captivity; **kaalaraatriiti** = to be none else than Kalaratri (the goddess presiding over and responsible for universal dissolution); **sarva laN^kaavinaashiniim** = who can destroy the entire Lanka.

"Know her, whom you recognize as Seetha and who stays in your captivity, to be none else than Kalaratri (the goddess presiding over and responsible for dissolution), who can destroy the

तत् अलम् काल पाशेन सीता विग्रह रूपिणा ॥ ५-५१-३५

स्वयम् स्कन्ध अवसक्तेन क्षमम् आत्मनि चिन्त्यताम् ।

35. tat = therefore; alam = enough; kaalapaashena = of this noose of death; siitaavigraharuupiNaa = in the form of Seetha's personality; svayam skandhaavasaktena = which has been placed by yourself around your neck; aatmani = let your; kSemam = safety; chintyatataam = be thought of.

"Therefore, have it enough of this noose of death, in the form of Seetha's personality, which has been placed by yourself around your neck. Think well of your safety."

सीतायाः तेजसा दग्धाम् राम कोप प्रपीडिताम् ॥ ५-५१-३६

दह्यमनाम् इमाम् पश्य पुरीम् साट्ट प्रतोलिकाम् ।

36. pashya = See; (in the immediate future); imaam = this; puriim = city (of Lanka); dagdhaam = burnt away; tejasaa = by the effulgence; siitaayaaH = of Seetha; dahyamaanaam = and (the city too) being scorched; saaTTapratoLikaam = with its markets and main streets; raama kopa piiDitaam = afflicted by the wrath of Rama.

"See; (in the immediate future), this city of Lanka, burnt away by the effulgence of Seetha and the City too being scorched with its markets and main streets, afflicted by the wrath of Rama."

स्वानि मित्राणि मन्त्रींश्च ज्ञातीन् भ्रातृन् सुतान् हितान् ॥ ५-५१-३७

भोगान् दारांश्च लङ्काम् च मा विनाशमुपानय ।

37. maa upaanaya = do not lead; vinaasham = to extermination; svaani = your own; mitraaNi = friends; mantriimshcha = counsellors; jJNaatiin = kinsmen; bhraatR^iin = brothers; sutaan = sons; hitaan = well-wishers; bhogaan = enjoyments; daaraamshcha = wives; laN^kaamcha = and Lanka.

"Do not lead to extermination your own friends, counsellors, kinsmen, brothers, sons, well-wishers, enjoyments, wives and Lanka."

सत्यम् राक्षसराजेन्द्र शृणुष्व वचनम् मम ॥ ५-५१-३८

रामदासस्य दूतस्य वानरस्य विशेषतः ।

38. raakSasaraajendra = O king of demons!; shR^iNusva = listen to; mama = my; satyam = truthful; vahanam = words; raamadaasasya = (coming as it is) from the lips of a serpent of Rama; duutasya = of his messenger; visheSataH = and particularly; vaanarasya = of a monkey.

"O king of demons! Listen to my truthful words coming as it is from the lips of this servant of Rama, his messenger and particularly of this monkey."

सर्वान् लोकान् सुसम्हृत्य सभूतान् सचराचरान् ॥ ५-५१-३९

पुनरेव तथा स्रष्टुम् शक्तो रामो महायशाः ।

39. mahaa yashaaH raamaH = the renowned Rama; shaktaH = is capable; susamhR^itya = of completely destroying; sarvaan = all; lokaan = the worlds; sabhuutaan = together with its five elements; sacharaacharaan = along with its animate and inanimate things; tathaa sraSTum = and also to create in like manner as before; punareva = yet again.

"The renowned Rama is capable of totally destroying all the worlds together with its five elements, along with its animate and inanimate things and also to create yet again all the worlds in like manner as before."

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देवासुरनरेन्द्रेषु यक्षरक्षोगणेषु च ॥ ५-५१-४०
विद्याधरेषु सर्वेषु गन्धर्वेषूरगेषु च ।
सिद्धेषु किन्नरेन्द्रेषु पतत्रिषु च सर्वतः ॥ ५-५१-४१
सर्वभूतेषु सर्वत्र सर्वकालेषु नास्ति सः ।
योरामम् प्रतियुध्येत विष्णुतुल्यपराक्रमम् ॥ ५-५१-४२

40; 41; 42. naasti = there is none; saH yaH = that who; pratiyudhyeta = can fight against; raamam = Rama; viSNutulyaparaakramam = who is equal in prowess to Vishnu the lord of preservation; devaasura narendreSu = among celestials or demons or the foremost of men; yakSarakSogaNeSucha = or among hordes of Yakshas the semi-divine beings or ogres; sarveSu = or among all; vidyaadhareSu = Vidyadharas; a kind of super-natural beings; gandharveSu = or among Gandharvas the celestial musicians; urageSu cha = or among Uragas the semi-divine serpents; siddheSu = or among Siddhas the holy personages having super-natural powers; kinnarendreSu = or among excellent Kinnaras the mythical beings with a human figure and the head of a horse; sarvatra = at all places; sarvakaaleSu = and at all times.

"The renowned Rama, who is equal in prowess to Vishnu the lord of the preservation and among celestials, demons or the foremost of men, or among hordes of Yakshas the semi-divine beings or ogres or among all Vidyadharas, a king of super-natural beings or among Gandharvas the celestials musicians or among Uragas the semi-divine serpents or among Siddhas the holy personages having super-natural powers or among excellent Kinnaras the mythical beings with human figure and head of a horse or among all types of birds or among all living beings at all places and at all times."

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सर्वलोकेश्वरस्यैवम् कृत्वा विप्रियमुत्तमम् ।
रामस्य राजसिंहस्य दुर्लभम् तव जीवितम् ॥ ५-५१-४३

43. kR^itvaa = doing; uttamam vipriyam = a great harm; evam = in this manner; raamasya = to Rama; sarvalokeshvarasya = the lord of all the worlds; raajasimhasya = and the lion among kings; jiivitam = survival; durlabham = is difficult; tava = for you.

"After doing a great harm in this manner to Rama the lord of all worlds as well as the lion among kings, your survival will be difficult."

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देवाश्च दैत्याश्च निशाचरेन्द्र ।
गन्धर्वविद्याधरनागयक्षाः ।

44. **nishaacharendra** = O king of demons!; **devaashcha** = either celestials; **daityaashcha** = or demons; **gandharva vidyaadhara naaga yakshaaH** = or Gandharvas the celestial musicians or Vidyadharas a king of super natural beings or Nagas the semi-divine serpents or Yaksha the semi-divine beings; **sarve** = all of them; **nashaktaaH** = are not able; **sthatum** = to stand; **samareSu** = in combats; **raamasya** = in front of Rama; **lokatraya naayakasya** = the lord of the three worlds.

"O king of demons! Either celestials or demons or Gandharvas the celestial musicians or Vidyadharas a king of super-natural beings or Nagas the semi-divine serpents or Yakshas the semi-divine beings-all of them are not able to stand before Rama the lord of the three worlds."

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ब्रह्म स्वयमुभूश्च तुराननो वा ।

रुद्रस्त्रिणेत्रस्त्रिपुरान्तको वा ।

इन्द्रो महेन्द्रः सुरनायको वा ।

त्रातुम् न शक्ता युधि रामवध्यम् ॥ ५-५१-४५

45. **brahmaa vaa** = either Brahma; **svayambhuuH** = the self-existing; **chaturaananaH** = god with four faces; **rudraa vaa** = or Rudra; **triNetraH** = having three eyes; **tripuraantakaH** = and destroyer of Tripura; the city built of gold; silver and iron; in the sky; air and earth; by Maya for the demons and burnt (by Shiva); **mahendraH vaa** = or Mahendra; **indraH** = the god of atmosphere and sky; **suranaayakah** = and the lord of celestials; **na shaktaaH** = are not able; **traatum** = to protect; **raamavadhyam** = the one to be killed by Rama; **yudhi** = in battle.

"Either Brahma the self-existing god with four faces or Rudra with three eyes and the destroyer of Tripura (the city built of gold, silver and iron in the sky, air and earth, by Maya for the demons and burnt by Shiva), or Mahendra the god of atmosphere and sky as also the lord of celestials would not be able to protect the one to be killed by Rama in battle."

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स सौष्ठव उपेतम् अदीन वादिनः ।

कपेः निशम्य अप्रतिमो अप्रियम् वचः ।

दश आननः कोप विवृत्त लोचनः ।

समादिशत् तस्य वधम् महाकपेः ॥ ५-५१-४६

46. **nishamya** = hearing; **vachaH** = the words; **sauSThhavopetam** = endowed with extreme skillfulness; **apriyam** = which were unpleasant; **adiinavaadinaH** = and spoken without fear; **kapeH** = from Hanuma; **saH apratimaH dashaananaH** = the unequalled Ravana; **samaadishat** = ordered; **vadham** = the killing; **tasya mahaakapeH** = of that Hanuma.

Hearing those unpleasant words endowed with extreme skillfulness and which were spoken without fear from Hanuma, that unequalled Ravana ordered for the killing of that Hanuma.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकपञ्चशः सर्गः

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 52

Verses converted to UTF-8, Nov 09

Introduction

Hearing the harsh words of Hanuma, Ravana orders him to be killed. Vibhishana, however, advises Ravana to desist from the dastardly act, pointing out that the killing of an envoy is forbidden according to religious scriptures.

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तस्य तत् वचनम् श्रुत्वा वानरस्य महात्मनः ।

आज्ञापयत् वधम् तस्य रावणः क्रोध मूर्चितः ॥ ५-५२-१

1. **shrutvaa** = hearing; **tat vachanam** = those words; **tasya vaanarasya** = of that Hanuma; **mahaatmanaH** = the high-souled one; **raavaNaH** = Ravana; **krodhamuurchhitaH** = excited with anger; **aajJNaapayat** = ordered; **vadham** = for the killing; **tasya** = of Hanuma.

Hearing those words of the high=souled Hanuma, Ravana duly excited with anger, ordered for the killing of Hanuma.

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वधे तस्य समाज्ञप्ते रावणेन दुरात्मना ।

निवेदितवतो दौत्यम् न अनुमेने विभीषणः ॥ ५-५२-२

2. **samaajJNapte** = while it was ordered; **duraatmanaa raavaNena** = by the evil-natured Ravana; **tasya vadhe** = for killing of Hanuma; **vibhiiSaNaH** = Vibhishana; **naanumene** = did not agree; **dautyam niveditavataH** = to the killing of Hanuma; who was entrusted with the function of a messenger.

While it was ordered by the evil-natured Ravana for the killing of Hanuma, Vibhishana did not agree to the killing of Hanuma, who was entrusted with the functions of a messenger.

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तम् रक्षो अधिपतिम् क्रुद्धम् तच् च कार्यम् उपस्थितम् ।

विदित्वा चिन्तयामास कार्यम् कार्य विधौ स्थितः ॥ ५-५२-३

3. viditvaa = looking to; tat = that; kaaryam cha = affair (of killing an envoy); upasthitam = that has arisen; tam = and that; rakSodhipatim = Ravana; kruddham = getting enraged; kaaryavidhau; sthitaH = Vibhishana; who was firm in accompanying any object; chintayaamaasa = reflected upon; kaaryam = the appropriate action to be done.

Seeing Ravana getting enraged and looking to that affair (of killing of an envoy) that has arisen, Vibhishana who was firm in accompanying any object, reflected upon an appropriate action to be done.

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निश्चित अर्थः ततः साम्ना आपूज्य शत्रुजित् अग्रजम् ।
उवाच हितम् अत्यर्थम् वाक्यम् वाक्य विशारदः ॥ ५-५२-४

4. tataH = then; nishchitaarthaH = deciding about a right action; vaakyavishaaradaH = Vibhishana; who was skilled in communication; shatrujit = and a conqueror of enemies; uvaacha = spoke; atyartham = very meaningful; hitam = and useful; vaakyam = words; puujyam agrajam = to his venerable brother; saamnaa = softly.

Then, deciding about a right action, Vibhishana, who was skilled in communication and a conqueror of enemies, spoke softly the following very meaningful and useful words to Ravana, his venerable brother.

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क्षमस्व रोषम् त्यज राक्षसेन्द्र ।
प्रसीद मद्वाक्यमिदम् शृणुष्व ।
वधम् न कुर्वन्ति परावरज्ञा ।
दूतस्य सन्तो वसुधाधिपेन्द्राः ॥ ५-५२-५

5. raakSasendra = O king of demons!; kSamasva = forgive; tyaja = and give up; roSam = anger; prasiida = be gracious; shR^iNusva = and hear; idam = these; madvaakyam = words of mine; santaH = virtuous; vasudhaadhipendraaH = kings of excellence; paraavarajJNaaH = knowing the distant and the near; na kurvanti = do not cause; vadham = killing; duutasya = of an envoy.

"O king of demons! Forgive and give up your anger. Be gracious and hear my words. Virtuous kings of excellence, knowing the distant and the near, do not cause killing of an envoy."

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राजन् धर्म विरुद्धम् च लोक वृत्तेः च गर्हितम् ।
तव च असदृशम् वीर कपेः अस्य प्रमापणम् ॥ ५-५२-६

6. viira = O hero!; pramaapaNam = murder; asya kapeH = of this monkey; raajadharma viruddham = is antagonistic to a royal virtue; garhitam = and is condemnable; loka vR^itteshcha = according to universal custom; asadR^isham = It is improper; tavacha = for you too.

"O hero! Killing of this monkey is against a royal virtue and any universal custom condemns it. Hence, it is improper for you also to do it."

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धर्मश्च कृतश्च राजधर्मविशारदः ।
परावरज्ञो भूतानाम् त्वमेव परमार्थवित् ॥ ५-५२-७

7. tvameva = you are indeed; dharmajjNascha = the knower of what is right; kR^itajjNashcha = and a person of gratitude; raajadharma vishaaradaH = you are experienced in royal virtues; paraavarajjNaH = you know both the distant and the near; bhuutaanaam = in beings; paramaarthavit = you know the highest truth.

"You are indeed the knower of what is right. You are a person of gratitude. You are well-versed in royal virtues. You know both the distant and the near in beings. You know the highest truth."

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गृह्यन्ते यदि रोषेण त्वादृशोऽपि विपश्चितः ।

ततः शास्त्रविपश्चित्वम् श्रम एव हि केवलम् ॥ ५-५२-८

8. vipashchito.api yadi = if even learned persons; tvaadR^ishaH = like you; gR^ihyante = are seized; roSam = by anger; tataH = then; shaastravipashchittvam = the knowledge of scriptures; kevalam shrama eva hi = is indeed just a labour in vain.

"If even learned persons like you are seized by anger, then the knowledge of scriptures is indeed just a labour in vain."

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तस्मात्प्रसीद शत्रुघ्न राक्षसेन्द्र दुरासद ।

ततः शास्त्रविपश्चित्वम् श्रम एव हि केवलम् ॥ ५-५२-९

9. raakSasendra = O king of demons!; shatrughna = O annihilator of enemies!; duuraasada = O king; dangerous to be approached!; tasmaat = therefore; prasiida = be graceful; vinishchitya = determining; yuktaayuktam = about right and wrong; duutadaN^DaH = (let) the punishment to the envoy; vidhiyataam = be ordered.

"O king of demons! O annihilator of enemies, dangerous to be approached! Therefore, be graceful. After ascertaining about right and wrong, let appropriate punishment be ordered to the envoy."

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विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः ।

रोषेण महताविष्टो वाक्यमुत्तरमब्रवीत् ॥ ५-५२-१०

10. shrutvaa = hearing; vibhiiSaNa vachaH = the words of Vibhishana; raavaNaH = Ravana; raakSaseshvaraH = the lord of demons; aaviSTaH mahataa roSeNa = was enveloped by a great anger; abraviit = and spoke; vaakyam = (the following) words; uttaran = in reply.

Hearing the words of Vibhishana, Ravana the lord of demons was greatly enraged and replied in the following words:

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न पापानाम् वधे पापम् विद्यते शत्रुसूदन ।

तस्मादेनम् वधिष्यामि वानरम् पापचारिणम् ॥ ५-५२-११

11. shatru suudana = O annihilator of enemies!; na vidyate paapam = there is no sin; vadhe = in killing; paapaanaam = of sinners; tasmaat = therefore; vadhiiSyaami = I shall kill; enam = this; vaanaram = monkey; paapachaariNam = who performed sins.

"O Vibhishana, the annihilator of enemies! There is no sin, even if the sinners are killed. So, I shall kill this monkey, who performed sins."

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अधर्ममूलम् बहुदोषयुक्तम् ।
मनार्यजुष्टम् वचनम् निशम्य ।
उवाच वाक्यम् परमार्थतत्त्वम् ।
विभीषणो बुद्धिमताम् वरिष्ठः ॥ ५-५२-१२

12. **nishamya** = hearing; **vachanam** = those words; **adharma muulam** = rooted in unrighteousness; **bahuroSayuktam** = accompanied by a great enragement; **anaarya juSTam** = and practised by the dishonourable; **vibhiiSaNaH** = Vibhishana; **variSThaH** = the best buddhimataam = among those who were endowed iwht understanding; **uvaacha** = spoke; **vaakyam** = (the following) words; **paramaarthatattvam** = comprising of the highest truth.

Hearing those words, rooted in unrighteousness, enveloped in a great anger and accepted by the dishonourable, Vibhishana the best among those who weer endowed with understanding, spoke the following words, comprising of the highest truth.

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प्रसीद लङ्केश्वर राक्षसेन्द्र ।
धर्मार्थयुक्तम् वचनम् शृणुष्व ।
दूतानवध्यान् समयेषु राजन् ।
सर्वेषु सर्वत्र वदन्ति सन्तः ॥ ५-५२-१३

13. **raakSasendra** = O king of demons!; **laN^keshwara** = O Lord of Lanka!; **prasiida** = be gracious enough!; **shruNuSva** = hear; **vachanam** = my words; **dharmaarthayuktam** = endowed with righteousness and significance; **raajan** = O king; **santah** = sages; **vadanti** = say; **duutaan** = that envoys; **avadhyaan** = are not to be killed; **sarveSu samayeSu** = at all times; **sarvatra** = and at all places.

"O king of demons! O lord of Lanka! Be gracious enough. Hear my words endowed with righteousness and significance. O king! Sages say that messengers should not be killed at all places and at all times."

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असंशयम् शत्रुः अयम् प्रवृद्धः ।
कृतम् हि अनेन अप्रियम् अप्रमेयम् ।
न दूत वध्याम् प्रवदन्ति सन्तो ।
दूतस्य दृष्टा बहवो हि दण्डाः ॥ ५-५२-१४

14. **asamshayam** = there is no doubt; **ayam shatruH** = this enemy; **pravR^iddhaH** = is arrogant; **aprameyam** = an unlimited; **apriyam** = displeasure; **kR^itam hi** = has indeed been done; **anena** = by him; **santaH** = sages; **na pravadanti** = do not speak; **duuta vadhyaam** = about the killing of an envoy; **bahavaH** = many; **daN^DaaH** = punishments; **dR^iSTaaH hi** = are indeed indentified; **duutasya** = for an envoy.

"There is no doubt that this enemy is arrogant. He has created an unlimited displeasure to us. But, sages do not talk about the killing of an envoy There are indeed severael punishments, intended for an envoy."

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वैरूप्याम् अनोषु कश अभिघातो ।
मौण्ड्यम् तथा लक्ष्मण सन्निपातः ।
एतान् हि दूते प्रवदन्ति दण्डान् ।
वधः तु दूतस्य न नः श्रुतो अपि ॥ ५-५२-१५

15. **vairuupyam** = deforming; **aN^geSu** = the limbs; **kashaabhigahaataH** = striking with a whip; **mauN^Dyam** = shaving the head; **tathaa** = ad; **lakSaNa sannipaataH** = impressing marks on the body; **pravadanti** = (they) say; **etaan** = these; **daN^Daan** = to be the punishments; **duute** = for the envoys; **naasti** = It is not; **shrutaH** = heard; **naH** = by us; **vadhastu** = about the killing; **duutasya** = of a messenger.

"Some of the punishments to an envoy are-deforming the limbs, striking with a whip, shaving the head and impressing marks on the body. Indeed, we have not heard at any time of killing a messenger."

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कथम् च धर्म अर्थ विनीत बुद्धिः ।
पर अवर प्रत्यय निश्चित अर्थः ।
भवत् विधः कोप वशे हि तिष्ठेत् ।
कोपम् नियच्छन्ति हि सत्त्ववन्तः ॥ ५-५२-१६

16. **katham** = how; **bavadvidhaH** = can a person like you; **dharmaartha viniita buddhiH** = holding an intellect trained in religious merit and purpose; **paraavara pratyayanishchitaarthaH** = and who has a right judgement over cause and effect; **tiSThet** = abide; **kopavashe** = in subjection of anger; **sattvantaH** = wise persons; **niyachchhantihi** = indeed contain; **kopam** = their anger.

"How can a person like you, holding an intellect trained in religious merit and purpose and a right judgement on cause and effect, subject to anger? Wise people indeed contain their anger."

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न धर्म वादे न च लोक वृत्ते ।
न शास्त्र बुद्धि ग्रहणेषु वा अपि ।
विद्येत कश्चित् तव वीर तुल्यः ।
त्वम् हि उत्तमः सर्व सुर असुराणाम् ॥ ५-५२-१७

17. **viira** = O hero!; **na vidyeta** = there is none; **tulyaH** = equal; **tava** = to you; **dharma vaade** = who can discuss about the law or duty; **na** = none; **loka vR^itte** = about universal custom; **na** = and none; **shaashtra buddhi grahaNeSu** = in capturing the essence of scriptures; **tvam** = you; **uttamaH hi** = are indeed excellent; **sarva suraasuraaNaam** = among all the celestials and demons (in these matters).

"O hero! There is no one equal to you, who can discuss about the law or duty, none about universal custom and none in capturing the essence of scriptures. You are indeed excellent among all the celestials and demons in these matter."

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शूरेण वीरेण निशाचरेन्द्र ।
सुरासुराणामपि दुर्जयेन ।

18. nishaacharendra = O king of demons!; shuureNa = you are valiant; viireNa = you are heroic; tvayaa = by you; durjayena = who cannot be conquered; suraasuraaNaamapi = even by celestials and demons; pragalbhaaH = proud; suradaitya samghaaH = multitude of celestials and demons; narendraaH = together with their kings; jiteshcha = were conquered; yuddheSu = in battles; asakR^it = several times.

"O king of demons! You are valiant. You are heroic. Even celestials and demons cannot conquer you. You conquered a multitude of proud celestials and demons together with their kings in battles several times"

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न च अपि अस्य कपेः घाते कंचित् पश्यामि अहम् गुणम् ।
तेष्व् अयम् पात्यताम् दण्डो यैः अयम् प्रेषितः कपिः ॥ ५-५२-१९

19. aham = I; na pashyaami = do not see; kamchit guNam = any merit; ghaate = in killing; asya = this; kapeH = monkey; ayam daN^DaH = let this punishment; paatyataam = be employed; teSu = on those; yaiH = by whom; ayam kapiH = this monkey; preSitaH = was sent.

"I do not see any merit in killing this monkey. Let this carnal punishment be employed on those by whom this monkey was sent."

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साधुः वा यदि वा असाधुः परैः एष समर्पितः ।
ब्रुवन् पर अर्थम् परवान् न दूतो वधम् अर्हति ॥ ५-५२-२०

20. eSaH = He; samarpitH = is a person sent; paraiH = by our enemies; saadhurvaa = or bad; na arhati = It is not worthy; vadham = of killing; duutaH = him who is a messenger; paravaan = who is dependent on others; bruvan = and who talks; paraartham = for the cause of others.

"He is a person, sent by our enemies, whether he is good or bad. It is not worthy of killing him, who is an envoy, who is dependent on others and who talks for the cause of others."

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अपि च अस्मिन् हते राजन् न अन्यम् पश्यामि खे चरम् ।
इह यः पुनः आगच्छेत् परम् पारम् महाउदधिः ॥ ५-५२-२१

21. raajaa = O king!; apicha = moreover; asmin = (If) he; hate = is killed; na pashyaami = I do not find; anyam = any other person; yaH khecharam = who can travel through sky; aagachchhet = and come; iha = here; punaH = again; param paaram = to this shore; mahodadhe = of the great ocean.

"O king! Moreover, If he is killed, I do not find any other person, who can travel through the sky and come here again to this shore of the great ocean."

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तस्मान् न अस्य वधे यत्नः कार्यः पर पुरम् जय ।
भवान् स इन्द्रेषु देवेषु यत्नम् आस्थातुम् अर्हति ॥ ५-५२-२२

22. para puramjaya = O conqueror of enemies!; tasmaat = therefore; na kaaryaH yatnaH = do not make effort; vadhe = to kill; asya = him; bhavaan = you; arhasi =

ought; **aasthaatum** = to strengthen; **yatnam** = your effort; **deveSu** = on celestials; **sendreSu** = including Indra.

"O conqueror of enemies! Therefore, do not make efforts to kill him. On the other hand, you ought to strengthen such effort on celestials including indra."

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अस्मिन् विनष्टे न हि दूतम् अन्यम् ।
पश्यामि यः तौ नर राज पुत्रौ ।
युद्धाय युद्ध प्रिय दुर्विनीताव् ।
उद्योजयेत् दीर्घ पथ अवरुद्धौ ॥ ५-५२-२३

23. **yuddhapriya** = O Ravana; fond of war!; **asmin vinaSTe** = If he is dead; **na pashyaami** = I do not indeed find; **anyam** = another; **viiram** = her; **yaH** = who; **udyojayet** = can incite; **tau nara raajaputrau** = those princes; **durviniitaa** = who are arrogant; **diirgha pathaavaruddhau** = and who are hindered by a long distance; **yuddhaa ya** = for war.

"O Ravana, who is fond of war! If he is dead, I do not find any other hero, who can incite those two arrogant princes, who are hindered by a long distance, for war."

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पराक्रम उत्साह मनस्विनाम् च ।
सुर असुराणाम् अपि दुर्जयेन ।
त्वया मनो नन्दन नैरृतानाम् ।
युद्ध आयतिः नाशयितुम् न युक्ता ॥ ५-५२-२४

24. **manonandana** = O Ravana who can gladden the hearts; **nairR^itaanaam** = of demons!; **tvayaa** = by you; **durjayena** = who are difficult to be conquered; **suraasuraaNaamapi** = by even celestials and demons; **paraakramat saaha manasvinaam** = having prowess; energy and courage; **na yuktaa** = it is not proper; **naashayitum** = to eliminate; **yuddhaayatiH** = an arrival of war.

"O Ravana who can gladden the hearts of demons! It is not proper for you, who are difficult to be conquered by even celestials and demons having sufficient prowess energy and courage, to crush the arrival of a war."

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हिताः च शूराः च समाहिताः च ।
कुलेषु जाताः च महागुणेषु ।
मनस्विनः शस्त्रभृताम् वरिष्ठाः ।
कोटि अग्र शस्ते सुभृताः च योधाः ॥ ५-५२-२५

25. **koTyagrataH** = (There are) more than a crore; **yodhaaH** = of warriors; **subhR^itaashcha** = well-maintained; **te hitaashcha** = and who desire your welfare; **shuuraashcha** = valiant ones; **samaahitaashcha** = mahaaguNeSu = who have colossal merits;; **jaataaH** = who were born; **kuleSu** = in a good tribe; **manasvinaH** = who are n high spirits; **variSThaaH** = excellent ones; **shastra bhR^itaam** = among wielders of weapons.

"There are more than a crore of valiant warriors in your charge, well-maintained, who desire your welfare, quite devoted, having colossal merits, born in a good tribe, holding high spirits and excellent wielders of weapons."

तत् एक देशेन बलस्य तावत् ।
 केचित् तव आदेश कृतो अपयान्तु ।
 तौ राज पुत्रौ विनिगृह्य मूढौ ।
 परेषु ते भावयितुम् प्रभावम् ॥ ५-५२-२६

26. tat = therefore; kechit = some; tava aadesha kR^itaH = who follow your command; abhiyaantu = go; ekadeshena = with a portion; balasya = of your army; vinigR^ihya = subjugating; tau = those; muuDhyau raajaputrau = two stupid princes; bhaavayitum = and to protect; te = your; prabhaavam = power; pareSu = on the enemies.

"Therefore, let some who follow your command, by talking a portion of your army, subjugate those two stupid princes, in order to make your power known to your adversaries."

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निशाचराणामधिपोऽनुजस्य ।
 विभीषणस्योत्तमवाक्यमिष्टम् ।
 जग्राह बुद्ध्या सुरलोकशत्रु ।
 महाबलो राक्षसराजमुख्यः ॥ ५-५२-२७

27. mahaabalaH = the mighty; raakSasaraaja mukhyaH = and eminent king of demons; adhipaH = the lord; nishaacharaaNaam = of ogres; suralokashatruH = and the adversary of the world of celestials; jagraaha = understood; iSTam = the cherished; uttam vaakyam = and excellent message; amyasya vibhiiSaNasya = of Vibhishana his brother; buddhyaa = with his presence of mind.

Ravana, the mighty and the eminent king of demons as also the lord of ogres and the adversary of the world of celestials, understood the cherished and excellent message of Vibhishana his brother with his due presence of mind."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्विपञ्चाशः सर्गः

Thus completes 52nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 53 Verses converted to UTF-8, Nov 09

Introduction

As ordered by Ravana, the demons wrap up old rags around Hanuma's tail, pour oil to it and burn it with fire. The demons tie Hanuma with ropes and conduct ihm to walk down the entire city, proclaiming to the citizens of Lanka saying that Hanuma is a spy. The female-demons inform Seetha about the burning of Hanuma's tail and making him move around the city by demons. Then, Seetha starts praying the fire-god to do good to Hanuma. In response to her prayers, fire-god makes Hanuma feel cool with his burnign tail. Then, Hanuma approaches the city-gate of Lanka, takes an iron-rod from the arched door of the gate and kills all the security-guards there.

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तस्य तत् वचनम् श्रुत्वा दशग्रीवो महाबलः ।

देश काल हितम् वाक्यम् भ्रातुः उत्तमम् अब्रवीत् ॥ ५-५३-१

1. **shrutvaa** = hearing; **tat vachanam** = those words; **desha kaala hitam** = suitable for place and time; **tasya mahaamanaH** = spoken by that high-souled Vibhishana; **bhraatuH** = his brother; **dashagriivaH** = Ravana; **abraviit** = spoke; **vaakyam** = the (following) words; **uttaram** = in reply.

Hearing those words, which were appropriate for that place and time, spoken by that hih-souled Vibhishana, his brother, Ravana spoke the following words in reply:

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सम्यग् उक्तम् हि भवता दूत वध्या विगर्हिता ।

अवश्यम् तु वधात् अन्यः क्रियताम् अस्य निग्रहः ॥ ५-५३-२

2. **uktamhi** = It has been indeed told; **samyak** = well; **bhavataa** = by you; **duutavadhyaa** = killing of an envoy; **vigrahitaa** = is forbidden; **anyaH** = another; **nigrahaH** = punishment; **vadhaat** = other than killing; **avashyam kriyataam** = needs be certainly meted out; **asya** = to him.

"You have spoken well indeed that killing of an envoy is forbidden. Another punishment other than killing needs be certainly meted out to him."

कपीनाम् किल लान्गूलम् इष्टम् भवति भूषणम् ।
तत् अस्य दीप्यताम् शीघ्रम् तेन दग्धेन गच्छतु ॥ ५-५३-३

3. kila = It is so said that; kapiinaam = to monkeys; bhavati = it is possible; laaN^guulam = that a tail; iSTam = is a beloved; bhuuSaNam = ornament; tat laaN^guulam = let that tail; asya = of Hanuma; diipyataam = be burnt; shiighram = immediately; gachchhatu = let him go; dagdhena tena = with a burnt tail.

"It is said that a tail is possibly a beloved ornament for the monkeys. Let his tail be burn immediately. Let him go with a burnt tail."

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ततः पश्यन्तु इमम् दीनम् अन्ग वैरूप्य कर्शितम् ।
समित्रा ज्ञातयः सर्वे बान्धवाः ससुहृज् जनाः ॥ ५-५३-४

4. tataH = then; sarve = (Let) all; baandhavaaH = his relatives; samitrajJNaataaH = together with his friends and kinsmen; sasuhR^ijjanaaH = along with his amicable persons; pashyantu = see; imam = him; aN^gavairuupyakarshitano = injured iwth his deformed limbs; diinam = miserable.

"Let all his relatives together with his friends, kinsmen and amicable persons then see him miserably injured with his deformed limbs."

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आज्ञापयत् राक्षस इन्द्रः पुरम् सर्वम् सचत्वरम् ।
लान्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम् ॥ ५-५३-५

5. raakSasendraH = Ravana; aajJNaapayat = ordered; pariNiiyataam = that let him be carried around; pradiiptena; laaNguulena = with his burning tail; rakSobhiH = by the demons; sarvam = in the entire; puram = city; sachatvaram = with its cross-roads.

Ravana ordered that let the monkey be carried around with his burning tail by the demons in the entire city around its cross-roads."

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तस्य तत् वचनम् श्रुत्वा राक्षसाः कोप कर्कशाः ।
वेष्टन्ते तस्य लान्गूलम् जीर्णैः कार्पासिकैः पटैः ॥ ५-५३-६

6. shrutvaa = hearing; tat vachanam = those words; tasya = of Ravana; raakSasaaH = the demons; kopakarkashaaH = hard-tempered with their wrath; jiirNaiH kaarpaasakaiH paTaiH = with old ragged garments.

Hearing those words of Ravana, the demons, hard-tempered with their wrath, wrapped, up old ragged clothes around Hanuma's tail.

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सम्वेष्ट्यमाने लान्गूले व्यवर्धत महाकपिः ।
शुष्कम् इन्धनम् आसाद्य वनेष् इव हुत अशनः ॥ ५-५३-७

7. laaN^guule samveSTyamaane = while his tail was wrapped around with cottong tatters; mahaakapiH = Hanuma; vyavardhata = increased his body; hutaashanaH iva = like a fire; aasaadya = after catching; shuSkam indhanam = dry wood; vaneSu = in forests.

While his tail was being wrapped around with cotton tatters, Hanuma proliferating, soon after catching dry wood in forests.

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तैलेन परिषिच्य अथ ते अग्निम् तत्र अवपातयन् ।
लान्गूलेन प्रदीप्तेन राक्षसान् तान् अपातयत् ॥ ५-५३-८
रोष अमर्ष परीत आत्मा बाल सूर्य सम आननः ।

8. **atha** = then; **pariSichya** = sprinkling; **tailena** = oil; **te** = they; **abhyapaatayan** = set out; **agnim** = fire; **tatra** = on that tail; **baalasuuryasamaananaH** = Hanuma; with his face resembling a rising sun; **roSaamarSapariitaatmaa** = and with his mind filled with rage and impatience; **pradiiptena laaNguulena** = and with his burning tail; **apaatayat** = threw down; **taan raakSasaan** = those demons.

The demons sprinkled oil and set out fire on that tail. Then, Hanuma, with his face resembling a rising sun with his mind filled with anger and impatience and with his burning tail, threw those demons down.

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लाङ्गूलम् सम्प्रदीप्तम् तु द्रष्टुम् तस्य हनूमतः ॥ ५-५३-९
सहस्त्रीबालवृद्धाश्च जग्मुः प्रीता निशाचराः ।

9. **draSTum** = to see; **sampradiiptam** = the burning; **laaN^guulam** = tail; **tasya hanuumataH** = of that Hanuma; **nishaacharaaH** = the demons; **sahastrii baala vR^iddhaashcha** = together with their women; children and elders; **jagmuH** = went; **priitaaH** = delighted.

To see the burning tail of that Hanuma, the delighted demons together with their women, children and elders went there.

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स भूयः समगतैः क्रूरै राकसैः हरि सत्तमः ॥ ५-५३-१०
निबद्धः कृतवान् वीरः तत् काल सदृशीम् मतिम् ।

10. **nibaddhaH** = tied down; **samgataiH** = coming together; **saH viiraH harisattamaH** = that heroic Hanuma; the foremost among the monkeys; **kR^itavaan** = made up; **matim** = his mind; **tatkaala sadR^ishiim** = appropriate for that occasion (as follows):

Tied down again by the cruel demons, coming together, the heroic Hanuma the foremost among monkeys made up his mind appropriate for that occasion (as follows):

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कामम् खलु न मे शक्ता निबधस्य अपि राक्षसाः ॥ ५-५३-११
चित्त्वा पाशान् समुत्पत्य हन्याम् अहम् इमान् पुनः ।

11. **nibaddhasyaapi** = though I have been tied down; **raakSasaaH** = those demons; **na shaktaaH kaamam khalu** = cannot do anything they wish; **me** = against me; **chhitvaa** = breaking; **paashaan** = the nooses; **punaH** = again; **aham** = I; **samutpatya** = by jumping up; **hanyaam** = can kill; **imaan** = them.

"Though I have been tied down, those demons cannot do whatever they wish to do against me. Breaking the ties, I can fly up and kill them."

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यदिभर्तुर्हताथाय चरन्तम् भर्तृशासनात् ॥ ५-५३-१२

बध्नन्त्येते दुरात्मनो न तु मे निष्कृतिः कृता ।

12. ete duraatmanaH yadi = If these evil minded demons; badhnanti = fasten; charantam = me; acting; hitaarthaya = for the benefit; bhartuH = of Rama; my lord; bhartuH = of Rama; my lord; bhartR^ishaasanaat = because of the command of their lord; na niSkR^itiH = no rebuff; kR^itaa = has been done; me = to me.

"If these evil-minded demons fasten me who is acting for the good of Rama my lord, because of the command by their lord, no rebuff has been done to me."

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सर्वेषाम् एव पर्याप्तो राक्षसानाम् अहम् युधि ॥ ५-५३-१३

किम् तु रामस्य प्रीति अर्थम् विषहिष्ये अहम् ईदृशम् ।

लन्का चरयितव्या मे पुनः एव भवेत् इति ॥ ५-५३-१४

13; 14. ahami = I; paryaaptaH = am adequate; sarveSaameva raakSasaanaam = even for all the demons; yudhi = in battle; kimtu = but; priityartham = for the delight; raamasya = of Rama; iidR^isham = such; laN^kaa = Lanka; punareva = again; bhavet = becomes; chaarayitavyaa = fit to be espionaged; iti = for this reason; viSahiSye = I am putting up with it.

"I am adequate enough to kill all these demons in battle. But, for the delight of Rama, such city of Lanka is fit to be espionaged again. For this reason, I am putting up with it."

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रात्रौ न हि सुदृष्टा मे दुर्ग कर्म विधानतः ।

अवश्यम् एव द्रष्टव्या मया लन्का निशा क्षये ॥ ५-५३-१५

15. laN^kaa = Lanka; na hi sudR^iSTaa = was not indeed observed well; raatrau = during night-time; durgakarmavidhaanataH = as to the particulars of specifications of the fort; meva = surely; draSTavyaa = it is to be seen; mayaa = by me; nishaakSaye = in the day-time.

"Lanka was not indeed observed well as to the particulars of specifications of the fort, when it was seen by me during the night. Surely, it is to be seen by me during the day-time."

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कामम् बन्धैः च मे भूयः पुच्छस्य उद्दीपनेन च ।

पीडाम् कुर्वन्तु रक्षांसि न मे अस्ति मनसः श्रमः ॥ ५-५३-१६

16. me = to me; baddhasya = who has been tied down; bhuuyaH = again; rakSaamsi = let the demons; kurvantu piiDaam = torment me; kaamam = as they wish; uddiipanenacha = by burning also; puchchhasya = my tail; me manasaH = to my mind; naasti = there will be no; shramaH = travail.

"Let the demons tie me down of again and torment me as they wish, by burning my tail. There will be no travail to my mind."

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ततः ते सम्वृत आकारम् सत्त्ववन्तम् महाकपिम् ।

परिगृह्य ययुः हृष्टा राक्षसाः कपि कुन्जरम् ॥ ५-५३-१७

17. tataH = then; te hR^iSTaaH raakSasaaH = those delighted demons; yayuH = went; parigR^ihya = taking; mahaakapim = Hanuma; savR^itaakaaram = who concealed all types of feelings; sattvavantam = who was strong; kapikuN^jaram = and the foremost among monkeys.

Then, those delighted demons went, seizing Hanuma, who concealed all types of his feelings, who was strong and foremost among monkeys.

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शन्ख भेरी निनादैः तैः घोषयन्तः स्व कर्मभिः ।

राक्षसाः क्रूर कर्माणः चारयन्ति स्म ताम् पुरीम् ॥ ५-५३-१८

18. shaNkhabherii ninaadaishcha = sounding couches and kettle-drums; ghoSayantaH = proclaiming; svakarmabhiH = the acts of Hanuma; raakSasaaH = the demons; kruurakarmanNaH = performing terrible deeds; chaarayantisma = dragged him; taam purim = throughout that city.

Sounding couches and kettle-drums and proclaiming the acts of Hanuma like his damaging of the pleasure-garden, the demons performing terrible deeds, dragged Hanuma through out that city.

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अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः ।

हनुमान् चारयामास राक्षसानाम् महापुरीम् ॥ ५-५३-१९

19. anviiyamaanaH = accompanied; rakSobhiH = by demons; hanumaan = Hanuma; arimdamaH = the annihilator of enemies; yayau = went; sukham = happily; chaarayaamaasa = and roamed about; mahaapuriim = in the great city; raakSasaanaam = of the demons.

Accompanied by demons, Hanuma the annihilator of enemies, went happily and roamed about in that great city of demons.

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अथ अपश्यत् विमानानि विचित्राणि महाकपिः ।

सम्वृतान् भूमि भागान् च सुविभक्तान् च चत्वरान् ॥ ५-५३-२०

20. atha = then; mahaakapiH = Hanuma; apashyat = saw; vichitraaNi = wonderful; vimaanaani = houses; samvR^itaan = wrapped up; bhuumi bhaagaamshcha = plots of land; suvibhaktaan = well-parted; chatvaraan = cross-ways.

Then, Hanuma saw some wonderful house some wrapped up plots of land and well parted cross ways.

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वीथीश्च गृहसम्बाधाः कपिः शृङ्गटकानि च ।

तथा रथ्योपरथ्याश्च तथैव गृहकान्तरान् ॥ ५-५३-२१

गृहांश्च मेघसम्काशान् ददर्श पवनात्मजः ।

21. kapiH = Hanuma; pavanaatmajaH = the son of wind-god; dadarsha = saw; viithiiH = streets; gR^ihasambaadhaaH = congested with houses; shR^iNgaaTakaani = places where several roads meet; tathaa = and; rathyoparathyaashcha = high-ways as also approach-roads; gR^ihakaantaraan = small inner apartments; gR^ihaamshcha = and palaces; meghasamkaashaan = appearing in multitudes like clouds.

Hanuma, the son of wind-god, saw streets congested with dwellings, places where several roads meet, high-ways as also approach-roads, small inner apartments and palaces appearing in multitudes, like clouds.

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चत्वरेषु चतुष्केषु राज मार्गे तथैव च ॥ ५-५३-२२
घोषयन्ति कपिम् सर्वे चारीक इति राक्षसाः ।

22. sarve = all; raakSasaaH = the demons; ghoSayanti = proclaimed; chatvareSu = in cross-roads; chatuSkeSu = four-pillared temples; tathaiva cha = and; raajamaarge = royal high-ways; kapim chaarikaH iti = saying that Hanuma was a spy.

All the demons proclaimed in cross roads, four-pillared temples and in royal high-ways, saying that Hanuma was a spy.

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स्त्रीबालवृद्धा निर्जग्मुस्तत्र तत्र कुतूहलात् ॥ ५-५३-२३
तम् प्रदीपितलाङ्गुलम् हनुमन्तम् दिदृक्षवः ।

23. striibaala vR^iddhaaH = women; children and old people; nirjagmuH = came out; tatra tatra = from their respective dwellings; kutuuhalaat = with an eagerness; didR^ikSavaH = to see; tam hanumantam = that Hanuma; pradiipila laaN^gmulam = with his burnign tail.

Women, children and old people came out from their respective dwellings, with an eagerness to see that Hanuma with his burning tail.

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दीप्यमाने ततः तस्य लान्गूल अग्रे हनूमतः ॥ ५-५३-२४
राक्षस्यः ता विरूप अक्षयः शंसुः देव्याः तत् अप्रियम् ।

24. hanumataH laaN^gullaagre = (while) the tip of Hanuma's tail; diipyamaane = was being ignited; tatra = there; taaH raakSasyaH = those female-demons; viruupaakSyaH = with monstrous eyes; tataH = then; shashamsuH = inforemed; tat apriyam = that unpleasant thing; devyaaH = to Seetha the princess.

While the tip of Hanuma's tail was being ignited by the demons there, those female-demons with monstrous eyes then informed that unpleasant matter to Seetha, the princess.

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यः त्वया कृत सम्वादः सीते ताम्र मुखः कपिः ॥ ५-५३-२५
लान्गूलेन प्रदीप्तेन स एष परिणीयते ।

25. siite = O Seetha!; sa eSaaH kapiH = that monkey; yaH = who; taamra mukhaH = was having a red face; kR^ita samvaadaH = and who had conversation; tvayaa = with you; pariNiiyate = is being moved around; pradiiptena laaN^guulena = with his ignited tail; (in the city).

"O Seetha! That monkey with a red face, who had a conversation with you, is being moved around in the city, with his ignited tail."

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श्रुत्वा तत् वचनम् क्रूरम् आत्म अपहरण उपमम् ॥ ५-५३-२६

वैदेही शोक सन्तप्ता हुत अशनम् उपागमत् ।

26. **shrutvaa** = hearing; **tat kruuram vachanam** = that cruel news; **aatmaapaharaNopamam** = which was equal to the news of her carrying away (by Ravana); **vaidehii** = Seetha; **shoka samtaptaa** = was tormented with grief; **upaagamat** = and paid homage; **hutaashanam** = the fire-god.

Hearing that cruel news, which created as much sorrow as when she was carried away by Ravana, Seetha was tormented with grief and started to pay homage to the fire-god.

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मन्गला अभिमुखी तस्य सा तदा आसीन् महाकपेः ॥ ५-५३-२७

उपतस्थे विशाल अक्षी प्रयता हव्य वाहनम् ।

27. **tadaa** = then; **saa** = she; **aasiit** = was **maN^galaabhimukhii** = wishing for the welfare; **mahaakapeH** = of Hanuma; **vishaalaakSi** = the large-eyed Seetha; **prayataa** = with her devoted self; **upatasthe** = worshipped; **havya vaahanam** = the fire-god.

Then, the large-eyed Seetha, wishing for the welfare of Hanuma, prayed the fire-god with her devoted self.

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यदि अस्ति पति शुश्रूषा यदि अस्ति चरितम् तपः ॥ ५-५३-२८

यदि च अस्ति एक पत्नीत्वम् शीतो भव हनूमतः ।

28. **asti yadi** = If I have done; **patishushruuSaa** = any service to my husband; **astiyadi charitam** = if I have done; **tapaH** = a penance; **asti cha yadi** = if I am; **eka patniitvam** = a faithful wife; **tvam** = you; **bhava** = be; **shiitaH** = cool; **hanumataH** = to Hanuma.

"If I have done any service to my husband, if I have performed a penance and if I am a faithful wife, please be cool to Hanuma."

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यदि कश्चित् अनुक्रोशः तस्य मयि अस्ति धीमतः ॥ ५-५३-२९

यदि वा भाग्य शेषम् मे शीतो भव हनूमतः ।

29. **dhiimataH tasya yadi** = if the wise Rama; **kimchit** = has even a little; **anukroshaH** = of Kindness; **mayi** = towards me; **yadi vaa me** = and if towards me; **bhaagya sheSaH** = some good fortune is remaining; **bhava** = be; **shiitaH** = cool; **hanuumataH** = to Hanuma.

"If the wise Rama has even a little of kindness to me and if I have still some good fortune remaining to my credit, please be cool to Hanuma."

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यदि माम् वृत्त सम्पन्नाम् तत् समागम लालसाम् ॥ ५-५३-३०

स विजानाति धर्म आत्मा शीतो भव हनूमतः ।

30. **saH dharmaatmaa yadi** = If that virtuous Rama; **vijaanaati** = understands; **maam** = me; **vR^ittasampannam** = as endowed with a good moral conduct; **tatsamaagama laalasaam** = ardently desirous of meeting him; **bhava** = be; **shiitaH** = cool; **hanumataH** = to Hanuma.

"If that virtuous Rama recognises me as one,, who is endowed with a good moral conduct and who is ardently desirous of meeting him, please be cool to Hanuma."

यदि माम् तारयति आर्यः सुग्रीवः सत्य सम्गारः ॥ ५-५३-३१

अस्मात् दुःखान् महाबाहुः शीतो भव हनूमतः ।

31. aaryaH yadi = (If) the venerable; sugriivaH = Sugreeva; satya samgaraH = true to his promise; me taarayet = can make me traverse; asmaat duH khaambu samrodhaat = from this ocean of sorrow; bhava = be; shiitaH = cool; hanuumataH = to Hanuma.

"If the venerable Sugreeva, true to his promise, can make me traverse from this ocean of sorrow, please be cool to Hanuma."

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ततः तीक्ष्ण अर्चिः अव्यग्रः प्रदक्षिण शिखो अनलः ॥ ५-५३-३२

जज्वाल मृग शाव अक्ष्याः शंसन् इव शिवम् कपेः ।

32. tataH = then; analaH = the fire-god; shamsanniva = as though informing; mR^igashabaakSyaaH = the fawn-eyed; Seetha; kapeH shivam = about the welfare of Hanuma; jajvaala = shone brilliantly; tiikSNaarchiH = with sharp flames; avyagraH = undisturbed; pradakSiNa shikhaH = shooting out pointed flames towards the right.

Then, the fire-god, as though informing the fawn-eyed Seetha about the well-being of Hanuma, shone brightly with sharp flames, undisturbed and shooting out pointed flames towards the right.

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हनुमज्जनकश्चापि पुच्छानलयुतोऽनिलः ॥ ५-५३-३३

ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः ।

33. anilaH apicha = even wind-god; hanumajjanakaH = father of Hanuma; puchchhaanala yutaH = combined with the fire on his tail; vavau = swept; praaleyaanila shiitalaH = coolly like a snow-breeze; svaasthyakaraH = creating a solace; devyaaH = to Seetha.

Even wind-god, the father of Hanuma, combined with the fire on Hanuma's tail, swept coolly like a snow-breeze, creating a solace to Seetha.

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दह्यमाने च लान्गूले चिन्तयामास वानरः ॥ ५-५३-३४

प्रदीप्तो अग्निः अयम् कस्मान् न माम् दहति सर्वतः ।

34. laN^guule = (While) his tail; dahyamaane = was burning; vaanaraH = Hanuma; chintayaamaasa = was reflecting; kasmaat = why; ayam agniH = this fire; pradiiptaH = which was burning; saavataH = on all sides; na dahati = was not burning; maam = him.

While his tail was in flames, Hanuma was reflecting why the fire, which was blazing on all sides, was not burning him.

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दृश्यते च महाज्वालः करोति च न मे रुजम् ॥ ५-५३-३५

शिशिरस्य इव सम्पातो लान्गूल अग्रे प्रतिष्ठितः ।

35. dR^ishyate = It is conspicuous; mahaajvaalaH = with large flames; na karoti cha = not creating; rujam = pain; me = to me; iva = as though; shishirasya samghaataH = a snow-ball; pratiSThitaH = is kept; laaNguulaagre = at the tip of my tail.

"It is conspicuous with large flames. But it is not creating any pain to me, as if a snow-ball is kept at the tip of my tail."

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अथवा तत् इदम् व्यक्तम् यत् दृष्टम् प्लवता मया ॥ ५-५३-३६
राम प्रभावात् आश्चर्यम् पर्वतः सरिताम् पतौ ।

36. athava = Or; plavataa = while jumping over; mayaa = by me; raama prabhaavaat = due to the power of Rama; aashcharyam = a surprise; dR^iSTam = was seen; parvatodadhi samgame = in a friendly alliance with a mountain and the sea; yat tat = by which; idam = this; vyaktam = is clear.

"Or, while I was jumping over the ocean, a surprise-alliance was formed with Mount Mainaka and through the mountain, with the ocean, because of Rama's power. By this, the reason of the coolness is clear."

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यदि तावत् समुद्रस्य मैनाकस्य च धीमथ ॥ ५-५३-३७
राम अर्थम् सम्भ्रमः तादृक् किम् अग्निः न करिष्यति ।

37. yadi = If; samudrasya = for the ocean; dhiimataH mynakasya = and the wise Mount Mainaka; taadR^ik sambhramaH = such an eagerness was there; raamaartham = for the sake of Rama; kim = why; agniH = the fire-god; nakariSyati = will not do it?

"If such an eagerness was there in the mind of the sea and the wise Mount Mainaka for the cause of Rama; will not the fire-god show the same degree of eagerness in making its touch cold?"

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सीतायाः च आनुशंस्येन तेजसा राघवस्य च ॥ ५-५३-३८
पितुः च मम सख्येन न माम् दहति पावकः ।

38. paavakaH = the fire; na dahati = does not burn; maam = me; aanR^ishamsyena = due to kindness; siitaayaaH = of Seetha; tejasaa = power; raaghavasya = of Rama; sakhyena = and friendship; mama pituH = of my father.

"The fire does not burn me, due to kindness of Seetha, powerfulness of Rama and friendliness of my father."

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भूयः स चिन्तयामास मुहूर्तम् कपि कुन्जरः ॥ ५-५३-३९
उत्पपात अथ वेगेन ननाद च महाकपिः ।

39. saH mahaakapiH = that Hanuma; kapikuN^jaraH = the foremost among monkeys; chintayaamaasa = reflected; bhuuyaH = again; atha = and thereafter; utpapaata = jumped; vegena = with swiftness; nanaada cha = and roared also.

That Hanuma, the foremost among the monkeys, reflected again for a moment, jumped with swiftness and roared too.

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पुर द्वारम् ततः श्रीमान् शैल शृन्गम् इव उन्नतम् ॥ ५-५३-४०

विभक्त रक्षः सम्बाधम् आससाद अनिल आत्मजः ।

40. tataH = then; shriimaan = the glorious; anilaatmajaH = Hanuma; shaila shR^iN^gamiva = like a mountain-peak; aasasaada = approached; puradvaram = the city-gate; unnatam = which was looking high; vibhaktarakSaH sambaadham = and stood secluded from the crowds of demons.

Then, the glorious Hanuma like a mountain-peak, approached the city-gate, which was looking high and stood secluded from the crowds of demons.

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स भूत्वा शैल सम्काशः क्षणेन पुनः आत्मवान् ॥ ५-५३-४१

ह्रस्वताम् परमाम् प्राप्तो बन्धनानि अवशातयत् ।

41. saH aatmavaan = that prudent Hanuma; bhuutvaa = became; shaila samkaashaH = similar to a mountain; kSaNena = and within a moment; praaptaH = reached; paramaam hrasvataam = an exceedingly short form; avashaatayat = and became free; bandhanaani = from tethers.

That prudent Hanuma assumed the form of a mountain and immediately within a moment, assumed an exceedingly short form, thus becoming free from his tethers.

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विमुक्तः च अभवत् श्रीमान् पुनः पर्वत सन्निभः ॥ ५-५३-४२

वीक्षमाणः च ददृशे परिघम् तोरण आश्रितम् ।

42. shriimaan = the glorious Hanuma; vimuktashcha = having been free from his tethers; punaH = again; abhavat = assumed; parvatasannibhaH = a form equal to a mountain; viikSamaaNashcha = and while looking around; dadR^ishe = saw; parigham = an iron rod; toraNaashritam = belonging to the arched door-way.

The glorious Hanuma, having been free from his bonds, again assumed the form equal to a mountain and while looking around, found an iron rod belonging to the arched door-way.

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स तम् गृह्य महाबाहुः काल आयस परिष्कृतम् ॥ ५-५३-४३

रक्षिणः तान् पुनः सर्वान् सूदयामास मारुतिः ।

43. saH mahaabaahuH = that long-armed; maarutiH = Hanuma; punaH = again; gR^ihya = taking; tam = that rod; kaalaaasapariSkR^itam = made of iron; suudayaamaasa = killed; sarvaan = all; taan rakSiNaH = those guards.

That long-armed Hanuma, again taking that rod made of iron, killed all those guards.

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स तान् निहत्वा रण चण्ड विक्रमः ।

समीक्षमाणः पुनः एव लङ्काम् ।

प्रदीप्त लान्गूल कृत अर्चि माली ।

प्रकाशत आदित्य इव अंशु माली ॥ ५-५३-४४

44. saH = that Hanuma; raNa chaN^Da vikramaH = possessing impetuous valour in combat; nihattvaa = destroying; taan = them; punareva = and again; samiikSamaaNah = looking over; laN^kaam = Lanka; prakaashata = shone; aaditya iva = like the sun; archimaalii = encircled with rays; pradiipta laaNguulakR^itaarchi maalii = with the wreath of flames; blazing on his tail.

That Hanuma, having an impetuous valour in combat, destroying those demons and looking over Lanka, shone like the sun encircled with rays, with the wreath of flames blazing on his tail.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिपञ्चशः सर्गः

Thus completes 53rd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 54 Verses converted to UTF-8, Nov 09

Introduction

Hanuma, with his blazing tail comes out and flits over the horses in Lanka, making up his mind to set fire to the city of Lanka which is the only work let for him to do. Hanuma burns the entire city, barring the abode of Vibhishana. All the demons were frightened o seeing the blazing fire, consuming their city with its trees, houses and a host of living beings. Surprised to see the city burning, the celestials and musicians (Gandharvas) gain a great delight.

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वीक्षमाणः ततो लन्काम् कपिः कृत मनो रथः ।
वर्धमान समुत्साहः कार्यं शेषम् अचिन्तयत् ॥ ५-५४-१

1. tataH = then; kR^ita manorathaH = after fulfilling his heart's wish; kapiH = Hanuma; viikSamaaNah = looking over; laN^kaam = Lanka; achintayat = thought; kaarya sheSam = about the remaining act to be done; vardhamaanasamutsaahaH = with an augmented energy.

Then, after fulfilling his heart's wish, Hanuma, looking over Lanka, thought about the remaining act to be done, with an augmented energy.

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किम् नु खल्व् अविशिष्टम् मे कर्तव्यम् इह साम्प्रतम् ।
यत् एषाम् रक्षसाम् भूयः सन्ताप जननम् भवेत् ॥ ५-५४-२

2. kimnu = which; kartavyam = (is the) act; khalu = indeed; avashiSTam = remaining; iha = here; me = for me; yat = that; ibhavet = may; bhuuyaH = anguish; saampratam = now; eSaam = to these; rakSasaam = demons?

"Which act indeed is remaing nowto be done by me here, that may further create anguish to these demons?"

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वनम् तावत् प्रमथितम् प्रकृष्टा राक्षसा हताः ।

बल एक देशः क्षपितः शेषम् दुर्ग विनाशनम् ॥ ५-५४-३

3. **vanam** = the garden; **pramathitam taavat** = has been destroyed; **prakR^iSTaaH** = excellent; **raakSasaaH** = demons; **hataaH** = have been killed; **balaikadeshaH** = a portion of the army; **kSapitaH** = has been destroyed; **durgavinaashanam** = the demolition of the fort; **sheSam** = is remaining.

"I have demolished the garden. I have killed excellent demons. I destroyed a portion of the army. The demolition of the fort is still remaining."

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दुर्गे विनाशिते कर्म भवेत् सुख परिश्रमम् ।

अल्प यत्नेन कार्ये अस्मिन् मम स्यात् सफलः श्रमः ॥ ५-५४-४

4. **durge** = (While) the fort; **vinaashite** = is destroyed; **karma** = the task; **bhavet** = will become; **sukhaprishramam** = bereft of fatigue; **alpayatnena** = by a small effort; **asmin kaarye** = in this task; **shramaH** = the work; **syaaat** = will become; **saphalah** = fruitful.

"When the fort gets destroyed, the task (of Rama's battle) will be devoid of fatigue. Even with a small effort in this task, the work will become fruitful."

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यो हि अयम् मम लान्गूले दीप्यते हव्य वाहनः ।

अस्य सम्तर्पणम् न्याय्यम् कर्तुम् एभिः गृह उत्तमैः ॥ ५-५४-५

5. **nyaayam** = It is justified; **kartum** = to do; **samtarpaNam** = the act of satiating; **asya** = to it; **ayam** = this; **haryavaahanaH** = fire; **yaH diipyate** = which is flaring up; **mama laaNguule** = on my tail; **ebhiH** = with these; **gR^ihottamaH** = excellent houses.

"It is justified to satisfy this blazing flame on my tail, by feeding it to the full, with these excellent houses (in the city of Lanka)."

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ततः प्रदीप्त लान्गूलः सविद्युत् इव तोयदः ।

भवन अग्रेषु लन्काया विचचार महाकपिः ॥ ५-५४-६

6. **tataH** = then; **mahaakapiH** = Hanuma; **prataptalaaNguulaH** = with his burning tail; **vichachaara** = strolled; **bhavanaagreSu** = over the house-tops; **laN^kaayaaH** = in Lanka; **savidyut toyadaH iva** = like a cloud charged with lightning.

Then, Hanuma, with his burning tail, strolled over the house-tops of Lanka, like a cloud charged with lightning.

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गृहाद्गृहम् राक्षसानामुद्यानानि च वानरः ।

वीक्षमाणो ह्यसम्त्रस्तः प्रासादांश्च चचार सः ॥ ५-५४-७

7. **viikSamaaNaaH** = Surveying; **udyaanaani** = the gardens; **praasaadaashcha** = and lofty palatial mansions; **saH vaanaraH** = that Hanuma; **asamtraptaH** = without fear; **chachaara** = wandered; **gR^ihaat** = from one house; **gR^iham** = to another house; **raakSasaanaam** = of the demons.

Surveying the gardens and lofty palatial mansions, that Hanuma, without fear, passed from one house to another, of the demons.

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अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् ।
अग्निम् तत्र स निक्षिप्य श्वसनेन समो बली ॥ ५-५४-८
ततोऽन्यत्पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् ।
मुमोच हनुमान् अग्निम् काल अनल शिखा उपमम् ॥ ५-५४-९

8; 9. **avaplutya** = jumping down; **prahastasya niveshanam** = on Prahasta's house; **viiryavaan** = the valiant; **saH** = Hanuma; **mahaavegaH** = with great swiftness; **balii** = having strength; **samaH** = equal; **shvasanena** = to wind; **nikSipya** = putting down; **agnim** = fire; **tatra** = on it; **tataH** = and from there; **pupluve** = jumped over; **anyat** = another; **veshma** = house; **mahaaparshvasya** = of Mahaparsva; **hanumaan** = Hanuman; **mumocha** = dropped; **agnim** = fire; **kaalaanalashikhopamam** = resembling a flame of fire that is to destroy the world; (on that house).

Jumping down on Prahasta's house, the valiant Hanuma, with great swiftness, having strength equal to wind, scattering fire on it, jumped over from there, to another house belonging to Mahaparsva. Hanuma, with great swiftness, having strength equal to wind, scattering fire on it, jumped over from there, to another house belonging to Mahaparsva. Hanuma scattered a fire there resembling a flame of fire that is to destroy the world.

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वज्रदंष्ट्रस्य च तदा पुप्लुवे स महाकपिः ।
शुकस्य च महातेजाः सारणस्य च धीमतः ॥ ५-५४-१०

10. **saH mahaakapiH** = that Hanuma; **mahaatejaa** = of great splendour; **tadaa** = then; **pupluve** = jumped over; (the houses); **vajradamSTRasycha** = of Vajradamshttra; **shukasya** = of Shuka; **dhiimataH saaraNasya** = and of the intelligent Sarana.

That Hanuma, of great splendour, then leapt to the houses of Vajradamshttra, Shuka and Sarana, the intelligent.

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तथा चेन्द्रजितो वेश्म ददाह हरियूथपः ।
जम्बुमालेः सुमालेश्च ददाह भवनम् ततः ॥ ५-५४-११
रश्मिकेतोश्च भवनम् सूर्यशत्रोस्तथैव च ।
ह्रस्वकर्णस्य दंष्ट्रस्य रोमशस्य च रक्षसः ॥ ५-५४-१२
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य रक्षसः ।
विद्युज्जिह्वस्य घोरस्य तथा हस्तिमुखस्य च ॥ ५-५४-१३
कराळस्य पिशाचस्य शोणिताक्षस्य चैव हि ।
कुम्भकर्णस्य भवनम् मकराक्षस्य चैव हि ॥ ५-५४-१४
यज्ञशत्रोश्च भवनम् ब्रह्मशत्रोस्तथैव च ।
नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः ॥ ५-५४-१५

वर्जयित्वा महातेजा विभीषणगृहम् प्रति ।

क्रममाणः क्रमेणैव ददाह हरिपुङ्गवः ॥ ५-५४-१६

11; 12; 13; 14;15; 16. varjayitvaa = leaving; vibhiiSaNa gR^ihamprati = the house of Vibhishana; haripuN^gava = Hanuma; mahaatejaaH = of great splendour; kramamaaN^aH = went; krameNaiva = successively; bhavanam = to the house; rashmiketoshcha = of Rashmikutu; tathaiva cha = and; suuryashatroH = of surya shatru; hrasvakarNashcha = of Hrasvakarna; damSTrasya = of Damstra; rakSasaH romashasya = of Romasha the demon; yuddhonmattasya = of Yuddhaumatta; mattasya = of Matta; rakSasaH dhvajagriivasya = of Dhvajagriva; the demon; ghorasya vidyujjihvasya = of the terrific Vidyujjihva; tathaa = and; hastimukhasya cha = of Hastimukha; karaahasya = of Karala; pishaachasya = of Pishacha; shoNitaakSasya chaiva hi = of Shonitaaksha; bhavanam = the house; kumbhakarNasya = of Kumbhakarna; makaraakSasya chaivahi = of Makaraaksha; yajjNashatroscha bhavanam = the house of Yajnashatru; tathaiva cha = and; brahmashatro = of Bhrahmashatru; naraantakasya = of Narantaka; kumbhasya = of Kumbha; duraatmanaH nikumbhasya = and the house of the evil minded Nikumbha.

Leaving the house of Vibhishana, Hanuma of great splendour, went successively to the houses of Rashmikutu, Surya shatru, Hrasvakarna, Damshttra, Romasha the demon, Yuddhonmatta, Matta, Dhvajagreeva the demon, the terrific Vidyujjihva, Hastimukha, Karala, Pishacha, Shonitaaksha, Kumbhakarna, Makaraksha, Yajnashatru, Brahmashatru, Narantaka, Kumbha as also the evil-minded Nikumbha and burnt the houses.

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तेषु तेषु महार्हेषु भवनेषु महायशाः ।

गृहेष्वृद्धिमतामृद्धिम् ददाह स महाकपिः ॥ ५-५४-१७

17. saH mahaakapiH = that Hanuma; mahaayashaaH = of great fame; dadaaha = burnt away; R^iddhim = the wealth; teSu teSu = in the respective; mahaarheSu gR^iheSu = mansions; R^iddhimataam = of the rich.

That Hanuma of great fame burnt away wealth in the mansions of the rich.

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सर्वेषाम् समतिक्रम्य राक्षसेन्द्रस्य वीर्यवान् ।

आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ॥ ५-५४-१८

18. samatikramya = having passed over; sarveSaam = all the houses; viiryavaan = the mighty; lakSmiivaan = Hanuman of glory; atha = thereafter; aasasaada = approached; niveshanam = the house; rakSasendrasya = of Ravana the king of demons.

Having passed over all the houses, the mighty and glorious Hanuma thereafter approached the house of Ravana the king of demons.

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ततस्तस्मिन् गृहे मुख्ये नानारत्नविभूषिते ।

मेरुमन्दरसंकाशे सर्वमङ्गलशोभिते ॥ ५-५४-१९

प्रदीप्तमग्निमुत्सृज्य लाङ्गूलाग्रे प्रतिष्ठितम् ।

ननाद हनुमान् वीरो युगान्तजलदो यथा ॥ ५-५४-२०

19; 20. tataH = thereafter; utsR^ijya = throwing; pradiiptam = blazing; agnim = fire; pratiSThitam = located; laN^anguulaagre = at the tip of his tail; tasmin mukhye gR^ihe = on that principal house; naanaaratna vibhuuSite = decorated with various kinds of precious stones; merumandara samkaashe = resembling Mounts Meru and Mandara; sarvamaNgala

shobhite = and embellished with all good work; **viiraH** = the valiant; **hanumaan** = Hanuma; **nanaada** = roared; **yugaantajalado yathaa** = like a cloud thundering at noon-time in rainy season.

Thereafter, scattering a blazing fire located at the tip of his tail, on that principal house, decorated with various kinds of precious stones, resembling Mounts Meru and Mandara as also embellished with all good work, the valiant Hanuma roared like a cloud thundering at noon-time in a rainy season.

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श्वसनेन च सम्योगात् अतिवेगो महाबलः ।
काल अग्निः इव जज्वाल प्रावर्धत हुत अशनः ॥ ५-५४-२१

21. **samyogaat** = in contact; **shvasanena** = with the wind; **hutaashanah** = the fire; **praavardhata** = escalated; **ativegaH** = with a great speed; **mahaabalaH** = and a great intensity; **jajvaala** = blazed; **kaalagniriva** = like a fire that is to destroy the world.

In contact with the wind, the fire escalated with a great speed and intensity, blazing like a fire that is to destroy the world.

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प्रदीप्तम् अग्निम् पवनः तेषु वेश्मसु चारयत् ।
अभूच्छवसनसम्योगादतिवेगो हुताशनः ॥ ५-५४-२२

22. **pavanaH** = the wind; **aachaarayat** = carried; **pradiiptam** = the blazing; **agnim** = fire; **teSu veshmasu** = on those houses; **shvasanam yogaat** = by combining with the wind; **hutaashanaH** = the fire; **abhoot** = became; **ativegaH** = very swift.

The wind carried the blazing fire to other houses. In conjunction with the wind, the fire became very swift.

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तानि कान्चन जालानि मुक्ता मणिमयानि च ।
भवनानि अवशीर्यन्त रत्नवन्ति महान्ति च ॥ ५-५४-२३

23. **taani mahaanti cha bhavanaani** = those; large houses; **kaaNchana jaalaani** = with golden windows; **muktaamaNimayaani cha** = embedded with pearls; gems; **ratnavanti** = and precious stones; **avashiiryanta** = were shattered (to pieces).

Those large houses, with golden windows, embedded with pearls, gems and precious jewels were shattered to pieces.

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समजज्ञे तुमुलः शब्दो राक्षसानाम् प्रधावताम् ।
स्वग्रिहस्य परित्राणे भग्नोत्साहोर्जिअश्रियाम् ॥ ५-५४-२४
नूनेमेषाऽग्निरायातः कपिरूपेण हा इति ।

24. **tumulaH** = a tumultuous; **shabdaH** = voice; **samjajNe** = was produced; **iti** = saying; **haa** = "Alas!"; **eSaH agniH** = this fire; **aayataH** = has come; **nuunam** = really; **kapirupeNa** = in the form of a monkey!"; **raakSasaanaam** = by the demons; **pradhaavataam** = who were running (hither and thither); **paritraaNe** = to protect; **svagR^ihasya** = their houses; **bhagnotsaahorjita shriyaam** = who lost their energy and abundant wealth.

The demons, who were running hither and thither to protect their houses and who lost their spirits and abundant wealth, created a tumultuous noise, saying "Alas! The fire-god has come really in a form of this monkey!"

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क्रन्दन्त्यः सहसा पेतुः स्तनंधयधराः स्त्रियः ॥ ५-५४-२५

काश्चिरग्निपरीतेभ्यो हर्म्येभ्यो मुक्तमूर्धजाः ।

पतन्त्यो रेजिरेऽभ्रेभ्यः सौदामिन्य इवाम्बरात् ॥ ५-५४-२६

25; 26. **kaashchit** = some; **striyaH** = women; **krandantyaH** = crying; **stamamdahaya dharaaH** = carrying their suckling's; **muktamuurdhajaaH** = and having their hair dishevelled; **petuh** = felldown; **sahasaa** = quickly; **harmebhyaH** = from their houses; **agniparitebhyaH** = enveloped by fire; **rejire** = and shone; **soudaaminyaH iva** = like lightning's; **patantyaH** = falling; **abhrebhyaH** = from clouds; **ambaraat** = from the sky.

Some women crying and carrying their suckling's with their hair dishevelled, fell down from their houses, which were enveloped with fire, and shone like flashes of lightning falling from clouds in the sky.

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वज्र विद्रुम वैदूर्य मुक्ता रजत संहितान् ।

विचित्रान् भवनात् धातून् स्यन्दमानान् ददर्श सः ॥ ५-५४-२७

27. **saH** = that Hanuma; **dadarsha** = saw; **syandamaanaan** = molten; **dhaatuun** = metals; **vajra vidruma vaiduurya muktaa rajata samhitaan** = mixed with diamonds; corals; cat's eye gems; pearls and silver; **vichintraan bhavanaat** = (surging) from every marvellous house.

That Hanuma saw molten metals mixed with diamonds, corals, cat's eye-gems, pearls and silver, surging from every marvellous house.

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न अग्निः तृप्यति काष्ठानाम् तृणानाम् च यथा तथा ।

हनूमान् राक्षस इन्द्राणाम् वधे किञ्चिन् न तृप्यति ॥ ५-५४-२८

न हनूमद्विशस्तानाम् राक्षसानाम् वसुन्धरा ।

28. **yathaa** = how; **agniH** = the fire; **natR^ipyati** = is not satisfied; **kaaSThaanaam** = with firewood; **tR^iNaanaam** = and dry blades of grass; **tathaa** = so also; **hanumaan** = Hanuma; **natR^ipyati** = was not satisfied; **kimchit** = even a little; **vadhe** = in killing; **raakSasendraaNam** = of demons; **vasundharaa** = the earth; **na** = is not wearied; **raakSasaanaam** = with the demons; **hanumadvishastaanaam** = killed by Hanuma (receiving in her lap)

As the fire does not get satisfied with any amount of firewood and straw fed to it, Hanuma was not wearied in killing any number of demons. The earth was not then wearied in receiving the number of demons killed by Hanuma (in her lap).

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क्वचिक्लिंशुकसम्काशाः क्वचिच्छाल्मलिसन्निभाः ॥ ५-५४-२९

क्वचित्कुङ्कुमसम्काशाः शिखा वह्नेश्चकाशिरे ।

29. **shikaaH** = flames; **vahneH** = of fire; **chakaashire** = glittered; **kimshukasamkaashaaH** = like Kimshuka (Butea frondosa) flowers; **kvachit** = at some

places; **shaalmali sannibhaaH** = like blossoms of Shalmali tree (Salmalia malabarica); **kvachit** = at some places; **kuNkuma samkaashaaH** = like flowers of saffron; **kvachit** = at some places.

Flames of fire glittered like Kimshuka flowers at some places, blossoms of Shalmali tree at some places and like saffron-flowers at some other places.

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हनूमता वेगवता वानरेण महात्मना ।
लङ्कापुरम् प्रदग्धम् तद्ग्रेण त्रिपुरम् यथा ॥ ५-५४-३०

30. **tat** = that; **laN^kaapuram** = city of Lanka; **pradagddham** = was scorched; **mahaatmanaa hanuumataa** = by the high-souled Hanuma; **vegavataa vaanareNa** = the swift monkey; **tripuram yathaa** = as Tripura city; (was scorched); **rudreNa** = by Rudra.

The high souled Hanuma, the swift monkey scorched the city of Lanka, as Rudra scorched the city of Tripura.

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ततस्तु लङ्कापुरपर्वताग्रे ।
स्मृत्थितो भीमपराक्रमोऽग्निः ।
प्रसार्य चूडावलयम् प्रदीप्तो ।
हनूमता वेगवता विसृष्टः ॥ ५-५४-३१

31. **tataH** = then; **agniH** = the fire; **bhiima paraakramah** = having a terrific prowess; **visR^iSTaH** = diffused; **vegavataa hunuumataa** = by the swift Hanuma; **prasaarya** = having stretched out; **chuuDaavalayam** = a circle of flames; **pradiiptaH** = blazed; **samutthitaH** = and rose up; **laN^kaapura parvataagre** = to the summit of the mountain on which the city of Lanka was situated.

Then, the fire having a terrific prowess, diffused by the swift Hanuma, stretching out a circle of flames, blazed and rose up to the summit of the mountain on which the city of Lanka.

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युगान्तकालानलतुल्यवेगः ।
समारुतोऽग्निर्वृधे दिवस्पृक् ।
विधूमरश्मिर्भवनेषु सक्तो ।
रक्षः शरीराज्यसमर्पितार्चिः ॥ ५-५४-३२

32. **agniH** = (that) fire; **bhavaneSu** = saktaH = diffused on those buildings; **samaarutaH** = together with the wind; **yugaanta kaalaanala tulya vegaH** = having a speed equal to the fire at the time of dissolution of the world; **vavR^iddhe** = grew taller; **divispR^ik** = touching the sky; (that fire was) **vidhuuma rashmiH** = having smokeless splendour; **rakSaH shariiraajya samarpitaarchiH** = with flames consigned to the bodies of demons like a ghee.

That fire diffused on those buildings, together with the wind picked up a speed equal to that of a fire at the time of dissolution of the world. It grew taller, touching the sky with a smokeless splendour. Those flames of fire shot up, as inflamed by ghee

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आदित्यकोटीसदृशः सुतेजा ।
लङ्काम् समस्ताम् परिवार्य तिष्ठन् ।
शब्दैरनेकैरशनिप्ररूढै ।
भिन्दिन्निवाण्डम् प्रबभौ महाग्निः ॥ ५-५४-३३

33. **mahaagniH** = the great fire; **parivaarya tiSThan** = persisted; surrounding; **samastaan laN^kaam** = the entire Lanka; **sutejaaH** = with a good splendour; **aaditya koTiisadR^ishaH** = equal to that of a crore of suns; **prababhau** = blazed; **aN^Dam bhindanniva** = like a broken-up hemi-sphere of the world; **shabdaiH** = with sounds; **anekaiH** = in multitude; **ashanipraruuDhaH** = of a widely thunderbolt.

The great fire persisted, surrounding the entire Lanka, having a good splendour equal to that of millions of suns and blazed like a broken-up hemi-sphere of the world, creating many sounds of a wide-spread thunderbolt.

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तत्राम्बरादग्निरतिप्रवृद्धो ।
रूक्षप्रभः किंशुकपुष्पचूडाः ।
निर्वाणधूमाकुलराजयश्च ।
नीलोत्पलाभाः प्रचकाशिरेऽभ्राः ॥ ५-५४-३४

34. **tatra** = there; **ruukSaprabhaH** = with a harsh splendour; **agniH** = the fire; **atipravR^iddhaH** = extended fully; **ambaraat** = to the sky; **kimshukapuSpa chuuDa** = having a crest like; kimshuka flowers; (shooting flames) **abravaaH** = the clouds; **niilotpalaabhaaH** = bearing the colour of blue lotuses; **prachakaashire** = shone; **nirvaaNa dhuuma kuularaajayaH** = as covered by smoke formed out of extinguished fire.

The fire with a fierce splendour there, extended fully to the sky, shooting flames like Kumshuka flowers. The clouds, bearing the colour of blue lotuses, shone as covered by smoke formed out of the extinguished fire.

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वज्री महेन्द्रस्त्रिदशेश्वरो वा ।
साक्षाद्यमो वा वरुणोऽनिलो वा ।
रुद्रोऽग्निरर्को धनदश्च सोमो ।
न वानरोऽयम् स्वयमेव कालः ॥ ५-५४-३५

35. **ayam** = he; **na** = is not; **vaanaraH** = a monkey; (He is) **mahendraH vaa** = either Indra; **vajraa** = wielding a thunderbolt; **saakSaat yamovaa** = or Yama the lord of death appearing before the eyes; **varuNaH** = or Varuna the lord of water; **anilovaa** = or the wind-god; **agniH** = or the fire; **rudraH** = seated in the third eye of Lord Shiva; **arkaH** = or the sun-god; **dhanadashcha** = or Kubera the lord of riches; **somah** = or the moon-god; **svayameva kaalaH** = he may be Kala (the Time-spirit) himself.

"He is not a monkey. He is either Indra the Lord of celestials wielding a thunderbolt, or Yama the lord of death of water, or the wind-god or the fire seated in the third eye of Lord Shiva or the sun-god or Kubera the lord of riches or the moon-god. He may be Kala (the Time-spirit) himself."

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किम् ब्रह्मण सर्वपितामहस्य ।

सर्वस्य धातुश्चतुराननस्य ।

इहागतो वानररूपधारी ।

रक्षोपसम्हारकरः प्रतापः ५-५४-३६

36. kim = whether; chaturaananasya brahmaNaH prataapaH = the rage of four-faced Brahama; sarva pitaamahasya = the grand father of all; sarvasya dhaatuH = and the creator of all; upaayataH = has arrived; iha = here; vaanara ruupa dhaarii = in the guise of a monkey; rakSopasamhaarakaraH = playing the role of a destroyer of demons?.

"Whether the rage of four-faced Brahma, the grand father of all and the creator of all has arrived here in the guise of a monkey, playing the role of a destroyer of demons?"

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किम् वैष्णवम् वा कपिरूपमेत्य ।

रक्षोविनाशाय परम् सुतेजः ।

अनन्तमव्यक्तमचिन्त्यमेकम् ।

स्वमायया साम्प्रतमागतम् वा ५-५४-३७

37. kim vaa = or whether; param = a supreme; sutejaH = bright energy; vaiSNavam = of Vishnu; the lord of maintenance of the Universe; achintyam = unthinkable; avyaktam = unmanifest; anantam = infinite; edam = and peerless; aagatam = arrived; etya kapi ruupam = assuming the form of a monkey; rakSovinaashaaya = for the destruction of demons; saampratam = now; svamaayayaa = by virtue of Her extra ordinary power?

"Or whether a supreme bright energy of Vishnu, the lord of maintenance of the Universe, unthinkable, unmanifest, infinite and peerless, arrived now, assuming the form of a monkey for the destruction of demons, by virtue of Her extraordinary power?"

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इत्येवमूचुर्बहवो विशिष्टा ।

रक्षोगणास्तत्र समेत्य सर्वे ।

सप्राणिसम्घां सगृहाम् सवृक्षाम् ।

दग्धाम् पुरीम् ताम् सहसा समीक्ष्य ॥ ५-५४-३८

38. ityevam = thus; uchuH = spoke; sarve = all; vishiSTaaH raakSogaNaaH = those excellent troops of demons; bahavaH = in multitude; sametya = gathering together; tatra = there; samiikSya = on seeing; taam puriim = the city; dagdhaam = burnt; sahasaa = so soon; sapraaNisamghaam = with its host of living beings; sagR^ihaam = along with houses; savR^ikSaam = as also trees.

Thus spoke all those excellent troops of demons in multitude, gathering together there, on seeing that city scorched so soon, with its host of living beings, houses and trees.

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ततस्तु लङ्का सहसा प्रदग्धा ।

सराक्षसा साश्वरथा सनागा ।

39. tataH = then; laN^kaa = Lanka; pradagdhaa = having been scorched; sahasaa = suddenly; saraakSasaa = with its demons; saashva rathaa = horses; chariots; sa naagaa = elephants; sapkSisamghaa = multitude of birds; samR^igaa = animals; savR^ikSaa = and trees; ruroda = cried; diinaa = pitiably; sashabdam tumulam = with tumultuous noise.

Then, Lanka having been scorched with its demons, horses, chariots, elephants, multitude of birds, animals and trees, cried pitiably with tumultuous noise.

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हा तात हा पुत्रक कान्त मित्र ।

हा जीवितम् भोगयुतम् सुपुण्यम् ।

रक्षोभिरेवम् बहुधा ब्रुवद्भिः ।

शब्दः कृतो घोररवः सुभीमः ॥ ५-५४-४०

40. subhiimaH = a very terrific; shabdaH = noise; kR^itaH = was made; ghoraravaH = with a dreadful sound; bruvadbhiH = spoken; bahudhaa = in many ways; rakSobhiH = by demons; evam = thus; haa taata = O my dear father!; haa putraka = O my beloved son!; kaanta = O my beloved husband!; mitra = O my friend!; haa supuNyam jiivitam = O my very auspicious life; bhogayutam = filled with enjoyments.

Making a very terrific noise with a dreadful sound, the demons cried in various ways as follows: "O my dear beloved son! O my beloved husband! O my friend! O my very auspicious life, filled with enjoyments!"

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हुताशनज्वालसमावृता सा ।

हतप्रवीरा परिवृत्तयोधा ।

हनूमतः क्रोधबलाभिभूता ।

बभूव शापोपहतेऽलङ्का ॥ ५-५४-४१

41. saa laNKaa = that Lanka; babhuuva = appeared; shaapopahateva = as afflicted by a curse; krodha balaabhibhuutaa = defeated by a strong fury; hanuumataH = of Hanuma; hutaashana jvaala samaavR^itaa = enveloped by flames of fire; hata praviiraa = with its distinguished heroes killed; parivR^ittayodhaan = with its warriors retreated.

That Lanka appeared as though afflicted by a curse, as defeated by a strong fury of Hanuma, enveloped by flames of fire, with its distinguished heroes killed and with its warriors in retreat.

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स सम्भ्रामत्रस्तविषण्णराक्षसां ।

समुज्ज्वलज्वालहुताशनाङ्किताम् ।

ददर्श लङ्काम् हनुमान् महामानाः ।

स्वयम्भूकोपोपहतामिवावनिम् ॥ ५-५४-४२

42. hanumaan = Hanuma; mahaamanaaH = with his great mind; dadarsha = saw; laN^kaam = Lanka; sasambhramatrasta viSaNNa raakSasaam = with its confused;

frightened and dejected demons; **samujjvala hutaashanaaN^kitaam** = marked by blazing flames of fire; **avanim iva** = appearing like an earth; **svayambhu kopahataam** = afflicted by the fury of Brahma; the creator of the universe.

Hanuma, with his great mind, saw Lanka with its dazed, frightened and dejected demons, marked by blazing flames of fire and afflicted by the fury of Brahma the creator of the universe.

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भम्क्त्वा वनम् पादपरत्नसम्कुलम् ।
हत्वा तु रक्षांसि महान्ति सम्युगे ।
दग्ध्वा पुरीम् ताम् गृहरत्नमालिनीम् ।
तस्थौ हनूमान् पवनात्मजः कपिः ॥ ५-५४-४३

43. **bhamktvaa** = Breaking; **vanam** = the garden; **paadaparatna samkulam** = which was full of excellent trees; **hanuumaan** = Hanuma; **pavanaatmajaH kapiH** = the monkey and son of wind-god; **hatvaa** = (after) killing; **mahaanti** = great; **rakSaamsi** = demons; **samyuge** = in the battle; **dagdhvaa** = and scorching; **taam purrim** = that city; **gR^iharatnamaaliniim** = endowed with a series of excellent houses; **tasthau** = stood at ease.

After demolishing the garden which was full of excellent trees, killing great demons in battle and burning that city endowed with a series of excellent houses, Hanuma the monkey and the son of wind-god, stood at ease.

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त्रिकूटशृङ्गाग्रतले विचित्रे ।
प्रतिष्ठितो वानरराजसिंहः ।
प्रदीप्तलाङ्गूलकृतार्चिमाली ।
व्यराजतादित्य इवांशुमाली ॥ ५-५४-४४

44. **pratiSThitaH** = standing; **vichintre trikuuTa shR^ingaagratale** = on the wonderful flat summit of Mount Trikuta; **vaanara raaja simhaH** = Hanuma; the foremost leader of the monkeys; **pradiipta laaNguula kR^itaarchimaalii** = having a garland of flames formed by his blazing tail; **vyaraajata** = shone; **aadityaH iva** = like the sun; **amshumaalii** = having a garland of rays.

Standing there on the wonderful flat summit of Mount Trikuta, Hanuma the foremost leader of the monkeys, having a garland of flames formed by his blazing tail, shone like the sun having a garland of rays.

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स राक्षसांस्तान् सुबहूंश्च हत्वा ।
वनम् च भम्क्त्वा बहूपादपम् तत् ।
विसृज्य रक्षोभवनेषु चाग्निम् ।
जगाम रामम् मनसा महात्मा ॥ ५-५४-४५

45. **hatvaa** = killing; **taan subabhuun** = those several; **raakSasaan** = demons; **bhaktvaa** = demolishing; **tat vanamcha** = that garden also; **bahupaadapam** = endowed with several trees; **visR^ijya** = and throwing; **agnim** = fire; **rakSobhavaneSu** = on the houses of demons; **saH mahaatmaa** = that high souled Hanuma; **manasaa** = mentally; **jagaama** = went; **raamam** = to Rama.

Killing those multitudes of demons, demolishing that garden endowed with several trees and scattering fire on the houses of demons, the high-souled Hanuma sought Rama with his mind.

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ततस्तु तम् वानवीरमुख्यम् ।
महाबलम् मारुततुल्यवेगम् ।
महामतिम् वायुसुतम् वरिष्ठम् ।
प्रतुष्टवुर्देवगणाश्च सर्वे ॥ ५-५४-४६

46. tataH = then; sarve = all; devagaNaaH = the multitude of celestials; pratuSTuvuH = enlogised; tam vaayusutam = that Hanuma; vaanara viira mukhyam = the principal; warrior of the monkeys; mahaabalam = possessing great strength; maarutatulya vegam = and swiftness equal to the wind; mahaamatim = greatly intelligent; variSTham = and the most excellent.

Then, all the multitude of celestials enlogised that Hanuma, the principal warrior of the monkeys, possessing great strength and swiftness similar to the wind, greatly intelligent and the most excellent.

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भम्क्त्वा वनम् महातेजा हत्वा रक्षांसि सम्युगे ।
दग्ध्वा लङ्कापुरीम् रम्याम् रराज स महाकपिः ॥ ५-५४-४७

47. bhanktvaa = demolishing; vanam = the garden; hatvaa = killing; rakSaamsi = the demons; samyuge = in battle; mahaatejaaH = greatly splendoured; mahaakapiH = Hanuma; raraaja = shone; dagdhvaa = after burning; ramyaam = the beautiful; laN^kaapuriim = City of Lanka.

Demolishing the garden, killing the demons in battle, Hanuma of great splendour shone brightly, after burning the beautiful City of Lanka.

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तत्र देवाः सगन्धर्वाः सिद्धाश्च परमर्ष्यः ।
दृष्ट्वा लङ्काम् प्रदग्धाम् ताम् विस्मयम् परमम् गताः ॥ ५-५४-४८

48. dR^iSTvaa = seeing; taam laNkaam purrim = that city of Lanka; dagdhaam = burnt; tatra = there; devaaH = celestials; siddhaashcha = saints; para marSayaH = and great sages; sagandharvaaH = along with celestial musicians; gataaH = got; paramam = a colossal vismayam = surprise.

Seeing that city of Lanka burnt there, celestials, saints and great sages along with celestial's musicians, got a colossal surprise.

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तम् दृष्ट्वा वानरश्रेष्ठम् हनुमन्तम् महाकपिम् ।
कालाग्निरिति संचिन्त्य सर्वभूतानि तत्रसुः ॥ ५-५४-४९

49. dR^iSTvaa = seeing; tam hanumantam = that Hanuma; vaanarashreSTham = the foremost among the monkeys; mahaakapim = and a great monkey; sarva bhuutaani = all the created beings; tatraasuH = were frightened; samchintya = thinking him; kaalaagni riti = to be a fire that is to destroy the world.

Seeing that Hanuma, the foremost among the monkeys and a mighty monkey, all the created beings were frightened, thinking of him as a fire that is to destroy the world.

देवाश्च सर्वे मुनिपुङ्गवाश्च ।
 गन्धर्वविद्याधरनागयक्षाः ।
 भूतानि सर्वाणि महान्ति तत्र ।
 जग्मुः पराम् प्रीतिमतुल्यरूपाम् ॥ ५-५४-५०

50. tatra = there; sarve = all; devaashcha = the celestials; munipuN^gavaashcha = excellent sages; gandharva vidyaadhara naagayakSaaH = Gandharvas the celestials musicians; Vidyaadharas the supernatural beings; Nagas the celestial serpents and Yakshas the spirits; sarvaani = all; mahaanti bhuutaani = great living beings; jagmuH = got; paraam = a great; atulya ruupaam = peerless; priitim = delight.

There, all the celestial musicians, Vidyadharas the supernatural beings, Nagas the celestial serpents, Yakshas the spirits and all great living beings attained a great joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुःपञ्चाशः सर्गः

Thus completes 54th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

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Introduction

Making out that the whole of Lanka is reduced to ashes and conjecturing that Seetha too thus might have lost her life, Hanuma begins to reproach himself for his unrestrained exhibition of anger. Hanuma regrets that if Seetha dies now in this fire of Lanka, Rama and his brothers on hearing that report will not survive. While reflecting thus, Hanuma sees some good omens and asserts himself that Seetha can survive from the harsh forces of fire by her virtues of penance and devotion to Rama. In the meantime, he hears of her safety from the lips of Charanas (celestial bards) and feels consoled. Hanuma makes up his mind to return only after seeing her again.

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संदीप्यमानाम् विध्वस्ताम् त्रस्त रक्षो गणाम् पुरीम् ।

अवेक्ष्य हानुमाम् लन्काम् चिन्तयामास वानरः ॥ ५-५५-१

1. aavekSya = seeing; laN^kaam purrim = the city of Lanka; samdiipyamaanaam = blazing; vitrastaam = and frightened; trasta rakSogaNaam = with its troops of demons getting alarmed; hanumaan = Hanuma; vaanaraH = the monkey; chintayaamaasa = became thoughtful.

Seeing the city of Lanka blazing, and frightened with its multitude of demons getting alarmed, Hanuma the monkey became thoughtful.

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तस्य अभूत् सुमहान् त्रासः कुत्सा च आत्मनि अजायत ।

लन्काम् प्रदहता कर्म किंस्वित् कृतम् इदम् मया ॥ ५-५५-२

2. sumahaan = a great; traasaH = anxiety; abhuut = occurred; tasya = to him; kutasacha = an expression of contempt also; ajaayata = was taken; aatmani = on himself; kimsmit = I wonder why; idam = this; karma = act; pradahataa = of burning; laN^kaam = Lanka; kR^itam = has been done; mayaa = by me.

A great anxiety entered his mind and there arose in him a feeling of self-contempt. He said to himself "What an admonitory act has been done by me in burning Lanka."

धन्याः ते पुरुष श्रेष्ठ ये बुद्ध्या कोपम् उत्थितम् ।
निरुन्धन्ति महात्मानो दीप्तम् अग्निम् इव अम्भसा ॥ ५-५५-३

3. diiptam agnim iva = as a burning fire; ambhasaa = is extinguished with water; te = those; mahaatmanaH = great-souled; puruSa shreSThaaH = excellent men; yet = who; nirundhati = restrain; utthitam kopam = their elevated anger; buddhyaa = by their wisdom; dhanyaaH = are fortunate.

"As a burning fire is extinguished with water, blessed indeed are those great-souled men of excellence, who in their wisdom, restrain their elevated fury."

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क्रुद्धः पापम् न कुर्यात्कः क्रुद्धो हन्याद्रूनपि ।
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥ ५-५५-४

4. kaH = which; kruddhaH = enraged man; na kuryaat = would not incur; paapam = sin?; kruddhaH = an enraged man; hanyaat = kills; guruunapi = even elders; druddhaH = an enraged; naraH = man; adhikSipet = insults; saadhuun = virtuous men; paruSayaa vaachaa = with harsh words.

"Which enraged man would not incur a sinful act? An enraged person may even kill his elders. An enraged person may insult virtuous men with harsh words."

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वाच्यावाच्यम् प्रकुपितो न विजानाति कर्हिचित् ।
नाकार्यमस्ति क्रुद्धस्य नावाच्यम् विद्यते क्वचित् ॥ ५-५५-५

5. prakupitaH = an agitated person; karhichit na vijaanaati = does not ever know; vaachyaavaachyam = fit words and forbidden words; krudhdhasya = for an enraged person; na asti = there is no; akaaryam = improper at; na vidyate = nor is there; kvachit = ever; avaachyam = an improper word to be uttered.

"An agitated person ever does not know which appropriate words are and which are forbidden words to be uttered. For enraged persons, there is neither an improper act nor ever an improper word to be spoken."

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यः समुत्पतितम् क्रोधम् क्षमयैव निरस्यति ।
यथोरगस्त्वचम् जीर्णम् स वै पुरुष उच्यते ॥ ५-५५-६

6. uragaH yathaa = as a serpent; jiirNaam tvacha = its slough; yaH = whoever; nirasyati = casts aside; samutpatitam krodham = an intense anger sprung up suddenly; kSamayaiva = by endurance alone; saH vai = he verily; uchyate = is said; puruSaH = to be an excellent man

"As a serpent casts off its slough, whoever casts aside an intense anger sprung up in him suddenly by virtue of his endurance, he verily is said to be an excellent man."

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धिगस्तु माम् सुदुर्भद्धिम् निर्लज्जम् पापकृत्तमम् ।
अचिन्तयित्वा ताम् सीतामग्निदम् स्वामिघातकम् ॥ ५-५५-७

7. **maam dhik astu** = shame be upon me; **paapakR^ittamam** = the greatest sinner; **sudurbiddhim** = with utter foolishness; **nrlajjam** = and impudence; **agnidam** = who became of fire-brand; **achintayitvaa** = without giving thought; **taam siitaam** = to that Seetha; **svaami ghaatukam** = and became hurtful to me master.

"Shame be upon me, the greatest sinner with utter foolishness and impudence, who became a fire-brand without giving thought to that Seetha and became hurtful to my master."

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यदि दग्धा तु इयम् लन्का नूनम् आर्या अपि जानकी ।

दग्धा तेन मया भर्तुः हतम् कार्यम् अजानता ॥ ५-५५-८

8. **iyam laN^kaa dagdhaayadi** = if this Lanka has been burnt; **aaryaa** = the venerable; **jaanakyapi** = Seetha also; **nuunam dagdhaa** = has surely been burnt; **tena** = in this manner; **ajaanataa** = inadvertently; **bhartuH** = the lord's; **kaaryam** = purpose; **hatam** = has been spoilt; **mayaa** = by me.

"If this whole Lanka for its part has been burnt, the worshipful Seetha too has surely been burnt. Thus, I have spolt the purpose of my lord inadvertently."

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यत् अर्थम् अयम् आरम्भः तत् कार्यम् अवसादितम् ।

मया हि दहता लन्काम् न सीता परिरक्षिता ॥ ५-५५-९

9. **yadartham** = for which purpose; **ayam** = is its; **aarambhaH** = effort; **tat kaaryam** = the purpose; **avasaaditam** = has been spoilt; **mayaa** = by me; **dahataa** = who has been burning; **laN^kaam** = Lanka; **siitaa** = Seetha; **na parirakSitaa hi** = has not been saved indeed.

"That purpose for which all this effort was taken, has been spoilt. At the time of burning the city, I have not saved Seetha indeed."

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ईषत् कार्यम् इदम् कार्यम् कृतम् आसीन् न संशयः ।

तस्य क्रोध अभिभूतेन मया मूल क्षयः कृतः ॥ ५-५५-१०

10. **idam** = this; **kaaryam** = task; **aasiit** = became; **kR^itam** = fulfilled; **iiSatkaaryam** = and was completed with only a small effort; **mayaa** = by me; **krodhaabhibhuutena** = due to overpowering of my anger; **tasya muulakSayaH** = the destruction of its root; **kR^itaH** = has been done; **na samshayaH** = there is no doubt.

"This task (of burning Lanka) has been fulfilled by me and it has been completed only with a small effort. Overpowered as I was with anger, the very root of that fulfillment has been destroyed by me. There is no doubt."

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विनष्टा जानकी व्यक्तम् न हि अदग्धः प्रदृश्यते ।

लन्कायाः कश्चित् उद्देशः सर्वा भस्मी कृता पुरी ॥ ५-५५-११

11. **laN^kaayaam** = In Lanka; **na uddeshaH** = no place; **kashchit** = whatsoever; **pradR^ishyate** = is seen indeed; **adagdhaH** = not being burnt; **sarvaa** = the entire; **purii** = city; **bhasmiikR^itaaa** = has been reduced to ashes; **janakii** = Seetha; **nuunam** = surely; **vinaSTaa** = has been lost.

"The entire Lanka has been reduced to ashes. No place is seen unburnt in this City. Therefore, Seetha also must have been surely lost."

यदि तत् विहतम् कार्यम् मया प्रज्ञा विपर्ययात् ।
इह एव प्राण सम्यासो मम अपि हि अतिरोचते ॥ ५-५५-१२

12. vihatam yadi tat kaaryam = If that act has been spoiled; mama prajNaaviparyayaat = due to my perverted intelligence; rochate = it is appropriate; mamaapi = even to me; adya = now; ihaiva = and here itself; praaNa samnyaasah = to give up my life.

"If this task has been spoiled due to my perverted intelligence, it is appropriate even for me, here and now itself, to give up my life."

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किम् अग्नौ निपतामि अद्य आहोस्वित् वडवा मुखे ।
शरीरम् आहो सत्त्वानाम् दद्मि सागर वासिनाम् ॥ ५-५५-१३

13. nipataami = shall I jump; agnau = into fire; adya = now?; aahosvit = or else; baDabaamukhe = into the mouth of a submarine fire?; aaho = or; dadmi = shall I give up; shariiram = my body; sattvaanaam = to the animals; saagaravaasinaam = dwelling in the sea?

"Shall I jump into fire now or into the mouth of a submarine fire? Or shall I give up my body as a feed to the marine animals?"

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कथम् हि जीवता शक्यो मया द्रष्टुम् हरि ईश्वरः ।
तौ वा पुरुष शार्दूलौ कार्य सर्व स्व घातिना ॥ ५-५५-१४

14. mayaa = by me; kaarya sarva svaghaatinaa = who has spoiled the entire task; katham vaa = how; shakyaH = can I; jiivataa = surviving; draSTum = see; hariishvaraH = Sugreeva; tau vaa = or even those two brothers; Rama and Lakshmana; puruSa shaarduulau = the best among men?

"By me who has ruined the entire task, how can I, even while remaining alive, see Sugreeva the Lord of monkeys or Rama and Lakshmana the best of men?"

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मया खलु तत् एव इदम् रोष दोषात् प्रदर्शितम् ।
प्रथितम् त्रिषु लोकेषु कपितम् अनवस्थितम् ॥ ५-५५-१५

15. roSadoSaat = due to culpability of my anger; idam = this; kaptvam = apishness; tat = that; prathitam = is famous; anavasthitam = for instability; pradarshitam khalu = was indeed shown; mayaa = by me.

"Due to culpability of my anger, I have indeed shown this apishness that is famous for instability in the three worlds."

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धिग् अस्तु राजसम् भावम् अनीशम् अनवस्थितम् ।
ईश्वरेण अपि यत् रागान् मया सीता न रक्षिता ॥ ५-५५-१६

16. dhik astu = Let there be shame upon; raajasam bhaavam = the passionate way of thinking; aniisham = which is helplessness; anavasthtam = and instability; yat =

for; **iishvareNaapi** = eventhough capable; **siitaa** = Seetha; **na rakSitaa** = could not be saved; **mayaa** = by me; **raagaat** = due to my exciting passion of anger.

"Let there be shame upon the passionate way of my thinking, which breeds helplessness and instability. fir, eventhough capable as I am, Seetha could not be saved by me due to my exciting passion of anger."

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विनष्टायाम् तु सीतायाम् ताव् उभौ विनशिष्यतः ।

तयोः विनाशे सुग्रीवः सबन्धुः विनशिष्यति ॥ ५-५५-१७

17. **siitaayaam vinaSTaayaam** = If Seetha dies; **tau ubhau** = those two princes; Rama and Lakshmana; **vinashiSyataH** = will die; **tayoH vinaashe** = If their death happens; **sugrrivaH** = Sugreeva; **sabandhuH** = along with his associates; **vinashiSyati** = will die.

"If Seetha dies, those two princes, Rama and Lakshmana will die. If their death occurs, Sugreeva along with his associates will also die."

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एतत् एव वचः श्रुत्वा भरतो भ्रातृ वत्सलः ।

धर्म आत्मा सह शत्रुघ्नः कथम् शक्ष्यति जीवितुम् ॥ ५-५५-१८

18. **katham** = how; **dharmaatmaa** = the virtuous; **bharataH** = Bharata; **sahashatrughnaH** = together with Shatrughna; **bhaatR^ivatsalaH** = who are affectionate to his brother; **shakSyat** = will be able; **jiivitum** = to survive shrutvaa = after hearing; **etadeva** = this; **vachaH** = news?

"How can the virtuous Bharata together with Shatrughna, who are affectionate to his brother, survive after hearing this news?"

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इक्ष्वाकु वंशे धर्मिष्ठे गते नाशम् असंशयम् ।

भविष्यन्ति प्रजाः सर्वाः शोक सन्ताप पीडिताः ॥ ५-५५-१९

19. **dharmiSThe** = ikSvaaku vamshe = (when) the virtuous Ikshvaku dynasty; **naasham** = perishes; **sarvaaH** = all; **prajaaH** = the people; **asamshayam** = undoubtedly; **bhaviSyanti** = will become; **shokasamtaapa piiDitaaH** = tormented by anguish and affliction.

"When the virtuous Ikshvaku dynasty perishes, all the people will undoubtedly be tormented with anguish and affliction."

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तत् अहम् भाग्य रहितो लुप्त धर्म अर्थ सम्ग्रहः ।

रोग दोष परीत आत्मा व्यक्तम् लोक विनाशनः ॥ ५-५५-२०

20. **tat** = therefore; **aham** = I; **bhaagyarahitaH** = the unfortunate; **luptadharmarthasamgrahaH** = deprived of the values of duty and interest; **roSadoSa pariitaatmaa** = having my mind filled with culpability of anger; **vyaktam** = clearly; **lokavinaashanaH** = became the destroyer of the world.

"Therefore, I, the unfortunate being, deprived of the values of duty and interest, with my mind filled with culpability of anger, clearly became the destroyer of the world."

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इति चिन्तयतः तस्य निमित्तानि उपपेदिरे ।

पूरम् अपि उपलब्धानि साक्षात् पुनः अचिन्तयत् ॥ ५-५५-२१

21. **tasya** = that Hanuma; **iti** = thus; **chintayataH** = thinking; **nimittaani** = the omens; **upalabdhaani** = as obtained; **puurvamapi** = even before; **upapedire** = came; **saakSaat** = clearly; **punah** = and again; **achintayat** = thought (as follows)

While thinking thus, Hanuma clearly saw some omens, whose welcome-results had already been directly experienced by him and again thought (as follows);

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अथवा चारु सर्व अन्गी रक्षिता स्वेन तेजसा ।

न नशिष्यति कल्याणी न अग्निः अग्नौ प्रवर्तते ॥ ५-५५-२२

22. **athavaa** = or else; **kalyaaNii** = Seetha the auspicious lady; **chaarusarvaaNgii** = having completely charming limbs; **rakSitaa** = protected svena tejasaa = by her own effulgence; **na nashiSyati** = does not get destroyed; **agniH** = fire; **na pravartate** = does not do injury agnau = into fire.

"Or else, Seetha the auspicious lady, who is completely charming of her limbs and protected by her own effulgence, does not get destroyed. Fire does not indeed destroy fire!"

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न हि धर्मात् मनः तस्य भार्याम् अमित तेजसः ।

स्व चारित्र अभिगुप्ताम् ताम् स्पृष्टुम् अर्हति पावकः ॥ ५-५५-२३

23. **paavakaH** = fire; **naarhati hi spraSTum** = to touch; **taam** = her; **bhaaryaam** = the wife; **tasya** = of that Rama; **dharmaatmanaH** = the virtuous man; **amita tejasaa** = having unlimited splendour; **svachaaritraabhiguptaam** = and protected by her own good conduct.

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नूनम् राम प्रभावेन वैदेह्याः सुकृतेन च ।

यन् माम् दहन कर्मा अयम् न अदहदत् हव्य वाहनः ॥ ५-५५-२४

24. **yat** = that; **iyam** = this; **havyavaahanaH** = fire; **dahanakarmaa** = having burning as its act; **naadahati** = is not igniting; **maam** = me; **nuunam** = surely (it is due to); **raama prabhaavaNa** = the power of Rama; **sukrutena** = benevolence; **vaidehyaaH** = of Seetha.

"If this fire with its burning nature is not igniting me, it is surely due to the power of Rama and the benevolence of Seetha."

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त्रयाणाम् भरत आदीनाम् भ्रातृऋणाम् देवता च या ।

रामस्य च मनः कान्ता सा कथम् विनशिष्यति ॥ ५-५५-२५

25. **katham** = how; **saa** = that Seetha; **yaa** = who; **devataacha** = is a godhead; **trayaaNaam** = for the three; **bharataadiinaam** = beginning with Bharata; **manaH kaantaa** = and dear to the heart; **raamasya** = of Rama; **vinashiSyati** = can perish?

"How should that Seetha, who is a godhead for the three brothers (of Rama) starting with Bharata and who is dear to the heart of Rama perish?"

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यत् वा दहन कर्मा अयम् सर्वत्र प्रभुः अव्ययः ।

न मे दहति लान्गूलम् कथम् आर्याम् प्रधक्ष्यति ॥ ५-५५-२६

26. yadvaa = or; iyam dahana karmaa = this fire; sarvatra prabhuH = which is a spread everywhere; avyayaH = and imperishable; nadahati = is not burning; me laaNguulam = my tail; katham = how; pradhakSyati = can it burn; aaryaam = the venerable Seetha?

"This fire, which spreads everywhere without any hindrance, is not burning my tail. How can it burn the venerable Seetha?"

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पुनश्चाचिन्तयत्तत्र हनुमान्विस्मितस्तदा ।

हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम् ॥ ५-५५-२७

27. hanumaan = Hanuma; tadaa = then; achintayat = recalled; punaH = again; vismitaH = with wonder; pradarshanam = the sight; hiraNyanaabhasya gireH = of Mount Mainaka (having gold in its cavities); jala madhye = in the midst of sea-water; tatra = there.

Hanuma then recalled with wonder the sight of Mount Mainaka (having gold in its cavities) in the midst of sea-water there.

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तपसा सत्य वाक्येन अनन्यत्वाच् च भर्तरि ।

अपि सा निर्दहेत् अग्निम् न ताम् अग्निः प्रधक्ष्यति ॥ ५-५५-२८

28. saa = that Seetha; nirdahet api = can even burn away; agnim = the fire; tapasaa = by her penance; satyavaakyena = by her true speech; ananyatvaachacha = and by her undivided attention; bhartari = towards her husband; agniH = fire; na pradhakSyati = does not ignite; taam = her.

"That Seetha can even burn away the fire by her penance, true utterances and undivided devotion towards her husband. Fire does not ignite her."

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स तथा चिन्तयन् तत्र देव्या धर्म परिग्रहम् ।

शुश्राव हनुमान् वाक्यम् चारणानाम् महात्मनाम् ॥ ५-५५-२९

29. saH hanumaan = that Hanuma; chintayan = who was thinking; tatra = there; tathaa = in that way; dharma parigraham = about the overpowering virtue; devyaaH = of Seetha; shushraava = heard; vaakyam = the words; mahaatmanaam = of the high-souled; chaaraNaanaam = charanas (heavenly bards).

Hanuma, who was thus thinking there about the overpowering virtue of Seetha, happened to hear the words of the high-souled charanas (heavenly bards).

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अहो खलु कृतम् कर्म दुर्विषह्यम् हनूमता ।

अग्निम् विसृजता अभीक्ष्णम् भीमम् राक्षस सद्गनि ॥ ५-५५-३०

30. aho = Alas!; hanumataa = by Hanuma; visR^ijataa = who hurled; abhiikSNam = very; bhiimam = terrific; agnim = fire; raakSasaveshmani = into Ravana's house; kR^itam khalu = has been done indeed; duSkaram karma = a difficult act.

"Alas! Hanuma, who hurled a very terrific fire into Ravana's house, has indeed done a difficult act."

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प्रपलायितरक्षः स्त्रीबाल वृद्धसमाकुला ।
जनकोलाहलाध्माता क्रन्दन्तीवादिकन्दरैः ॥३१

31. **prapalaayita rakSah striibaala vR^iddha samaakulaa** = (the city of Lanka) full of demons; their wives; children and elders running (hither and thither); **janakolaahalaadhamaataa** = and filled with an uproar of people; **krandanniva** = appears like weeping **adrikandaraiH** = through its mountain-caves.

"The city of Lanka, full of demons their wives, children and elders running hither and thither, as also filled with an uproar of people, appears as if it weeping through its mountain-caves."

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दग्धा इयम् नगरी लन्का साट्ट प्राकार तोरणा ।
जानकी न च दग्धा इति विस्मयो अब्धुत एव नः ॥ ५-५५-३२

32. **vismayaH eva** = it is just so surprising; **adbhutaH** = a marvel; **naH** = to us; **iti** = that; **iyam** = this; **sarvaa** = entire; **nagarii** = city; **saaTTa praakaaratoraNa** = with its market-places; ramparts and arched door-ways; **dagdhaa** = was burnt; **jaanakiicha** = but Seetha alone; **na dagdhaa** = was not burnt.

"It is just so surprising a marvel to us that the entire City with its market-places, ramparts and arched door-ways, was burnt, but Seetha alone was not burnt."

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स निमित्तैः च दृष्ट अर्थैः कारणैः च महागुणैः ।
ऋषि वाक्यैः च हनुमान् अभवत् प्रीत मानसः ॥ ५-५५-३३

33. **saH hanumaan** = that Hanuma; **abhavat** = became; **priita maanasa** = delighted in his mind; **nimittaiH** = by the omens; **dR^iSThaarthaiH** = with their apparent advantages; **mahaagnNaiH** = with very high qualities; **kaaraNaishcha** = of their origins; **R^iSivaakyaishcha** = and by the words of the sages.

That Hanuma became delighted in his mind, by seeing the omens, with their apparent advantages in them and very high qualities of their origin as also the words of those sages.

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ततः कपिः प्राप्त मनो रथ अर्थः ।
ताम् अक्षताम् राज सुताम् विदित्वा ।
प्रत्यक्षतः ताम् पुनः एव दृष्ट्वा ।
प्रतिप्रयाणाय मतिम् चकार ॥ ५-५५-३४

34. **tataH** = then; **kapiH** = Hanuma; **praapta manorathaaH** = having fulfilled his object of desire; **viditvaa** = by learning **taam raajasutaam** = that Seetha the princess; **akSataam** = remains uninjured; **matim chakaara** = made up his mind; **pratiprayaanaaya** = to return; **dR^iSTvaa** = after seeing; **taam** = her; **pratyakSataH** = personally; **punareva** = yet again.

Then, Hanuma, having fulfilled his object of desire by learning that Seetha the princess remains uninjured, made up his mind to return only after seeing her personally yet again.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चपञ्चाशः सर्गः

Thus completes 55th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 56 Verses converted to UTF-8, Nov 09

Introduction

Hanuma again visits Ashoka garden and sees Seetha once more. He consoles Seetha that Rama along with his forces of monkeys and bears will come soon and after conquering the enemies in battle, will take her back. After bidding adieu to Seetha, he ascends Mount Arishta and enlarges his body making himself ready to leap across the ocean.

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ततः तु शिंशपा मूले जानकीम् पर्यवस्थिताम् ।

अभिवाद्य अब्रवीत् दिष्ट्या पश्यामि त्वाम् इह अक्षताम् ॥ ५-५६-१

1. tataH = thereafter; abhivaadya = having offered is salutation; jaanakiim = to Seetha; paryupasthitaam = who was present; shimshupaamuule = at the foot of Ashoka tree; (Hanuma); abraviit = spoke (as follows); diSTyaa = thank Heaven!; pashyaami = I am seeing; tvaam = you; iha = here; akSataam = uninjured.

Thereafter, having offered his salutation to Seetha, who was present at the foot of Ashoka tree, Hanuma spoke: "Thank heaven! I am seeing you uninjured here!"

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ततः तम् प्रस्थितम् सीता वीक्षमाणा पुनः पुनः ।

भर्तृ स्नेह अन्वितम् वाक्यम् हनूमन्तम् अभाषत ॥ ५-५६-२

2. tataH = then; punaH punaH = again and again; viikSamaaNaa = beholding; tam hanuumantam = that Hanuma; prasthitam = starting out (for his return-journey); siitaa = Seetha; abhaaSata = spoke; vaakyam = (the following) words; bhartR^isnehaanvitam = endowed with affection towards her husband.

Then, beholding again and again, that Hanuma, who had made ready for his return journey, Seetha spoke the following words, filled with affection towards her husband.

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कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ।

पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ॥ ५-५६-३

3. **paraviiraghna** = O Hanuma; the annihilator of enemies!; **kaamam** = surely; **tvam** = you; **ekaH** = alone; **paryaaaptaH** = are enough; **parisaadhane** = in achievement; **asya kaaryasya** = of this task; **te** = your; **balodayaH** = elevated energy; **yashasya** = is creditable.

"O Hanuma, the annihilator of enemies! You are yourself surely sufficient single-handed completion of this task. Your elevated energy is creditable indeed.

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शरैस्तुः सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।

माम् नयेत् यदि काकुत्स्थः तस्य तत् सादृशम् भवेत् ॥ ५-५६-४

4. **tu** = but; **tat bhavet** = it will be; **sadR^isham** = appropriate; **tasya kaakutthasaH** = of him Rama; **parabalaardanaH** = who destroys the army of adversaries; **nayediyadi** = if he takes; **maam** = me; **kR^itvaa** = after making; **laN^kaam** = Lanka; **samkulaam** = upset; **sharaiH** = with his arrows.

"But, it will be appropriate for Rama, who destroys the hostile forces, to take me with him, after routing Lanka with his arrows."

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तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।

भवति आहव शूरस्य तत्त्वम् एव उपपादय ॥ ५-५६-५

5. **tat** = therefore; **tva** = you; **upapaadaya** = act; **yathaa tathaa bhavati** = in such a way that; **mahaatmanaH** = the high-souled Rama; **aahavashuurasya** = valiant in battle; **vikraantam** = (may exhibit) prowess; **tasya anuruupam** = worthy of him.

"Therefore, you act in such a way that the high-souled Rama, valiant in battle, may exhibit prowess worthy of him."

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तत् अर्थ उपहितम् वाक्यम् प्रश्रितम् हेतु सम्हितम् ।

निशम्य हनुमान् तस्या वाक्यम् उत्तरम् अब्रवीत् ॥ ५-५६-६

6. **nishamya** = hearing; **tat** = those; **vaakyam** = words; **prashritam** = which were humble; **hetusamhitam** = endowed with reason; **arthopahitam** = and meaningful; **tasyaaH** = of her; **hanumaan** = Hanuma; **abraviit** = spoke; **vaakyam** = (the following) words; **uttaram** = in reply.

Hearing those humble, reasonable and meaningful words of Seetha, Hanuma spoke the following words in reply.

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क्षिप्रम् एष्यति काकुत्स्थो हरि ऋक्ष प्रवरैः वृतः ।

यः ते युधि विजित्य अरीन् शोकम् व्यपनयिष्यति ॥ ५-५६-७

7. **kaakuthsaH** = Rama; **vR^itaH** = surrounded; **haryR^iSapraravariH** = with leaders of monkeys and bears; **eSyati** = will come; **kSipram** = immediately; **yaH** = who; **vijitya** = after conquering; **ariin** = the enemies; **yudhi** = in battle; **vyapanayiSyati** = will take away; **te** = your; **shokam** = grief.

"Rama, accompanied by the leaders of monkeys and bears, will come soon and after conquering the enemies in battle, will take away your grief."

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एवम् आश्वास्य वैदेहीम् हनूमान् मारुत् आत्मजः ।
गमनाय मतिम् कृत्वा वैदेहीम् अभ्यवादयत् ॥ ५-५६-८

8. **hanumaan** = Hanuma ; **maarutaatmajah** = the son of wind-god; **evam** = thus; **aashvaasya** = consoling; **vaidehiim** = Seetha; **kR^itvaa** = and making up; **matim** = his mind; **gamanaaya** = to go; **vaidehiim abhyavaadayat** = saluted Seetha with reverence.

Hanuma, the son of wind-god, thus consoling Seetha and making up his mind to go, saluted Seetha with reverence.

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ततः स कपि शार्दूलः स्वामि संदर्शन उत्सुकः ।
आरुरोह गिरि श्रेष्ठम् अरिष्टम् अरि मर्दनः ॥ ५-५६-९

9. **tataH** = thereafter; **saH** = that; **kapishaarduulaH** = Hanuma the foremost among the monkeys; **arimardanah** = the annihilator of enemies; **svaami samdarshanotsukaH** = with an anxious desire to see his lord; **aaruroha** = ascended; **girishreSTham** = (that) mountain of excellence; **ariSTham** = called Arishta.

Thereafter, that Hanuma the foremost among the monkeys, and the annihilator of enemies, with an anxious desire to see his lord, ascended the Mount Arishta of excellence.

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तुङ्ग पद्मक जुष्टाभिः नीलाभिः वन राजिभिः ।
सोत्तरीयमिवाम्भोदैः शृगमान्तरविलम्बिभिः ॥ ५-५६-१०

10. **niilaabhiH** = (that mountain) was covered as it were; with dark green; **vanaraajibhiH** = rows of gardens; **tuN^gapadmakajuSTaabhiH** = inhabited by towering elephants with red spots on their skin; **ambhodaiH** = with clouds; **shR^iNGaantaravilambibhiH** = hanging between its summits; **sottariiyamiva** = as with an upper garment.

That mountain was covered as it were with dark green rows of gardens inhabited by towery elephants with red spots on their skin and with its clouds hanging between its summits, as with an upper garment.

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बोध्यमानमिव प्रीत्या दिवाकरकरैः शुभैः ।
उन्मिषन्तिमिवोद्धूतैर्लोचनैरिव धातुभिः ॥ ५-५६-११

11. **dhaatubhiH** = by metals; **uddhuutaiH** = scattered here and there; **lochanairiva** = looking like eyes; **unmiSantamiva** = drawing up the eye = lids; (the mountain); **bodhyamaanamiva** = looked like being awakened as it were; **priityaa** = with love; **shubhaiH divaakarakaraiH** = by the bright rays of the sun.

By metals scattered here and there, looking like eyes drawing up the eye-lids, the mountain looked like being awakened, as it were, with love by the bright rays of the sun.

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तोयौघनिस्वनैर्मन्दैः प्राधीतमिव पर्वतम् ।

प्रगीतमिव विस्पष्टैर्नानाप्रस्रवणस्वनैः ॥ ५-५६-१२

12. **parvatam** = the mountain; **praadhiitamiva** = looked like the one who has started reciting the scriptures; **vispaSTaiH** = clearly; **mandraiH toyaughanisvanaiH** = in the form of the deep sound of running streams of water; **pragiitamiva** = singing as it were at a high pitch; **naanaa prasravaNasvanaiH** = in the form of roaring sound of various cascades.

The mountain looked resembling the one which has started reciting the scriptures clearly in the form of the deep sound of running streams of water, singing as it were at a high pitch, in the form of roaring sound of various cascades.

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देवदारुभिरत्युच्चैरूर्ध्वबाहुमिव स्थितम् ।

प्रपातजलनिर्घोषैः प्राकृष्टमिव सर्वतः ॥ ५-५६-१३

13. **sthitam** = (the mountain) stood; **uurdhvabaahum iva** = as it were with uplifted arms; **atyuchchaiH devadaarubhiH** = in the form of very high deodars; **praakR^iSTamiva** = and which started crying loudly as it were; **sarvataH** = on all sides; **prapaatajalanirghoSaiH** = on all sides; **prapaatajala nirghoSaiH** = in the form of the sound of its cascades.

The mountain stood as it were with uplifted arms in the form of very lofty deodars and which started crying loudly as it were, on all sides, in the form of the sound of its cascades.

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वेपमानमिव श्यामैः कम्पमानैः शरद्वनैः ।

वेणुभिर्मारुतोद्धूतैः कूजन्तमिव कीचकैः ॥ ५-५६-१४

14. **vepamaanamiva** = (The mountain) seemed to be trembling; **kampamaanaiH** = in the form of waving; **shaamaiH** = dark; **sharadvanaiH** = autumnal groves; **veNubhiH** = which was piping as it were; **kiichakaiH** = in the form of hollow bamboos; **maarutoddhuutaiH** = shaken up by the wind; **kuujantamiva** = and as though whistling.

The mountain seemed to be trembling in the form of waving dark autumnal groves, which was piping as it were, in the form of hollow bamboos shaken up by the wind and whistling.

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निःश्वसन्तमिवामर्षाद्भोरैराशीविषोत्तमैः ।

वीहारकृतगम्भीरैर्ध्यायन्तमिव गह्वरैः ॥ ५-५६-१५

15. **niH shvasantamiva** = (the mountain) was hissing as it were with fury; **aashiiviSottamaiH** = in the form of its terrible and most poisonous snakes; **dhyaayantamiva** = which sat absorbed in meditation as it were; **guhvaraiH** = in the form of its caves; **niihaara kR^ita gambhiiraiH** = which were deep and covered with mist.

The mountain was hissing as it were with fury, in the form of its terrible and most poisonous snakes and which sat absorbed in meditation as it were, in the form of its deep caves covered with mist.

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मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः ।

जृम्भमाणमिवाकाशे शिखरैरभ्रमालिभिः ॥ ५-५६-१६

16. **prakraantamiva** = (the mountain) seems to be setting out on a journey; **sarvataH** = on all four sides; **paadaiH** = with the feet of that mountain; **meghapaadanibhaiH** = looking like rising clouds; **shikharaiH** = which with its peaks; **abhra maalibhiH** = having a lining of clouds; **jR^imbhamaaNamiva** = seemed to stretch its limbs; **aakaashe** = in the sky.

The mountain seems to be setting out on a journey on all four sides, with feet of the mountain, looking like rising clouds, which with its peaks having a lining of clouds, seemed to stretch its limbs in the sky.

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कूटैश्च बहुधा कीर्णै शोभितम् बहुकन्दरैः ।

साल ताल अश्व कर्णैः च वंशैः च बहुभिः वृतम् ॥ ५-५६-१७

17. (The mountain) **shobhitam** = was embellished with; **kuuTaishcha** = number of summits; **bahukandaraiH** = and adorned with numerous caves; **bahudhaakiirNaiH** = scattered at many places; **vR^itam** = and endowed with; **bahubhiH** = many; **saala taalaashvakarNaishcha** = sal; palmyrah; karna and bamboo trees.

The mountain was embellished with a number of summits and adorned with numerous caves scattered at many places and endowed with many sal, palmyrah, karna and bamboo trees.

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लतावितानैर्विततैः प्लवद्भिरलम्कृतम् ।

नानामृगगणाकीर्णम् धातुनिष्यन्दभूषितम् ॥ ५-५६-१८

18. (The mountain); **alamkR^itam** = was adorned; **lataavitaanaiH** = with clusters of creepers; **vitataiH puSpavadbhiH** = having plenty of flowers; **naaaa mR^igagaNaakiirNam** = filled with many troops of animals; **dhaatuniSyanda bhuuSitam** = and embellished with gushes of liquid minerals.

The mountain was adorned with clusters of creepers having plenty of flowers, filled with a number of summits and adorned with numerous caves scattered at many places and endowed with many sal, palmyrah, karna and bamboo trees.

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बहुप्रस्रवणोपेतम् शिलासंचयसम्कटम् ।

महर्षियक्षगन्धर्वकिन्नरोरगसेवितम् ॥ ५-५६-१९

19. (The mountain); **bahuprasravaNopetam** = was endowed with many cascades; **shilaasamchaya samkaTam** = crowded together with heaps of rocks; **maharSiyakSagandharava kinnaroragasevitam** = and frequented by great sages; yakshas; Gandharvas; Kinnaras and celestial serpents.

The mountain was endowed with many cascades, crowded together with heaps of rocks and frequented by great sages, Yakshas, Gandharvas, Kinnaras and celestial serpents.

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लतापादपसम्घातम् सिम्हाध्युषितकन्दरम् ।

व्याग्रसम्घसमाकीर्णम् स्वादुमूलफलद्रुमम् ॥ ५-५६-२०

20. (The mountain); **lataapaada samghaatam** = was exquisite with creepers and trees; **simhaadhyuSia kandaram** = having caves inhabited by lions; **vyaaghrasamghasamaakiirNam** = filled with a number of tigers; **svaadumuula phala drumam** = and having sweet roots and fruit-trees.

The mountain was exquisite with creepers and trees, having caves inhabited by lions, spread over with a number of tigers and endowed with sweet roots and fruit-trees.

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तम् आरुरोह हनुमान् पर्वतम् पवनात्मजः ।
राम दर्शन शीघ्रेण प्रहर्षेण अभिचोदितः ॥ ५-५६-२१

21. **hanumaan** = Hanuma; **pavanaatmajah** = the son of wind-god; **raamadarshana shiighreNa** = in a hurry to see Rama; **aaruroha** = ascended; **tamparvatam** = that mountain; **abhichoditaH** = excited as he was; **praharSeNa** = with an extreme joy.

Hanuma, the son of wind-god, in a hurry to see Rama, ascended that mountain, excited as he was with an extreme joy.

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तेन पाद तल आक्रान्ता रम्येषु गिरि सानुषु ।
सघोषाः समशीर्यन्त शिलाः चूर्णी कृताः ततः ॥ ५-५६-२२

22. **tataH** = then; **shilaaH** = the rocks; **ramyeSugirisaanusu** = in the charming table-land of the mountain; **tena paada talaakraantaaH** = on which the soles of his feet lied heavily; **sama shiiryanta** = were crushed; **saghoSaaH** = with sounds; **chuurNiikR^itaaH** = and fallen to pieces.

Then, the rocks in the charming table-land of the mountain, on which the soles of Hanuma lied heavily, were crushed with noise and fallen to pieces.

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स तम् आरुह्य शैल इन्द्रम् व्यवर्धत महाकपिः ।
दक्षिणात् उत्तरम् पारम् प्रार्थयन् लवण अम्भसः ॥ ५-५६-२३

23. **praarthayan** = desirous (of reaching); **uttaram paaram** = the northern shore; **dakSiNaat** = from the southern shore; **lavaNaambhasaH** = of the ocean; **mahaakapiH** = Hanuma; **aaruhya** = ascending; **tam shailendram** = that mountain; **vyavardhata** = enlarged in his body.

Desirous of reaching the northern shore from the southern shore of that ocean, Hanuma ascended that mountain and enlarged his body.

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अधिरुह्य ततो वीरः पर्वतम् पवन आत्मजः ।
ददर्श सागरम् भीमम् मीन उरग निषेवितम् ॥ ५-५६-२४

24. **tataH** = then; **viiraH** = the valiant; **pavanaatmajaH** = Hanuma; **adhiruuhya** = ascending; **parvatam** = the mountain; **dadarsha** = saw; **bhiimam** = the terrific; **saagaram** = ocean; **miinoraganiSevitam** = inhabited by fishes and water-snakes.

Then, the valiant Hanuma after ascending the mountain, saw the terrific ocean inhabited by fishes and water-snakes.

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स मारुत इव आकाशम् मारुतस्य आत्म सम्भवः ।
प्रपेदे हरि शार्दूलो दक्षिणात् उत्तराम् दिशम् ॥ ५-५६-२५

25. saH harishaarduulaH = that foremost among the monkeys; aatmasambhavaH = the son; maarutasya = of the wind-god; prapede = entered; aakaasham = the sky; uttaraam disham = towards northern direction; dakSiNaat = from southern direction; maarutaH iva = like a wind.

Hanuma, the foremost among the monkeys and the son of the wind-god, entered the sky towards northern direction, like a wind, from southern direction.

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स तदा पीडितः तेन कपिना पर्वत उत्तमः ।
ररास सह तैः भूतैः प्राविशत् वसुधा तलम् ॥ ५-५६-२६
कम्पमानैः च शिखरैः पतद्भिः अपि च द्रुमैः ।

26. piiDitaH = pressed; tadaa = then; tena kapinaa = by that Hanuma; saH parvatottamaH = that excellent mountain; pravishan = entering; vasudhaatalam = the earth; taiH bhuutaiH saha = along with the various living beings; raraasa = made a noise; kampamaanaiH shikharaiH = with its shaking summits; patadbhiH drumaiH = and toppling trees.

Pressed at that moment by Hanuma, that excellent mountain sank into the bowels of the earth along with the various living beings and made a noise with its shaking summits and toppling trees.

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तस्य ऊरु वेगान् मथिताः पादपाः पुष्प शालिनः ॥ ५-५६-२७
निपेतुः भू तले रुग्णाः शक्र आयुध हता इव ।

27. mathitaaH = shaken; uuruvegaat = by the impetus of the thighs; tasya = of that Hanuma; paadapaaH = trees; puSpashaalinaH = endowed with blossoms; rugNaaH = were broken; nipetuH = and fell down; bhuutale = on earth; shokraayudha hataa iva = as struck by a thunder-bolt.

Shaken by the impetus of the thighs of Hanuma, trees in blossom were broken and fell down on earth, as though struck by a thunder-bolt.

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कन्दर उदर संस्थानाम् पीडितानाम् महाओजसाम् ॥ ५-५६-२८
सिम्हानाम् निनदो भीमो नभो भिन्दन् स शुश्रुवे ।

28. saH bhiimaH ninadaH = that roaring sound; mahaujasaam simhaanaam = of the lions of great prowess; kandaraantara samsthaanaam = dwelling in the midst of the caves; piiDitaanaam = were tormented; shushrave = (and that sound) was heard; bhindan = piercing; uabhaH = the sky.

When the lions of great prowess dwelling in the midst of caves were tormented and roared terribly, that roaring noise was heard as it was piercing the sky.

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त्रस्त व्याअविद्ध वसना व्याकुली कृत भूषणा ॥ ५-५६-२९
विद्याधर्यः समुत्पेतुः सहसा धरणी धरात् ।

29. vidyaadharyaH = the females of Vidyadhara class of supernatural beings; trasta vyaavidha vasanaaH = with their raiments in disorder through fear; vyaakuliikR^ita

bhuuSaNaH = and their ornaments fallen off; samutpetuH = went up; sahasaa = (all of a sudden; dharaNiidharaat = from the mountain.

The females of Vidyadhara class of supernatural beings, with their raiments in disorder through fear and their ornaments fallen off, went up all of a sudden from the mountain.

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अतिप्रमाणा बलिनो दीप्त जिह्वा महाविषाः ॥ ५-५६-३०

निपीडित शिरो ग्रीवा व्यवेष्टन्त महाहयः ।

30. mahaahayaH = large serpents; atipramaaNaH = of immense size; balinaH possessing vigour; diipta jihvaaH = having fiery tongues; mahaaviSaah = very poisonous; nipiiDita shirogriivaaH = with their hoods and necks severely pressed; vyacheSTanta = lay coiled.

Large poisonous serpents of immense size, possessing vigour and having fiery tongues with their hoods and necks severely pressed lay coiled.

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किन्नर उरग गन्धर्व यक्ष विद्या धराः तथा ॥ ५-५६-३१

पीडितम् तम् नग वरम् त्यक्त्वा गगनम् आस्थिताः ।

31. tadaa = then; tyaktvaa = leaving; tam piiDitam = that tormented; nagavaram = mountain of excellence; kinnaroragagandharva yakSavidyaadharaaH = kinnaras; Nagas; Gandharvas; Yakshas and Vidyadharas; aasthitaH = ascended; gaganam = to the sky.

Then, leaving that tormented mountain of excellence; Kinnaras, Nagas, Gadharvas, Yakshas and Vidyadharas ascended to the sky.

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स च भूमि धरः श्रीमान् बलिना तेन पीडितः ॥ ५-५६-३२

सवृक्ष शिखर उदग्राः प्रविवेश रसा तलम् ।

32. piiDitaH = pressed down; tena balinaa = by the strong Hanuma; saH shriimaan = that beautiful; bhuumidharashcha = mountain; savR^ikSa shikharodagraH = having its elevated summits crowned with trees; pravivesha = entered; rasaatalam = the bowels of the earth.

Pressed down by that strong Hanuma, that beautiful mountain having its elevated summits crowned with trees, entered the bowels of the earth.

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दश योजन विस्तारः त्रिंशत् योजनम् उच्छ्रितः ॥ ५-५६-३३

धरण्याम् समताम् यातः स बभूव धरा धरः ।

33. saH dharaadharaH = that mountain; dashayojanavistaaraH = with a width of ten Yojanas (or eighty miles); trimshat yojanam uchchhritaH = and height of thirty Yojanas (two hundred and forty miles); babhuuva = became; yaataH = completely; samataam = in sameness of level; dharaNyaam = with the earth.

That mountain, with a width of ten yojanas (or eighty miles) and a height of thirty yojanas (or two hundred and forty miles) got level with the earth.

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स लिलङ्घयिर्भीमम् सलीलम् लवणार्णवम् ॥ ५-५६-३४

कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः ।

34. lilaN^ghayiSuH = with a desire to cross; saliilam = easily; bhiimam lavaNaarNavam = the terrific ocean; kallola sphaalavelaantam = whose shores were being lashed by its waves; saH hariH = that Hanuma; utpapaata = jumped up (into the sky).

With a desire to cross easily the terrific ocean, whose shores were being lashed by its waves, which Hanuma jumped up into the air.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे ष्पञ्चाशः सर्गः

Thus completes 55th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 57

Introduction

Hanuma leaps from the coast of Lanka and touches Mount Mainaka, which he came across in the way. He advances further and roars at the top of his voice at the Mount Mahendra, so as to bring jubilation to the monkeys awaiting his return there. Jambavan tells the monkeys, who moved by jumps with joy on hearing Jambavan, that Hanuma has returned successfully, from his expedition as way evident from his jubilant roar. Having greeted Jambavan, Angada and others on alighting on the summit of Mount Mahendra, Hanuma narrates to them briefly the story of his discovery of Seetha. Applauding Hanuma, prince Angada, who was eager to hear the story, sits down on a rock along with all others.

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सचन्द्र कुमुदम् रम्यम् सार्क कारण्डवम् शुभम् ।
 तिष्य श्रवण कदम्बम् अभ्र शैवल शाद्वलम् ॥ ५-५७-१
 पुनर्वसु महामीनम् लोहित अन्ग महाग्रहम् ।
 ऐरावत महाद्वीपम् स्वाती हंस विलोडितम् ॥ ५-५७-२
 वात सम्घात जात ऊर्मिम् चन्द्र अंशु शिशिर अम्बुमत् ।
 भुजम्गा यक्ष गन्धर्व प्रबुद्ध कमल उत्पलम् ॥ ५-५७-३
 हनुमान् मारुतगतिर्महानौरिव सागरम् ।
 अपारमपरिश्रान्तः पुप्लुवे गगनार्णवम् ॥ ५-५७-४

1; 2; 3; 4. **hanumaan** = Hanuma; **maarutagatiH** = with a rush equal to that of wind; **aparishraantaH** = without a fatigue; **pupluve** = leapt across; **apaaram** = the boundless; **gaganaarNavam** = sea analogous to sky; **mahaanauH iva** = like a large ship; **saagaram** = crossing the ocean; **ramyam** = pleasant; **sachandra kumudam** = having the moon for a white water-lily; **saarkakaaraN^Davam** = the sun for a water-fowl; **shubham** = auspicious; **tiShyashravaNakaadambam** = having the constellations known by the names of Pushya and Shravana for swans; **abhrashaiVaalashaadvalam** = the clouds for its duck-weeds; **punarvasumahaamiinam** = the twin constellations; the Punarvasus; for its large fish; **lohitaan^ga mahaagraham** = the planet Mars for its large alligator; **airaavata mahaadviipam** = Airavata (Indra's elephant) for a large island; **svaatiha.nsaviloLitam** = graced with a swan in the form of the constellation Shati; **vaata samghaatajaatormi** = having gales for its waves; **chandraa.nshushishiraambumat** = and the moonbeams for its cool water; **bhujaN^ga yakSha gandharva prabuddha kamalotpalam** = with the Nagas; Yakshas and Gandharvas for its full-blown lotuses and water-lilies.

Hanuma, with a rush equal to that of wind, without a fatigue, leapt across the boundless sea looking analogous to sky, like a large ship crossing the ocean. In that pleasant and auspicious sky-like sea, shone the moon as a white water-like sea, shone having the constellations known by the names of Pushya and Shravana as swans, the clouds as its duck-weeds; the twin constellations the Punarvasus as its large fish, the planet Mars as its large alligator, a large island as Airavata (Indra's elephant), graced with a swan in the form of the constellation, Shwati, having gales as its waves, the moon beams as its cool water and with the Nagas, yakshas and Gandharvas as its full blown lotuses and water-lilies.

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ग्रासमान इव आकाशम् तारा अधिपम् इव आलिखन् ।

हरन् इव सनक्षत्रम् गगनम् सार्क मण्डलम् ॥ ५-५७-५

मारुतस्य आलयम् श्रीमान् कपिः व्योम चरो महान् ।

हनूमान् मेघ जालानि विकर्षन् इव गच्छति ॥ ५-५७-६

5; 6. **vyomacharaH** = while moving in the sky; **hanumaan** = Hanuma; **maarutasyaatmajaH** = the son of wind-god; **shriimaan** = the illustrious; **mahaan kapiH** = great monkey; **grasamaanaH iva** = appeared like swallowing; **vyomacharaH** = the sky; **ullikhanniva** = like scratching the moon; **haranniva** = like carrying off; **gaganam** = the sky; **sanakSatram** = with its stars; **saarkamaN^Dalam** = and the disc of the sun; **gachchhati** = and was going; **vikarSanniva** = as though dragging asunder; **meghajaalaani** = a mass of clouds.

While moving in the sky, the illustrious Hanuma, the son of wind-god and the great monkey, appeared as if swallowing the sky, scratching the moon and carrying off the sky with its stars and the disc of the sun and was going as though dragging asunder, a mass of clouds.

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पाण्डुर अरुण वर्णानि नील मान्जिष्ठकानि च ।

हरित अरुण वर्णानि महाअभ्राणि चकाशिरे ॥ ५-५७-७

7. **mahaabhraaNi** = dense clouds; **paaN^DaraaruNa varNaani** = with white and red colours; **niilamaaN^jiShThakaani cha** = with blue and yellow colours; **haritaaruNa varNaani** = with green and reddish brown colours; **chakaashire** = shone brightly.

Dense clouds, with white and red colours, blue and yellow colours as also green and reddish brown colours shone brightly in the sky.

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प्रविशन् अभ्र जालानि निष्क्रमन् च पुनः पुनः ।

प्रच्छन्नः च प्रकाशः च चन्द्रमा इव लक्ष्यते ॥ ५-५७-८

8. **punaH punaH** = time and again; **pravishan** = entering; **niSpatamshcha** = and coming out; **abhrajaalaani** = of the clusters of clouds; (Hanuma); **lakSyate** = was perceived; **chandramaaH iva** = as the moon; **prachchhannashcha** = covered (invisible) **prakaashashcha** = and coming to light (visible).

Time and again, entering and coming out of the clusters of clouds, Hanuma appeared like the moon becoming visible and invisible again and again.

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विविधाभ्राघनासन्नगोचरो धवळाम्बरः ।

दृश्यादृश्यतनुर्वीरस्तदा चन्द्रयतेऽम्बरे ॥ ५-५७-९

9. **viiraH** = the heroic Hanuma; **dhavalaambaraH** = who was clad in white clothes; **vividhaabhraghanaasanna gocharaH** = having found his way into various kinds of dense clouds (and emerging again); **dR^ishyaadR^ishya tanuH** = and having his body becoming visible and invisible; **chandraayate** = shone like the moon; **ambare** = in the sky.

The heroic Hanuma, who was clad in white clothes, having found his way into various kinds of dense clouds (and emerging again) and having his personlaity becoming visible and invisible, shone like the moon in the sky.

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ताक्षर्यायमाणो गगने बभासे वायुनन्दनः ।

दारयन्मेघबृन्दानि निष्पतंश्च पुनः पुनः ॥ ५-५७-१०

10. **daarayan** = tearing asunder; **megha bR6indaani** = the clusters of clouds; **punaH punaH** = again and again; **niSpatamshcha** = as also coming out of them; **mahataa** = with big; **naadena** = noise; **vaayunandanaH** = hanuma the son of wind-god; **meghasvana mehaasvanaH** = making a thunderous great sound; **babhaase** = shone; **taarkSyaayamaaNah** = flying like Garuda the eagle; **yagane** = in the sky.

Tearing asunder the clusters of clouds again and again as also emerging from them and roaring with a big noise, Hanuma the son of wind-god, making a thunderous great sound, shone flying like Garuda the eagle, in the sky.

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नदन् नादेन महता मेघ स्वन महास्वनः ।

प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चात्मनः ॥ ५-५७-११

आकुलाम् नगतीम् कृत्वा व्यथयित्वा च रावणम् ।

अर्दयित्वा बलम् घोरम् वैदेहीमभिवाद्य च ॥ ५-५७-१२

आजगाम महातेजाः पुनः मध्येन सागरम् ।

hatvaa = killing; pravaraan raakShasaan = the foremost of demons; vishraavya = becoming famaous; aatmanaH = by his; naama = name; aakulaam nagariim kR^itvaa = making Lanka perplexed; vyathayitvaa = causing anguish; raavaNam = to Ravana; ardayitvaa = tormenting; ghoram balam = the terrible army; abhivaadyacha = and offering salutation; vaidehiim = to Sheetha; mahaatejaaH punaH aajagaama = Hanuma returned; saagaram madhyena = flying over the middle of the sea.

Killing the foremost of demons, becoming famaous by is name, making Lanka perplexed, causing anguish to Ravana by tormenting his terrible army, and bidding his adieu to Sheetha, Hanuma returned by flying over the middle of the sea.

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पर्वत इन्द्रम् सुनाभम् च समुपस्पृश्य वीर्यवान् ॥ ५-५७-१३

ज्या मुक्त इव नाराचो महावेगो अभ्युपागतः ।

13. samupaspR^ishya = touching; sumaabhamcha = mainaka; parvatendram = the foremost mountain; viiryavaan = the victorious Hanuma; abhyupaagataH = came; mahaavegaH = with a great speed; naaraachaH iva = like an iron arrow; ज्यामुक्ताH = discharged from a bow-string.

Touching Mount Mainaka, the victorious Hanuma came with a great speed resembling an iron arrow discharged from a bow-string.

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स किञ्चित् अनुसम्प्राप्तः समालोक्य महागिरिम् ॥ ५-५७-१४

महाइन्द्र मेघ सम्काशम् ननाद हरि पुमावः ।

14. anusaMpraaptaH = approaching; kiMchit = a little; samaalokya = and observin; mahendram = Maunt Mahendra; mahaagirim = the great mauntain; meghasaMkaasham = looking like a dense claud; saH haripuN^gavaH = that Hanuma; nanaada = made a great noise.

Approaching a bit near and observing Maunt Mahendra, the great mauntain looking like a dense claud, that Hanuma made a laud noise.

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स पूरयामास कपिर्दिशो दश समन्ततः ॥ ५-५७-१५

नदन्नदेव महता मेघस्वनमहास्वनः ।

15. sa kapiH = that Hanuma; meghasvana mahaasvanaH = emitting a great roar like that of rumbling of cloud; nadan = while making sound; puurayaamaasa = filled; samastataH = the whole space; dasha dishaH = on all quarters; naadena = with the noise.

Emitting a great roar, that Hanuma, whole loud noise resembled the rumbling of a cloud, filled the whole space in all directions with the noise.

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स तम् देशमनुप्राप्तः सुहृद्दर्शनलालसः ॥ ५-५७-१६

ननाद हरिशार्दूलो लाङ्गूलम् चाप्यकम्पयत् ।

16. anupraaptaH = having reached; tam desham = that place; suhuddarshana laalasaH = aredently desiraus of seeing his friends; saH harishaarduulaH = that Hanuma; nanaada = roared; akaMpayachcha = and waved; laaN^guulam = his tail.

Having reached that place, Hanuma who was ardently desiraus of seeing his friends, roared and waved his tail.

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तस्य नानद्यमानस्य सुपर्णचरिते पथि ॥ ५-५७-१७

फलतीवास्य घोषेण गगनम् सार्कमण्डलम् ।

17. **gaganam** = the sky; **saarkamaN^Dalam** = with the disc of the sun; **phalatiiva** = began to crack as it were; **asya ghoSeNa** = due to his roar; **naanadyamaanasya** = even as he repeatedly roared; **pathi** = on the path of the sky; **suparNa charite** = as followed by Garuda; the eagle endowed with charming wings.

The sky, with the disc of the sun, began to crack as it were, due to his roar, even as he repeatedly roared on the path of the sky as followed by Garuda, the eagle endowed with charming wings.

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ये तु तत्रोत्तरे तीरे समुद्रस्य महाबलाः । ५-५७-१८

पूर्वम् सम्विष्टिताः शूरा वायुपुत्रदिदक्षवः ।

महतो वातनुन्नस्य तोयदस्येव गर्जितम् ॥ ५-५७-१९

शुश्रुवुस्ते तदा घोषमूरुवेगम् हनूमतः ।

18; 19. **te** = those; **mahaabalaah** = mighty; **shuuraaH** = heroes; **ye** = who; **samviShthitaaH** = were waiting; **puurvam** = already; **uttare tiire** = on the northern shore; **samudrasya** = of the sea; **vaayuputra didR^ikShavaH** = with an eagerness to see Hanuma; **shushruuvuH** = heard; **tatra** = there; **tadaa** = at that time; **ghoSham** = the saund; **hanumataH uuruvegam** = produced by the sweeping motion of Hanuma's thighs; **gargitam iva** = which resembled the roar; **mahataH toyadasya** of a huge claud; **vaatanunnasya** = propelled by the wind.

Those mighty heroes who were waiting already on the northern shore of the sea, with an eagerness to see Hanuma, heard there at that time, the saund produced by the sweeping motion of Hanuma's thighs, which resembled the roar of a huge claud propelled by the wind.

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ते दीनमनसः सर्वे शुश्रुवुः काननौकसः ॥ ५-५७-२०

वानरेन्द्रस्य निर्घोषम् पर्जन्यनिनदोपमम् ।

20. **sarve** = all; **te** = those; **kaananaukasaH** = monkeys; **diina manasaH** = who were distressed in mind; (for not having heard the news of Seetha hitherto); **shushruruH** = heard; **vaanarendrasya** = hanuma's nirghoSam = roar; **parjanya ninadopamam** = similar to the roar of a rumbling cloud.

All those monkeys, who were distressed in mind (for not having heard the news of Seetha hitherto), heard Hanuma's roar similar to the roar of a rumbling cloud.

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निशम्य नदतो नादम् वानराः ते समन्ततः ॥ ५-५७-२१

बभूवुः उत्सुकाः सर्वे सुहृत् दर्शनं कान्क्षिणः ।

21. **nishamya** = hearing; **naadam** = the roar; (of Hanuma); **nadataH** = who was making the saund; **te sarve vaanaraaH** = all those monkeys; **samantataH** = stationed there in all directions; **babhuuvuH** = became; **utsukaaH** = anxiously; **suhR^iddarshana kaaNKShiNaH** = desirous of seeing their friend.

Hearing that roar of Hanuma, who was making the saund, all those monkeys stationed there in all directions, became anxiously desirous of seeing their friend.

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जाम्बवान् स हरि श्रेष्ठः प्रीतिं सम्हृष्टमानसः ॥ ५-५७-२२

उपामन्त्र्य हरीन् सर्वान् इदम् वचनम् अब्रवीत् ।

22. **saH jaambavaan** = that Jambavan; **harishreSThaH** = the foremost among monkeys and bears; **priitisamhR^iSTa maanasaH** = with his mind thrilled with joy; **upaamantrya** = summoning; **sarvaan** = all; **harrin** = the monkeys; **abraviit** = spoke; **idam** = these; **vachanam** = words.

The Jambavan, the foremost among the monkeys and bears, with his mind thrilled with joy, having summoned all the monkeys, spoke the following words:

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सर्वथा कृत कार्यो असौ हनूमान् न अत्र संशयः ॥ ५-५७-२३

न हि अस्य अकृत कार्यस्य नाद एवम् विधो भवेत् ।

23. **asau** = this; **hanumaan** = Hanuma; **kR^itakaaryaH** = has accomplished his assignment; **sarvathaa** = in all ways; **asya** = his; **naadaH** = sound; **na bhave hi** = will not indeed be; **evam vidhaH** = in this manner; **akR^ita kaaryaH** = if his task has not been fulfilled; **naatra sa.nshayaH** = there is no doubt in this matter.

"This Hanuma has accomplished his assignment in all ways. His sound will not indeed be like this, if he has not fulfilled his task. There is no doubt in this matter."

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तस्या बाहु ऊरु वेगम् च निनादम् च महात्मनः ॥ ५-५७-२४

निशम्य हरयो हृष्टाः समुत्पेतुः ततः ततः ।

24. **nishamya** = hearing; **ninaadamcha** = the sound; **bahuuruvegamcha** = of the dashing movement of arms and thighs; **tasya mahaatmanaH** = of that high-souled Hanuma; **harayaH** = the monkeys; **hR^iSTaah** = with joy; **samutpetuH** = moved by jumps; **tatastataH** = from their respective places.

Hearing the sound of the dashing movement of the high souled Hanuma's arms and thighs, the monkeys moved by jumps with joy from their respective places.

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ते नग अग्रान् नग अग्राणि शिखरात् शिखराणि च ॥ ५-५७-२५

प्रहृष्टाः समपद्यन्त हनूमन्तम् दिदक्षवः ।

25. **te** = those monkeys; **prahR^iShTaaH** = with joy; **didR^ikShavaH** = longing to see; **hanuumantam** = Hanuma; **samapadyanta** = took off; **nagaagraat** = from top of one tree; **nagaagraaNi** = to the tops of other trees; **shikharaat** = as also from one mountain-summit; **shikharaaNicha** = to the other summits.

Those monkeys with joy, longing to see Hanuma, took off from the top of one tree to the tops of other trees as also from one mountain-summit to the other summits.

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ते प्रीताः पादप अग्रेषु गृह्य शाखाः सुपुष्पिताः ॥ ५-५७-२६

वासांसि इव प्रकाशानि समाविध्यन्त वानराः ।

26. **te vaanaraaH** = those monkeys; **gR^ihya** = grasping; **shaakhaaH** = the branches; **paadapaagreSu** = at the tops of trees; **suviSThitaH** = and standing there well; **priitaH samaavidhyanta** = joyously waved; **prashaakhaaH** = the twigs; **vaasaamsiiva** = as if they are their raiments.

Those monkeys, grasping the boughs at the tops of trees, and standing there firmly, joyously waved the twigs, as if they are their raiments.

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गिरिगह्वरसम्लीनो यथा गर्जति मारुतः ॥ ५-५७-२७

एवम् जगर्ज बलवान् हनुमान्मारुतातमजः ।

27. **balavaan** = the mighty; **hanumaan maarutatmajaH** = Hanuma the son of wind-god; **jagarja** = roared; **evam yathaa** = as so; **maarutaH** = the wind; **garjati** = roars; **girigahvara samliinaH** = while entering the caves of mountains.

The mighty, Hanuma the son of wind-god, roared as though the wind roars while it enters the caves of mountains.

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तम् अभ्र घन संकाशम् आपतन्तम् महाकपिम् ॥ ५-५७-२८

दृष्ट्वा ते वानराः सर्वे तस्थुः प्रान्जलयः तदा ।

28. **dR^iSTvaa** = seeing; **tam mahaakapim** = that Hanuma; **tadaa** = then; **aapatantam** = descending quickly; **abhraghanasamkaasham** = like a dense cloud; **sarve te** = all those; **vaanaraaH** = monkeys; **tasthuH** = stood; **praaN^jalayaH** = joining their palms in salutation.

Seeing that Hanuma then rushing like a dense cloud, all those monkeys stood there, joining their palms in salutation.

ततः तु वेगवान् तस्य गिरेः गिरि निभः कपिः ॥ ५-५७-२९
निपपात महाइन्द्रस्य शिखरे पादप आकुले ।

29. **vegavaan kapiH** = the swift hanuma; **girinibhaH** = looking like a mauntain; **tataH** = then; **nipapaata** = descended; **shikhare** = on the summit; **tasya mahendrasya** = of that Maunt Mahendra; **paadapaakule** = thick with trees.

The swift Hanuma, looking like a mauntain, then descended on the summit of that Maunt mahendra, thick with trees.

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हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिघरे ॥ ५-५७-३०
चिन्नपक्ष इवाकाशात्पपात धरणीधरः ।

30. **asau** = this Hanuma; **aapuuryamaaNaH** = filled; **harSeNa** = with joy; **papaata** = fell; **aakaashaat** = from the sky; **ramye parvata nirjhare** = into a charming mountain-torrent; **dharaNiidharaH iva** = like a mountain; **chhinnapakSaH** = having its wings torn off.

Hanuma like a mountain with its wings torn off, thrilled with joy, fell from the sky into a charming mountain-torrent.

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ततः ते प्रीत मनसः सर्वे वानर पुम्गवाः ॥ ५-५७-३१
हनूमन्तम् महात्मानम् परिवार्य उपतस्थिरे ।
परिवार्य च ते सर्वे पराम् प्रीतिम् उपागताः ॥ ५-५७-३२

31; 32. **tatH** = then; **sarve** = all; **te vaanarapuN^gavaaH** = the foremost of those monkeys; **priita manasaH** = having their minds pleased; **upatasthire** = stood; **parivaarya** = surraunding; **mahaatmaanam** = the high-saule; **hanumantam** = hanuma; **te sarve** = all of them; **parivaarya** = having encircled him; **upaagataaH** = obtained; **paraam** = a supreme; **priitim** = joy.

Then, all the foremost of those monkeys, with their pleasing hearts, stood surraunding the high-saule Hanuma. Having encircled Hanuma, all of them obtained a supreme joy.

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प्रहृष्ट वदनाः सर्वे तम् अरोगम् उपागतम् ।
उपायनानि च आदाय मूलानि च फलानि च ॥ ५-५७-३३
प्रत्यर्चयन् हरि श्रेष्ठम् हरयो मारुत आत्मजम् ।

33. **sarve harayaH** = all those monkeys; **prahR^iSTa vadanaaH** = with their delighted faces; **aadaaya** = taking; **muulaanicha** = roots; **phalaanicha** = and fruits; **upaayanaani** = as gifts; **pratyarchayan** = honoured; **maarutaatmajam** = hanuma; **harishreSTham** = the excellent one among the monkeys; **upaagatam** = who came; **arogam** = healthily.

All those mokeys with their delightful faces, taking roots and fruits as their presents, honored Hanuma, the foremost among the monkeys, who came back hale and healthy.

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हनूमान् तु गुरून् वृद्धान् जाम्बवत् प्रमुखान् तदा ॥ ५-५७-३४
कुमारम् अन्गदम् चैव सो अवन्दत महाकपिः ।

34. **tadaa** = then; **mahaakkapiH hanumaa.nstu** = Hanuma the foremost among the mokeys on his part; **avandata** = offered his salutation; **guruun** = venerable persons; **vR^iddhaan** = and elders; **jaambavatpramukhaan** = like Jambavan in the first place; **aNgadam chaiva** = as also Angada; **kumaaram** = the prince.

Then, Hanuma the excellent one among the monkeys, on his part, offered his salutation to venerable persons and elders like Jambavan in the first place, as also Angada, the prince.

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स ताभ्याम् पूजितः पूज्यः कपिभिः च प्रसादितः ॥ ५-५७-३५

दृष्टा देवी इति विक्रान्तः संक्षेपेण न्यवेदयत् ।

35. saH = that Hanuma; vikraantaH = the victorious one; puujyaH = and the venerable one; puujitaH = was honoured; taabhyaam = by that Jambavan and Angada; prasaaditaH = He was also made gracious; kapibhiH = by the other monkeys; nyavedayat = (Hanuma) informed them; samksepeNa = briefly; iti = that; siitaa = Seetha; dR^iSTaa = was seen (by him).

Jambavan and Angada honoured that victorious and venerable Hanuma. The other monkeys also made him gracious. Hanuma informed them briefly that he had seen Seetha.

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निषसाद च हस्तेन गृहीत्वा वालिनः सुतम् ॥ ५-५७-३६

रमणीये वन उद्देशे महाइन्द्रस्य गिरेः तदा ।

36. tadaa = then; gR^ihiitvaa = seizing; hastena = the hand; vaalinaH sutam = of Angada; Vali's son; (Hanuma); niShasaadacha = sat down; ramaNiiye vanoddesha = at a distinct spot in the charming forest; mahendrasya gireH = of Maunt Mahendra.

Then, seizing the hand of Angada, Vali's son, Hanuma sat down at a distinct spot in the charming forest of Maunt Mahendra.

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हनूमान् अब्रवीदत् हृष्टः तदा तान् वानर ऋषभान् ॥ ५-५७-३७

अशोक वनिका संस्था दृष्टा सा जनक आत्मजा ।

रक्ष्यमाणा सुघोराभी राक्षसीभिः अनिन्दिता ॥ ५-५७-३८

एक वेणी धरा बाला राम दर्शन लालसा ।

उपवास परिश्रान्ता मलिना जटिला कृशा ॥ ५-५७-३९

37; 38; 39. tadaa = then; hR^iSTaH = the pleased; hanumaan = Hanuma; abraviit = spoke; taan vaanararSabhaan = to those foremost ones among the monkeys (as follows); saa jaanakaatmajaa = that Seetha the daughter of Janaka; ashoka vanikaa samsthaa = who was staying in Ashoka garden; rakSyamaaNaa = guarded; aninditaa = unblemished; sughoraabhiH raakasiibhiH = by very dreadful female-demons; ekaveniidharaa = wearing a single braid; baalaa = young woman; raama darshana laalasaa = longing to see Rama; upavaasa parishraantaa = thoroughly fatigued due to fasting; malinaa = wearing soiled clothes; kR^ishaa = and looking emaciated; dR^iSTaa = was seen (by me).

Then, the pleased Hanuma spoke the following words to those excellent monkeys: "I saw that Seetha, the daughter of Janaka, who was staying in Ashoka garden, guarded unblemished by highly dreadful female-demons and wearing a single braid, young woman, as she was, longing to see Rama, thoroughly fatigued due to her fasting, with her hair twisted together, wearing soiled clothes and looking emaciated."

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ततो दृष्टा इति वचनम् महार्थम् अमृत उपमम् ॥ ५-५७-४०

निशम्य मारुतेः सर्वे मुदिता वानरा भवन् ।

40. nishamya = hearing; mahaartham = the iMportant; amR^itopamam = and nectar-like; vachanam = word; maaruteH = of Hanuma; iti = saying; dR^iShTaa = "seen (by me)"; sarve = all; vaanaraaH = the monkeys; abhavan = became; muditaaH = delighted.

Hearing from Hanuma that iMportant and nectar like word to the effect that Sheetha had been seen all the monkeys became delighted.

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क्ष्वेडन्ति अन्ये नदन्ति अन्ये गर्जन्ति अन्ये महाबलाः ।

चक्रुः किल किलाम् अन्ये प्रतिगर्जन्ति च अपरे ॥ ५-५७-४१

41. anye mahaabalaaH = some mighty monkeys; kSvehanti = made a lion's roar; anye = some others; nadanti = were making a sound of approbation; anye = some; garjanti = were making a sound of thunder; anye = some others; chakruH = produced; kila kilaam = cries expressing joy; apare = some others pratigarjanti = were roaring in return.

Some mighty monkeys made a lion's roar. Some were making a sound of approbation. Some were making a sound of thunder. Some others proudced cries expressing joy. Some others were roaring in return.

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केचित् उच्छ्रित लान्गूलाः प्रहृष्टाः कपि कुन्जराः ।
अन्वित आयत दीर्घाणि लान्गूलानि प्रविव्यधुः ॥ ५-५७-४२

42. kechit = some; kapikuNjaraaH = eminent monkeys; prahR^iShTaaH = with joy; uchchhrita laaN^guulaani = and with their tails lifted up; pravivyadhuH = waved; aayataaN^chita diirghaaNi = their distended long curved; laaN^guulaani = tails.

Shome eminent monkeys, with joy and with their tails lifted up, waved their distended curved tails.

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अपरे तु हनूमन्तम् वानरा वारण उपमम् ।
आप्लुत्य गिरि शृन्गेभ्यः संस्पृशन्ति स्म हर्षिताः ॥ ५-५७-४३

43. aaplutya = descending; girishR^iNgebhya = from the mountain-tops; apare = some other; vaanaraaH = monkeys; harSitaaH = with delight; sam spR^ishanti sma = fondly touched; hanuumantam = Hanuma; vaaraNopamam = who resembled an elephant.

Descending from the mountain-tops; some other monkeys, with delight, fondly touched Hanuma who resembled an elephant.

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उक्त वाक्यम् हनूमन्तम् अनादः तु तदा अब्रवीत् ।
सर्वेषाम् हरि वीराणाम् मध्ये वाचम् अनुत्तमाम् ॥ ५-५७-४४

44. atha = thereafter; aN^gadaH = Angada; ukta vaakyam = having teh words spoken; hanuumantam = by Hanuma; abraviit = spoke; uttamam vachanam = (the following) excellent words; madhye = in the midst; hariviiraaNaam = of the eminent monkeys.

After hearing the words of Hanuma, Angada spoke the follwoing excellent words in the midst of those eminent monkeys.

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सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते ।
यत् अवप्लुत्य विस्तीर्णम् सागरम् पुनः आगतः ॥ ५-५७-४५

45. vaanara = O Hanuma!; yat = since; punaH aagataH = you returned (here); avaplutya = crossing; vistiirNam = the extensive; saagaram = ocean; na kashchit = none; vidyate = is; samaH = equal; te = to you; sattve = in strength; viirye = and prowess.

"O Hanuma! Since you returned here crossing the extensive ocean, none stands equal to you in strength and prowess."

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अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः ।
दिष्ट्या दृष्टा त्वया देवी राम पत्नी यशस्विनी ॥ ५-५७-४६
दिष्ट्या त्यक्ष्यति काकुत्स्थः शोकम् सीता वियोगजम् ।

46. aho = what amazing; te = yaur; bhaktiH = devotion; svaamini = to the lord!; aho = what a wonderful; viiryan = prowess!; aho = what a surprising; dhR^itiH = caurage!; diShTyaa = by aur good fortune; yashasvinii = the illustrious; devii = Sheetha; raama patnii = Rama's consort; dR^iShTyaa = thank heven!; kaakutthsaH = Rama; tyakShyati = can give up; shokam = his sorrow; siitaaviyogajam = born aut of Sheetha's separation.

"What amazing is yaur devotion to the Lord! What a wonderful prowess! What a surprising caurage! By aur good fortune, yau saw the illustrious Sheetha, Rama's consort. Thank heaven! Rama can give up his sorrow born aut of Sheetha's separataion."

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ततो अन्नादम् हनूमन्तम् जाम्बवन्तम् च वानराः ॥ ५-५७-४७

परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः ।

47. **pramaditaaH** = very much delighted; **vaanaraaH** = the monkeys; **tataH** = then; **bhejire** = got hold of; **vipulaaH** = extensive flat; **shilaaH** = rocks; **parivaarya** = encircling; **aN^gadam** = Angada; **hanuumantam** = Hanum; **jaamvavantamcha** = and Jambavan.

Very much delighted, the monkeys then sat on extensive flat rocks encircling Angada, Hanuma and Jambavan.

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श्रोतु कामाः समुद्रस्य लन्घनम् वानर उत्तमाः ॥ ५-५७-४८

दर्शनम् च अपि लन्कायाः सीताया रावणस्य च ।

तस्थुः प्रान्जलयः सर्वे हनूमत् वदन उन्मुखाः ॥ ५-५७-४९

48; 49. **shrotu kaamaaH** = longing to hear; **laN^ghanam** = about crossing; **samudrasya** = of ocean; **darshaMchaapi** = and the seeing; **laN^kaayaaH** = of Lanka; **siitaayaaH** = of Sheetha; **raavaNasya cha** = and of Ravana; **sarve** = all; **vaanarottamaaH** = those excellent monkeys; **tasthuH** = waited; **hanumadvachanonmukhaaH** = in expectation of Hanuma's words; **praN^jalayaH** = with their joined pal.ns.

Longing to hear about crossing of ocean and the seeing of Lanka, Sheetha and Ravana, all those excellent monkeys waited with their joined pal.ns, in anctipation of Hanuma's words.

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तस्थौ तत्र अन्नादः श्रीमान् वानरैः बहुभिः वृतः ।

उपास्यमानो विबुधैः दिवि देव पतिः यथा ॥ ५-५७-५०

50. **shriimaan** = the auspicious; **aN^gada** = Angada; **tasthau** = waited; **devapatiryathaa** = like Indra the Lord of celestials; **upaasyamaanaH** = waited upon; **vibudhaiH** = by celestials; **divi** = in heaven; **vR^itaH** = encircled; **bahubhiH vaanaraiH** = by many mokes; **tatra** = there.

The auspicious Angada encircled by many monkeys there, waited like Indra the lord of celestials, who was waited upon by celestials in heaven.

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हनूमता कीर्तिमता यशस्विना ।

तथा अन्नादेन अन्नाद बद्ध बाहुना ।

मुदा तदा अध्यासितम् उन्नतम् महन् ।

मही धर अग्रम् ज्वलितम् श्रिया अभवत् ॥ ५-५७-५१

51. **tadaa** = then; **unnatam** = the high; **mahat** = large; **mahiidharaagram** = uppermost part of the mauntain; **adhyaasitam** = on which were seated; **mudaa** = with delight; **kiirtimataa hanuumataa** = by the illustrius Hanuma; **tathaa** = and yashasvinaa = the famaous; **aN^gadana** = Angeda; **aN^gada baddha baahunaa** = with bracelets worn on his upper ar.ns; **abhavet** = became; **jvalitam** = stood blazed; **shriyaa** = with splendaur.

The high and large summit of the mauntain, on which were seated then with delight, the illustrius Hanuma and the famaous Angada, with bracelets worn on his upper ar.ns, stood blazed with splendaur.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे सप्तपञ्चशः सर्गः

Thus completes 57th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 58 Verses converted to UTF-8, Nov 09

Introduction

Jambavan, seated along with the monkey-troops, requested Hanuma to narrate clearly whatever has occurred. Hanuma narrates in detail how he saw Mount Mainaka in the course of his journey to Lanka and how he escaped on the way from the clutches of Surasa, a great serpent living in the ocean. Hanuma also narrated about his killing of Simhika, a female demon on the way and also about defeating another female demon (Lanka-incarnate) who was guarding the City of Lanka. Hanuma explains to Jambavan, how he beholds Seetha in Ashoka garden after a thorough search in the City of Lanka and how he introduces himself as an envoy sent by Rama and Sugreeva. Hanuma informs Jambavan that he hands over a finger-ring of Rama as a token of remembrance to Seetha and that he further asks for a return-token of remembrance from her, to be handed over to Rama. Hanuma then narrates about Seetha having delivered to him an excellent jewel for her head, as a token of remembrance. He further narrates about the demolition of the garden attached to Ravana's gynaecium and about killing of Aksha, Ravana's son. Hanuma further informs about his capture by Indrajit, Ravana's son and his tail being burnt by demons on receiving the orders of Ravana. He further informs about his setting fire of the City of Lanka. He finally narrates about his re-visit to Seetha and his return to Mount Mahendra.

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ततः तस्य गिरेः शृङ्गो महाइन्द्रस्य महाबलाः ।

हनुमत् प्रमुखाः प्रीतिम् हरयो जग्मुः उत्तमाम् ॥ ५-५८-१

1. tataH = thereafter; mahaabalaaH = the mighty; harayaH = monkeys; hanumat pramukhaaH = headed by Hanuma and others; jagaama = obtained; uttamaam = a great; priitim = joy; tasya mahendrasyagireH = on that summit of Mount Mahendra.

Thereafter, the mighty monkeys, headed by Hanuma and others, experienced a great joy on that summit of Mount Mahendra.

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तम् ततः प्रतिसम्हृष्टः प्रीतिमन्तम् महाकपिम् ।

जाम्बवान् कार्यं वृत्तं अन्तम् अपृच्छत् अनिल आत्मजम् ॥ ५-५८-२

2. tataH = then; jaambavaan = Jambavan; priitisamhR^iSTaH = thrilling with rapture; apR^ichchhat = asked; priitimantam = the delighted; mahaakapim = the great monkey; tam kaaryavR^ittaantam = about the particulars of that actual occurrence (of seeing Seetha) as follows.

Then, Jambavan, thrilling with rapture, asked the delighted Hanuma, the great monkey about the particulars of that actual occurrence (of seeing Seetha) as follows

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कथम् दृष्टा त्वया देवी कथम् वा तत्र वर्तते ।
तस्याम् वा स कथम् वृत्तः क्रूर कर्मा दश आननः ॥ ५-५८-३

3. katham = how; devii = was Seetha; dR^iSTaa = seen; tvayaa = by you?; katham vaa = how; vartate = was she; tatra = there?; katham vR^ittaH = of what behavior; tasyaam = towards her; saH dashaananaH = was that Ravana; kruura karma = having terrible deeds?

"How did you see Seetha? How was she there? How was that Ravana of terrible deeds behaving towards her?"

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तत्त्वतः सर्वम् एतन् नः प्रब्रूहि त्वम् महाकपे ।
श्रुत अर्थाः चिन्तयिष्यामो भूयः कार्यं विनिश्चयम् ॥ ५-५८-४

4. mahaakape = O Hanuma!; tvam = you; prabruuhi = tell; naH = us; etat = this; sarvam = entirely; tattvataH = in this; shrutaarthaaH = ascertained by having the matter; chintayiSyaamaH = we shall think; kaaryavinishchayam = about a mutual resolve to do something; bhuuyaH = again.

"O Hanuma! Tell us entirely, in truth whatever has occurred. Ascertaining the truth, from you, we shall again think about what decision to be taken further."

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यः च अर्थः तत्र वक्तव्यो गतैः अस्माभिः आत्मवान् ।
रक्षितव्यम् च यत् तत्र तत् भवान् व्याकरोतु नः ॥ ५-५८-५

5. gataiH = gone; tatra = there; asmaabhiH = by us; bhavaan = you; aatmavaan = having prudence; vyaakarotu = clearly tell; naH = us; yaH = which; arthaH = matter; tat = that; vaktavyaH = can be disclosed; yat = and which; rakSitavyam = is to be kept off.

"When we go there (to the presence of Rama), having prudence, tell us clearly which matter is to be disclosed and which matter is to be kept off from him."

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स नियुक्तः ततः तेन सम्प्रहृष्ट तनू रुहः ।
नमस्यन् शिरसा देव्यै सीतायै प्रत्यभाषत ॥ ५-५८-६

6. niyuktaH = thus commanded; tena = by that Jambavan; saH = that Hanuma; tataH = then; samprahR^iSTatanuuruhaH = with his hair thrilling in rapture; praNamya = offering salutation; devyai siitaayai = to Seetha the princess; shirasaa = (by bowing) his head; pratyabhaaSata = replied (as follows):

Thus commanded by Jambavan, Hanuma, with his hair standing on end mentally offered his salutation to Seetha, the princess, by bowing his head and replied as follows:

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प्रत्यक्षम् एव भवताम् महाइन्द्र अग्रात् खम् आप्लुतः ।

उदधेः दक्षिणम् पारम् कान्क्षमाणः समाहितः ॥ ५-५८-७

7. **kaa**NkSamaaN**a**H = desirous; **sama**ahita**H** = and intent upon; **udadhe**H **dak**Si**Nam** **paaram** = (reaching) the southern shore of the ocean; **aapluta**H = I leapt; **kham** = into the sky; **mahendraagraat** = from the summit of Mount Mahendra; **bhavataam** **pratyak**Sameva = just before your presence indeed!

"With an intention to reach the southern shore of the ocean, I leapt into the sky, indeed before your presence, from the summit of Mount Mahendra."

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गच्छतः च हि मे घोरम् विघ्न रूपम् इव अभवत् ।

कान्चनम् शिखरम् दिव्यम् पश्यामि सुमनो हरम् ॥ ५-५८-८

8. **me** = to me; **gachchhata**H = who was going; **ghoram** = a terrific; **vighnaruupamiva** = hindrance-like thing; **abhavat** = occurred; **pashyaami** = I saw; **kaa**N^**chanam** **shikharam** = a golden mountain-peak; **divyam** = which was charming; **sumanoharam** = and so fascinating.

"While I was going, a terrific hindrance occurred in my way as it was. I saw a golden mountain-peak which was so charming and fascinating."

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स्थितम् पन्थानम् आवृत्य मेने विघ्नम् च तम् नगम् ।

उपसमाम्य तम् दिव्यम् कान्चनम् नग सत्तमम् ॥ ५-५८-९

कृता मे मनसा बुद्धिः भेत्तव्यो अयम् मया इति च ।

9. **mene** = I considered; **tam** **nayam** = that mountain; **sthitam** = staying; **aavR**^**itya** = turned round towards; **panthaanam** = the path; **vighnam** = as a hindrance; **upasamgamya** = approaching; **tam** **nagasattamam** = that excellent mountain; **divyam** = which was charming; **kaa**N**chanam** = and golden-coloured; **buddhi**H = a thought; **kR**^**itaa** = was formed; **me** **manasaa** = in my mind; **ayam**; **bhattavya**H **iti** = that the mountain should be demolished; **mayaa** = by me.

"I accounted that mountain staying turned towards the path, as an impediment. Approaching that excellent charming and golden mountain, I made up my mind to shatter it."

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प्रहतम् च मया तस्य लान्गूलेन महागिरेः ॥ ५-५८-१०

शिखरम् सूर्य सम्काशम् व्यशीर्यत सहस्रधा ।

10. **prahatam** = struck; **mayaa** = by me; **laa**N**guulena** = with my tail; **shikharam** = the mountain-peak; **mahaagire**H = of that large mountain; **suurya** **samkaasham** = resembling the sun; **vyashiiryata** = was broken; **sahasradhaa** = into a thousand pieces.

"As I struck it with my tail, the mountain-peak of that great hill, resembling the sun, was broken into a thousand pieces."

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व्यवसायम् च मे बुद्ध्वा स ह उवाच महागिरिः ॥ ५-५८-११

पुत्र इति मधुराम् बाणीम् मनः प्रह्लादयन् इव ।

11. buddhvaa = understanding; tam vyavasaayam = that intention; saH mahaagiriH = that great mountain; uvaacha ha = spoke; madhuraam = sweet; vaaNiim = words; putra iti = saying "O my son!"; manaH prahlaadayanniva = as though it was refreshing my mind.

"Understanding my purpose, that great mountain spoke the following sweet words saying, 'O my son!', As though it was refreshing my mind (once more to proceed further)."

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पितृव्यम् च अपि माम् विद्धि सखा अयम् मातरिश्वनः ॥ ५-५८-१२
मैनाकम् इति विख्यातम् निवसन्तम् महाउदधौ ।

12. viddhi = know; maam = me; vikhyaatam = to be generally called; mynaakamiti = as Mynaka; nivasantam = dwelling; mahaa dadhau = in the great ocean; sakhaaya = as a companion; maatarishvanaH = of the wind-god; pitR^ivyamohaapi = and even as your father's brother.

" 'Know me to be generally called as Mynaa dwelling in this great ocean, as a companion of the wind-god and even as your father's brother'."

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पक्षवन्तः पुरा पुत्र बभूवुः पर्वत उत्तमाः ॥ ५-५८-१३
चन्दतः पृथिवीम् चेरुः बाधमानाः समन्ततः ।

13. putra = O my son!; puraa = long ago; parvatottamaaH = foremost among mountains; babhuuvuH = used to; pakSavantaH = have wings; cheruH = they used to wander; samantataH = the entire; pR^ithiviim = earth; chhandataH = freely; baadhamaanaaH = hurting the people.

" 'O my son! Long ago, the foremost among the mountains used to have wings. They used to wander the entire earth freely, hurting the people!'"

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श्रुत्वा नगानाम् चरितम् महाइन्द्रः पाक शासनः ॥ ५-५८-१४
चिच्छेद भगवान् पक्षान् वज्रेण एषाम् सहस्रशः ।

14. shrutvaa = hearing; charitam = the behaviour nagaanaam = of the mountains; bhagavaan mahendraH = the venerable Indra the lord of celestials; paaka shaasanaH = the destroyer of the demon called Paka; chichchheda = chopped; eSaam pakSaam = their wings; sahasrashaH = into thousand pieces; vajreNa = by his thunderbolt.

" 'Hearing that behaviour of those mountains, the venerable Indra the lord of celestials, the destroyer of a demon called Paka, chopped their wings into a thousand pieces by using his thunderbolt.' "

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अहम् तु मोक्षितः तस्मात् तव पित्रा महात्मना ॥ ५-५८-१५
मारुतेन तदा वत्स प्रक्षिप्तो अस्मि महाअर्णवे ।

15. vatsa = O child!; aham tu = I; on my part; prakSiptaH asmi = was hurled; mahaarNave = into the great ocean; mahaatmanaa maarutena = by the high-souled wind-god; tava pittraa = your father; mokSitaH = and was liberated; tadaa = then; tasmaat = (from the clutches) of that Indra.

" 'O child! I, on my part, was hurled into the great ocean by the high-souled wind-god, your father and was liberated from the clutches of Indra.' "

रामस्य च मया साह्ये वर्तितव्यम् अरिम् दम ॥ ५-५८-१६

रामो धर्मभृताम् श्रेष्ठो महाइन्द्र सम विक्रमः ।

16. arindama = O Hanuma; the annihilator of enemies!; vartitavayam = It s to be behaved; mayaa = by me in such a way; ramasya saahye = to help Rama; raamaH = Rama' mahendra samavikramaH = similar to the prowess of Indra; shreSThaH = is excellent; dharma bhR^itaam = in supporting righteousness.

" 'O Hanuma the annihilator of enemies! I have to behave in such a way as to help Rama. For, Rama, having a prowess equal to that of Indra; is indeed excellent in supporting righteousness."

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एतत् श्रुत्वा मया तस्य मैनाकस्य महात्मनः ॥ ५-५८-१७

कार्यम् आवेद्य तु गिरेः उद्धतम् च मनो मम ।

तेन च अहम् अनुज्ञातो मैनाकेन महात्मना ॥ ५-५८-१८

17; 18. shrutvaa = hearing; vachaH = the words; tasya mahaatmanaH mynaakasya = of that high-souled Mynaka; aavedya = and informing; kaaryam = my purpose; mama = my; manaH = mind; udyatam = was prepared for the travel; aham = I; anujJNaatashcha = was allowed to depart; tena mahaatmanaa = by that high-souled; mynaakena cha = Mynaka also.

"Hearing the words of that high-souled Mynaka and after informing my purpose, my mind was prepared for a further travel. The high-soled Mynaka also allowed me to depart."

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स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता ।

शरीरेण महाशैलः शैलेन च महोदधौ ॥ ५-५८-१९

19. saH = that; shailaH = mountain; antarhitaH = vanished; maanuSeNa vapuSmataa = in a beautiful form of a human being; mahaashailaH = that large mountain; shailena shariireNa = in the form of the body of a mountain; antarhitaH = vanished; mahodadhau = into the great ocean.

"That Mynaka mountain vanished in the guise of a beautiful form of a human being. That large mountainous form also later drowned into the great ocean."

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उत्तमम् जवम् आस्थाय शेषम् अध्वानम् आस्थितः ।

ततो अहम् सुचिरम् कालम् वेगेन अभ्यगमम् पथि ॥ ५-५८-२०

20. tataH = thereafter; aasthaaya = employing; uttamam = an excellent; javam = speed; aasthitaH = and existing; sheSam = in the remaining; panthaanam = path; aham = I; abhyaagamam = went; pathi = in that path; vegena = with speed; suchiram kaalam = for a very long time.

"Thereafter, employing an excellent speed and continuing on my course, I proceeded in that path speedily for a long time."

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ततः पश्यामि अहम् देवीम् सुरसाम् नाग मातरम् ।
समुद्र मध्ये सा देवी वचनम् माम् अभाषत ॥ ५-५८-२१

21. tataH = thereafter; aham = I; pashyaami = saw; surasaam = Surasa; naagamaataram = the mother of serpents; samudramadhye = in the midst of the sea; saa devii = and that goddess; abhaaSata = spoke; vachanam = (the following) words; maam = to me.

"Thereafter, I saw Surasa, the mother of serpents in the midst of the sea. That goddess spoke the following words to me.

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मम भक्ष्यः प्रदिष्टः त्वम् अमारैः हरि सत्तमम् ।
ततः त्वाम् भक्षयिष्यामि विहितः त्वम् चिरस्य मे ॥ ५-५८-२२

22. harisattama = O the excellent of monkeys!; tvam = you; pradiSTaH = have been shown; mama bhakSaH = as my eatable; amaraiH = by the celestial; ataH = therefore; bhakSayiSyam = I will eat; tvaam = you; tvam = you vihitaH = have been arranged; me = to me; chirasya = after a long time.

"O excellent of monkeys! The celestials have shown you as my eatable. Therefore, I will eat you since you have been bestowed to me by gods after a long time."

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एवम् उक्तः सुरसया प्राञ्जलिः प्रणतः स्थितः ।
विवर्ण वदनो भूत्वा वाक्यम् च इदम् उदीरयम् ॥ ५-५८-२३

23. evam uktaH = thus spoken; surasayaa = by Surasa; sthitaH = I stood; praNataH praaJNaliH = offering my salutation with joined palms to her; bhuutvaa = becoming; vivarNavadanaH = pale-faced; udiirayam = I spoke; idam = these; vaakyam cha = words too.

"Hearing Surasa's words, I stood there, offering salutation with my joined palms to her. Becoming pale-faced, I spoke the following words:

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रामो दाशरथिः श्रीमान् प्रविष्टो दण्डका वनम् ।
लक्ष्मणेन सह भ्रात्रा सीतया च परम् तपः ॥ ५-५८-२४

24. raamaH = Rama; daasharathiH = the son of Dasaratha; shriimaaan = the splendid man; paramtapaH = the tormentator of enemies; bhraataa lakSmaNena saha = together with Lakshmana; his brother; siitaayaacha = and Seetha; praviSTaH = entered; daN^Dakaavanam = the forest of Dandaka.

" 'Rama, the son of Dasaratha the splendid man and the tormentator of enemies, together with Lakshmana, his brother and Seetha entered the forest of Dandaka."

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तस्य सीता हृता भार्या रावणेन दुरात्मना ।
तस्याः सकाशम् दूतो अहम् गमिष्ये राम शासनात् ॥ ५-५८-२५

25. duraatmanaa raavaNena = by the evil-minded Ravana; siitaa = Seetha; tasya bhaaryaa = Rama's wife; hR^itaa = was taken away; raamashaasanaat = by the orders of Rama; aham = I; gamiSye = can go; tasyaaH sakaasham = near to her; duutaH = as an envoy.

" 'The evil-minded Ravana took away Seetha, Rama's wife. By the orders of Rama, I am going to her as an envoy.' "

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कर्तुम् अर्हसि रामस्य साहाय्यम् विषय वासिनि ।
अथवा मैथिलीम् दृष्ट्वा रामम् च अक्लिष्ट कारिणम् ॥ ५-५८-२६
आगमिष्यामि ते वक्त्रम् सत्यम् प्रतिशृणोति मे ।

26. **satii** = you staying; **viSaye** = in Rama's country; **arhasi** = ought; **kartum** = to do; **saahaayyam** = a help; **raamasya** = to Rama; **athavaa** = or else; **dR^iSTvaa** = after seeing; **maithiliim** = Seetha; **raamamcha** = and Rama; **akliSTa kaariNam** = who is unwearied in action; **aagamiSyaaami** = I will come; **te** = to your; **vakraam** = mouth; **pratishR^iNomi** = I am doing a promise; **te** = to you; **satyam** = in truth.

"You, abiding in Rama's country, ought to do a help to Rama. Otherwise, after seeing Seetha and Rama, who is unwearied in action, I will come to your mouth. I am thus promising you in truth."

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एवम् उक्ता मया सा तु सुरसा काम रूपिणी ॥ ५-५८-२७
अब्रवीन् न अतिवर्तेत कश्चित् एष वरो मम ।

27. **evam** = thus; **uktaa** = spoken; **mayaa** = by me; **saa surasaa** = that Surasa; **kaama ruupiNii** = who can assume any form at will; **abraviit** = spoke (as follows); **na kshchit** = no one; **ativarte ta** = can violate (me by unfaithfulness); **eSaH** = this; **mama varaH** = is my boon.

Hearing my words, that Surasa who can assume any form at her will said: "No one can violate me by unfaithfulness. I have this boon with me."

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एवम् उक्तः सुरसया दश योजनम् आयतः ॥ ५-५८-२८
ततो अर्ध गुण विस्तारो बभूव अहम् क्षणेन तु ।

28. **evam** = thus; **uktaH** = spoken; **surasayaa** = by Surasa; **aham** = I; **aayataH** = as tall as; **dashayojanam** = ten Yojanas; (eighty miles); **kSaNena** = within a moment; **babhuuva** = became; **ardhaguNavistaaraH** = half as much in size (fifteen yojanas or one hundred and twenty miles).

"Hearing the words of Surasa, I, as tall as ten Yojanas (eighty miles), within a moment, grew half as much in size (fifteen Yojanas or one hundred twenty miles)."

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मत् प्रमाण अनुरूपम् च व्यादितम् तन् मुखम् तया ॥ ५-५८-२९
तत् दृष्ट्वा व्यादितम् तु आस्यम् ह्रस्वम् हि अकरवम् वपुः ।
तस्मिन् मुहूर्ते च पुनः बभूव अङ्गुष्ठ सम्मितः ॥ ५-५८-३०

29; 30. **mukham** = the mouth; **vyaaditam** = was opened wide; **matpramaaNaanuruupam** = corresponding to the size of my body; **tayaa** = by her; **dR^iSTvaa** = seeing; **tat vyaaditam** = that expanded; **aasyam** = mouth; **akaravam** = i made; **vapuH** = my body; **hrasvam** = small; **tasmin** = at that; muhuurte; moment; **babhuuva** = I became; **(reduced) punaH** = still; **aN^guSThamaatrakaH** = is to the size of a human thumb.

"She opened her mouth so wide as to correspond to the size of my body. Seeing her expanded mouth, I assumed a dwarfish form. At that moment, I still became reduced to the size of a human thumb."

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अभिपत्य आशु तत् वक्त्रम् निर्गतो अहम् ततः क्षणात् ।
अब्रवीत् सुरसा देवी स्वेन रूपेण माम् पुनः ॥ ५-५८-३१

31. **abhipatya** = after entering; **tadvaktram** = her mouth; **aashu** = quickly; **aham-** I; **tataH** = then; **nirgataH** = came out; **kSaNaat** = instantly; **devii** = the divine; **surasaa** = Surasa; **svena ruupeNa** = in her native form; **abraviit** = spoke; **maam** = to me; **punaH** = again (as follows):

"After entering her mouth quickly, I then came out instantly. The divine Surasa, in her native form, spoke to me again, as follows:

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अर्थ सिद्ध्यै हरि श्रेष्ठ गच्छ सौम्य यथा सुखम् ।
समानय च वैदेहीम् राघवेण महात्मना ॥ ५-५८-३२
सुखी भव महाबाहो प्रीता अस्मि तव वानर ।

32. **saumya** = O gentle monkey!; **harishreSTha** = O the foremost among monkeys!; **gachchha** = go yathaasukham = happily; **artha siddhyai** = for the fulfillment of your purpose; **samaanaya** = bring back; **vaidehiim** = Seetha; **mahaatmanaa raaghaveNa** = to the magnanimous Rama; **mahaabaaho vaanara** = O the mighty armed monkey!; **bhava sukhii** = be happy; **priitaasmi** = I am pleased; **tava** = with you.

"O gently monkey! O the foremost among monkeys! Go happily for the fulfillment of your purpose. Bring back Seetha to the magnanimous Rama. O mighty armed monkey! Be happy. I am pleased with you."

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ततो अहम् साधु साध्वी इति सर्व भूतैः प्रशंसितः ॥ ५-५८-३३
ततो अन्तरिक्षम् विपुलम् प्लुतो अहम् गरुडो यथा ।

33. **tataH** = then; **aham** = I; **prashamsitaH** = was praised; **sarva bhuutaiH** = by all living beings; **saadhu saadhviti** = saying; "Good! Well done! Bravo!"; **tataH** = thereupon; **aham** = I; **plutaH** = leapt; **vipulam antarikSam** = into the extensive sky; **garuDo yathaa** = like Garuda the eagle; the carrier of Lord Vishnu.

"Then, all living beings praised me! Saying Good! Well done! Bravo! Thereupon, I leapt into the extensive sky, like Garuda the eagle, the carrier of Lord Vishnu."

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चाया मे निगृहीता च न च पश्यामि किञ्चन ॥ ५-५८-३४
सो अहम् विगत वेगः तु दिशो दश विलोकयन् ।
न किञ्चित् तत्र पश्यामि येन मे अपहृता गतिः ॥ ५-५८-३५

34; 35. **me** = my; **chhaayaa** = shadow; **nigR^ihiitaa** = was held fast; **na cha pashyaami** = I did not perceive; **kimchana** = anything; **vihata vegaH** = my speed having been blocked; **saH aham** = I; **vilokayan** = surveyed; **dasha dishaH** = all the ten directions; **na cha pashyaami** = I could not discover; **tatra** = there; **yena kimchit** = any object by which; **gataH** = my movement; **apahR^itaa** = was blocked.

"In the meanwhile, my shadow was held fast. Yet, I did not perceive anything. My speed having been blocked, I surveyed all the ten directions. But I could not discover there, any object by which my movement was blocked."

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ततो मे बुद्धिः उत्पन्ना किम् नाम गमने मम ।
ईदृशो विघ्न उत्पन्नो रूपम् यत्र न दृश्यते ॥ ५-५८-३६

36. tataH = then; me = to me; buddhiH = the thought; utpannaa = arose; yatra = where; gamane = in my journey; na ruupam = no configuration; na dR^ishaH = is being seen; kim naama = what is it?; iidR^ishaH = such; vighnaH = a hindrance; utpannaH = arose?

"Then, the thought arose in me: "How I wonder has such a hindrance arose in my journey, although no concrete configuration is being seen here?"

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अधो भागेन मे दृष्टिः शोचता पातिता मया ।
ततो अद्राक्षम् अहम् भीमाम् राक्षसीम् सलिले शयाम् ॥ ५-५८-३७

37. shochataa = while it was thus being thought; mayaa = by me; me = my; dR^iSThiH = sight; paatitaa = has fallen; adhobhaagena = downward; tataH = then; aham = I; adraakSam = saw; bhiimaam = a terrible; raakSasiim = female-demons; salileshayaam = lying in water.

"While I was thinking thus, my sight has fallen downward. There, I saw a terrible female-demon lying in water."

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प्रहस्य च महानादम् उक्तो अहम् भीमया तया ।
अवस्थितम् असम्भ्रान्तम् इदम् वाक्यम् अशोभनम् ॥ ५-५८-३८

38. tayaa = by her; bhiimayaa = who was terrible; aham = I; uktaH = was spoken; idam = these; ashobhanam = bad; vaakyam = words; prahasya mahaanaadam = heartily laughing with a great noise; avasthitam = firmly; asambhraantaam = and without bewilderment.

"Heartily laughing with a great noise, that terrific woman, spoke to me the following inauspicious words, firmly and without any bewilderment (as follows):

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क्व असि गन्ता महाकाय क्षुधिताया मम ईप्सितः ।
भक्षः प्रीणय मे देहम् चिरम् आहार वर्जितम् ॥ ५-५८-३९

39. mahaakaaya = O gigantic monkey!; kva = where; asi = are you; gantaa = going?; mama = to me; kSudhitaayaaH = who is hungry; priiNaya = gratify; me deham = my person; chiram aahaaravarjitam = which has remained without sustenance for long; iipsitaH bhakSaH = bhakSaH = as my required food.

"O gigantic monkey! Where are you going? You are my requisite food, hungry as I am. Gratify my person, who has remained without sustenance for long."

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बाढम् इति एव ताम् वाणीम् प्रत्यगृह्णाम् अहम् ततः ।
आस्य प्रमाणात् अधिकम् तस्याः कायम् अपूरयम् ॥ ५-५८-४०

40. **baaDam ityeva** = saying 'Amen'; **aham** = I; **pratyagR^ihNaam** = actually accepted; **taam vaaNiim** = those words; **tataH** = thereupon; **apuurayan** = I expanded; **deham** = my body; **adhikam tasyaaH aasyapraamaaNaat** = to a size larger than the capacity of her mouth.

"Saying 'Amen', I actually accepted those words. Thereupon, I expanded my body to a size larger than the capacity of her mouth."

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तस्याः च आस्यम् महत् भीमम् वर्धते मम भक्षणे ।
न च माम् सा तु बुबुधे मम वा विकृतम् कृतम् ॥ ५-५८-४१

41. **tasyaaH** = her; **mahat** = large; **bhiimam** = terrific; **aasyam cha** = mouth too; **vardhate** = began to grow; **mama bhakSaNe** = to devour me; **na bubudhe** = she could not understand; **saadhu** = well; **mama vaa** = either about me; **mama kR^itam vikR^itam** = or about the change subsequently gone through by me (in the shape of a minute form)

"Her terrific large mouth too began to grow to devour me. She could not understand well about me or about the change subsequently gone through by me (in the shape of a minute form)"

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ततो अहम् विपुलम् रूपम् सन्निपत्य निमिष अन्तरात् ।
तस्या हृदयम् आदाय प्रपतामि नभः तलम् ॥ ५-५८-४२

42. **tataH** = then; **samkSipyaa** = having contracted; **vipulam ruupam** = my large body; **nimiSantaraat** = within another moment; **aham** = I; **aadaaya** = having taken off; **hR^idayam** = her heart; **prapataami** = leapt; **nabhasthalam** = into the sky.

"Then, having contracted my large body within another moment, I extracted her heart and leapt back into the sky."

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सा विसृष्ट भुजा भीमा पपात लवण अम्भसि ।
मया पर्वत सम्काशा निकृत्त हृदया सती ॥ ५-५८-४३

43. **nikR^ittahR^idayaa satii** = when her heart has been cut off; **mayaa** = by me; **bhiimaa** = the terrific; **sea** = simhika; **parvatasamkaashaa** = looking like a mountain; **papaata** = fell; **lavaNaambhasi** = into the ocean; **visR^iSTa bhujaa** = with her arms allowed to flow in it.

"When her heart has been cut off by me, that terrific Simhika looking like a mountain, fell into the ocean with her arms emanating from it."

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शृणोमि ख गतानाम् च सिद्धानाम् चारणैः सह ।
राक्षसी सिम्हिका भीमा क्षिप्रम् हनुमता हता ॥ ५-५८-४४

44. **shR^iNomi** = I heard; **siddhaanaam** = great sages; **chaaraNaiH saha** = along with the wandering celestial singers; **khagataanaam** = moving in the sky; (saying that); **simhikaa** = Simhika; **bhiimaa raakSasii** = the dreadful female-demon; **kSipram hataa** = was instantly killed; **hanumataa** = by Hanuma.

"I heard great sages along with wandering celestial singers, moving in the sky, saying that Simhika the dreadful demon was instantly killed by Hanuma."

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ताम् हत्वा पुनः एव अहम् कृत्यम् आत्ययिकम् स्मरन् ।
गत्वा च महत् अध्वानम् पश्यामि नग मण्डितम् ॥ ५-५८-४५
दक्षिणम् तीरम् उदधेः लन्का यत्र च सा पुरी ।

45. **hatvaa** = after killing; **taam** = her; **punareva** = and again; **smaran** = recollecting; **kR^ityam** = the task; **aatyayikam** = to be done quickly; **gatvaa** = travelling; **mahat adhvaanam** = a great distance; **aham** = I; **pashyaami** = saw; **dakSiNam tiiram** = the southern shore; **udadhah** = of the ocean; **yatra** = where; **saa** = that; **laN^kaapurii** = City of Lanka; **naga maNDitam** = was adorned with trees.

"After killing her and again recollecting the task to be performed quickly, I travelled for a long distance and saw the southern shore of the ocean, where that City of Lanka, adorned with its trees, was situated."

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अस्तम् दिन करे याते रक्षसाम् निलयम् पुरीम् ॥ ५-५८-४६
प्रविष्टो अहम् अविज्ञातो रक्षोभिः भीम विक्रमैः ।

46. **dinakare astam yaate** = while the sun was setting; **aham** = I; **avijJNaataH** = without being noticed; **rakSobhiH** = by the demons; **bhiima vikramaiH** = of dreadful prowess; **praviSTaH** = entered; **puram** = the City of Lanka; **nilayam** = the abode; **rakSasaam** = of demons.

"While the sun was setting, I, without being noticed by the demons of dreadful prowess, entered the city of Lanka, the abode of demons."

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तत्र प्रविशतश्चापि कल्पान्तघनसन्निभा ॥ ५-५८-४७
अट्टहासम् विमुञ्चन्ती नारी काप्युत्थिता पुरः ।

47. **puraH** = in front; **pravishataH** = of me entering; **tatra** = that city; **kaapi naarii** = a woman; **kalpaanta ghana sannibhaa** = resembling a cloud at the time of dissolution of the world; **utthitaa** = rose; **vimuN^chantii** = emitting; **aTTahaasam** = a loud laughter.

"While I was entering the City, a woman, resembling a cloud at the time of dissolution of the world, stood up in front of me, emitting a loud laughter."

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जिघांसन्तीम् ततस्ताम् तु ज्वलदग्निशिरोरुहाम् ॥ ५-५८-४८
सव्यमुष्टिप्रहारेण पराजित्य सुभैरवाम् ।
प्रदोषकाले प्रविशम् भीतयाहम् तयोदितः ॥ ५-५८-४९

48; 49. **tataH** = then; **paarajitya** = defeating; **taam** = her; **jvaladagnishiroruhaam** = having her hair looking like a blazing fire; **subhairavaam** = and very terrific; **jighaamsantiim** = desirous of killing me; **savyamuSTi prahaareNa** = with a blow of the fist of my left hand; **pravisham** = and entered (the land); **pradoSa kaale** = at the dusk of early night; **aham** = I; **uditah** = was spoken (as follows); **tayaa** = by her; **bhiitayaa** = duly frightened.

"Then defeating that woman, having her hair looking terrific like a blazing fire and who was trying to kill me, by striking her with a blow of the fist of my left hand and entered the land of Lanka at the dusk of early night. she, being frightened, spoke to me as follows:

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अहम् लङ्कापुरी वीर निर्जिता विक्रमेण ते ।

यस्मात्तस्माद्विजेतासि सर्वरक्षांस्यशेषतः ॥ ५-५८-५०

50. viira = O; hero!; aham = I am; laN^kaapurii = the City of Lanka; yasmaat tasmaat = therefore; te vikramaNe = by your prowess; nirjita = which conquered me; vijetaasi = you can defeat; asheSataH = completely; sarva rakSaamsi = all the demons.

"O hero! I am (the personified) City of Lanka. Therefore, by the same prowess you conquered me, you can defeat all the demons here completely."

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तत्र अहम् सर्व रात्रम् तु विचिन्वन् जनक आत्मजाम् ।

रावण अन्तः पुर गतो न च अपश्यम् सुमध्यमाम् ॥ ५-५८-५१

51. vinchinvaa = searching; tatra = there; janakaatmajam = for Seetha; sarva raatram = the whole night; raavaNaantaH puragataH = after going to Ravana's gynaecium; aham = I; na apashyam cha = could not find; sumadhyamaam = that Seetha; the slender-waisted lady.

"Searching there for Seetha that whole night in Ravana's gynaecium, I could not find that Seetha, the slender-waisted lady."

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ततः सीताम् अपश्यन् तु रावणस्य निवेशने ।

शोक सागरम् आसाद्य न पारम् उपलक्षये ॥ ५-५८-५२

52. apashyamstu = unable to find; siitaam = Seetha; raavaNasya niveshane = in Ravana's dwelling; aasaadya = and reaching; shokasaagaram = a sea of sorrow; na upalakSyate = I could not perceive; paaram = its other shore; tataH = then.

"Unable to find Seetha in Ravana's dwelling and facing a sea of sorrow, I could not then perceive its other shore."

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शोचता च मया दृष्टम् प्राकारेण समावृतम् ।

कान्चनेन विकृष्टेन गृह उपवनम् उत्तमम् ॥ ५-५८-५३

53. mayaa = by me; shochataa = who was bemoaning; uttamam = an excellent; gR^ihopavanam = grove near the house; samaavR^itam = concealed; vikR^iSTena praakaareNa = by a prolonged fence; kaaNchanena = of golden colour; dR^iSTam = was seen.

"While bemoaning, I saw an excellent grove near that gynaecium, concealed by a prolonged fence painted with golden colour."

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स प्राकारम् अवप्लुत्य पश्यामि बहु पादपम् ।

अशोक वनिका मध्ये शिंशपा पादपो महान् ॥ ५-५८-५४

तम् आरुह्य च पश्यामि कान्चनम् कदली वनम् ।

54. avaplutya = crossing; praakaaram = the fence; saH = I as such; pashyaami = saw; bahupaadapam = that grove; having copious trees; ashokavanikaamadhya = amidst that Ashoka garden; mahaan shimshupaa paadapah = was a large Shimshupa tree; aaruhya = ascending; tam = it; pashyaami = I saw; kaaN^chanam kadaLiivanam = yellow-pigmented thicket of banana plants.

Crossing the fence, I saw that grove having copious trees. Amidst that Ashoka garden, I saw a large Shimshupa* garden. After ascending it, I beheld an yellow-pigmented thicket of banana plants."

* Botanical name: Delbergia sissoo.

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अदूरात् शिंशपा वृक्षात् पश्यामि वन वर्णिनीम् ॥ ५-५८-५५
श्यामाम् कमल पत्र अक्षीम् उपवास कृश आननाम् ।
तदेकवासःसंवीताम् रजोध्वस्तशिरोरुहाम् ॥ ५-५८-५६
शोकसन्तापदीनाङ्गीम् सीताम् भर्तृहिते स्थिताम् ।
राक्षसीभिः विरूपाभिः क्रूराभिः अभिसम्बृताम् ॥ ५-५८-५७
मांस शोणित भक्ष्याभिः व्याघ्रीभिः हरिणीम् यथा ।

55;56;57. aduuraat = not far; shimshupaa vR^ikSaat = from Shimshupa tree; pashyaami = I saw; siitaam = Seetha; shyaamaam vara vaNiniim = of youthful complexion; kamala patraakSiim = with eyes like louts petals; upavaasakR^ishaananaam = with her face emaciated by fasting; tadeka vaasaH samvitaam = clad in a single piece of cloth; rajodhvasta shiroruhaam = with her hair soiled with dust; shoka samtaapa diinaaN^giim = her limbs afflicted with grief and agony; sthitaam bhartR^ihite = devoted to the good of her lord; abhisamvR^itaam = surrounded on all sides; hariNiimiva = as a doe; vyaaghriibhiH = encircled by tigresses; raakSasiibhiH = by female-demons; viruupaabhiH = who were ugly; kruuraabhiH = and who were cruel; maamsa shoNita bhakSaabhiH = living on flesh and blood.

"Not far from that Shimshupa tree. I saw Seetha, of youthful complexion, with eyes looking like lotus-petals, with her face emaciated by fasting, clad in a single piece of cloth, her hair soiled with dust, her limbs afflicted with grief and agony, devoted as she was to the good of her lord and surrounded on all sides by ugly and cruel female-demons living on flesh and blood, as a doe encircled by tigresses."

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सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्महुः ॥ ५-५८-५८
एकवेणीधरा दीना भर्तृचिन्तापरायणा ।
भूमिशय्या विवर्णाङ्गी पद्मिनीव हिमागमे ॥ ५-५८-५९
रावणाद्विनिवृत्तार्था मर्तव्यकृतनिश्चया ।
कथंचिन्मृगशाबाक्षी तूर्णमासादिता मया ॥ ५-५८-६०

58; 59; 60. saa = she; tarjyamaana = who was being frightened; muhurmuHuH = again and again; ekaveNiidharaa = putting on a single braid of hair; diinaa = looking depressed; bhartR^ichintaaparaayaNaa = wholly devoted to the thought about her lord; bhuumishayya = with floor as her bedstead; vivarNaaN^gii = pale-limbed; padminiiva = like a lotus-stalk; himaagame = in a cool season; vinivR^ittaartha = turning away the request; raavaNaat = from Ravana; martavya kR^itanishchayaa = being determined to die; aasaaditaa = was found; mayaa = by me; raakSasiimadhye = amidst female-demons; mR^igashaabaakSii = Seetha with her eyes like those of a deer; aasaaditaa = was found; kathamchit = somehow; tuurNam = quickly; mayaa = by me.

"Seetha, who had eyes like those of a deer, was somehow quickly found by me looking depressed in the midst of female-demons, frightened (as she was by them) again and again, putting on a single braid of hair (as a mark of desolation), wholly devoted to the thought of her

lord, having floor as her bedstead, pale-limbed like a lotus-stalk in a cool season, turning away the request of Ravana, and determined to die."

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ताम् दृष्ट्वा तादृशीम् नारीम् राम पत्नीम् अनिन्दिताम् ।
तत्र एव शिंशपा वृक्षे पश्यन् अहम् अवस्थितः ॥ ५-५८-६१

61. dR^iSTvaa = seeing; taam = that; yashasviniim = illustrious; raamapatniim = consort of Rama; neariim = the woman; taadR^ishiim = in such a state; aham = I; avasthitaH = stayed; tatra = there; pashyan = looking (at her); shimshupaavR^ikSe eva = in the same Simsupa tree.

"Seeing that illustrious woman, the consort of Rama in such a state, I stayed perched on the same Simsupa tree, looking at her."

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ततो हलहला शब्दम् कान्ची नूपुर मिश्रितम् ।
शृणोमि अधिक गम्भीरम् रावणस्य निवेशने ॥ ५-५८-६२

62. tataH = then; shR^iNomi = I heard; adhikagambhiiram = an exceedingly roaring; hala halaashabdam = and halloing sound; kaaN^chiinuupura mishritam = mixed with sounds of girdles and anklets; raavaNasya niveshane = in the abode of Ravana.

"Meanwhile, I heard an exceedingly roaring and halloing sound, mixed with sounds of girdles and anklets in the abode of Ravana."

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ततो अहम् परम उद्विग्नः स्वरूपम् प्रत्यसम्हरम् ।
अहम् च शिंशपा वृक्षे पक्षी इव गहने स्थितः ॥ ५-५८-६३

63. tataH = then; aham = I; paramodvignaH = was very much frightened; pratyasamharam = and contracted; svam ruupam = my physique; aham tu = I; for my part; sthitaH = remained; pakSiiva = like a bird; gahane shimshupaavR^ikSe = hidden in the dense Simsupa tree.

"Then, I was very much frightened and contracted my physique. I, on my part, remained hidden like a bird in that Simsupa tree dense with foliage."

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ततो रावण दाराः च रावणः च महाबलः ।
तम् देशम् समनुप्राप्ता यत्र सीता अभवत् स्थिता ॥ ५-५८-६४

64. tataH = then; mahaabalah = the mighty; raavaNashcha = Ravana; raavaNa daaraashcha = and Ravana's wives; samanupraaptaaH = reached; tam = that desham = place; yatra = where; siitaa = Seetha; abhavat sthitaH = was situated.

"Then, the mighty Ravana and his wives reached that place where Seetha was staying."

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तम् दृष्ट्वा अथ वराअरोहा सीता रक्षो गण ईश्वरम् ।
सम्कुच्य ऊरू स्तनौ पीनौ बाहुभ्याम् परिरभ्य च ॥ ५-५८-६५

65. **atha** = thereupon; **dr^iSTvaa** = seeing; **tam** = that Ravana; **rakSogaNeshvaram** = the chief of a troop of demons; **siitaa** = Seetha; **varaaroahaa** = with an excellent waist; **samkuchya** = (sat) compressing; **uuruu** = her thighs; **parirabhya cha** = and enclosing; **piinau stanau** = her swollen breasts; **baahubhyaam** = with her arms.

"Thereupon, seeing that Ravana the chief of a troop of demons, Seetha with her lovely waist, sat compressing her thighs enclosing her swollen breasts with her arms."

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वित्रस्ताम् परमोद्विग्नाम् वीक्षमाणामितस्ततः ।
त्राणम् किञ्चिदपश्यन्तीम् वेपमानाम् तपस्विनीम् ॥ ५-५८-६६
ताम् उवाच दशग्रीवः सीताम् परम दुःखिताम् ।
अवाक् शिराः प्रपतितो बहु मन्यस्व माम् इति ॥ ५-५८-६७

66; 67. **dashagriivaH** = Ravana; **aavaakchiraa** = bowing his head; **prapatitaH** = and coming down; **uvaacha** = spoke; **taam siitaam** = to that Seetha; **vitрастаam** = who was frightened; **paramodvignaani** = very much grieving for her lord; **viikSamaaNaaani** = who was glancing; **tatastataH** = hither and thither; **apashyantiim** = not seeing; **kimchit** = any; **traaNam** = protection; **vepamaanaam** = trembling; **tapasviniim** = distressed; **parama duHkhitaam** = and extremely sorrowful; **iti** = saying; **maam bahumanyasva** = 'Treat me with respect'.

"Ravana, bowing his head and coming down, spoke (as follows) to that Seetha who was frightened, very much grieving for her lord, glancing hither and thither, not finding any protection for her, trembling, distressed and extremely sorrowful saying, "Treat me with respect."

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यदि चेत् त्वम् तु माम् दर्पान् न अभिनन्दसि गर्विते ।
द्वौ मास अनन्तरम् सीते पास्यामि रुधिरम् तव ॥ ५-५८-६८

68. **garvite** = O arrogant lady!; **siite** = O Seetha!; **tvam na abhinandasi yadichet** = I you refuse; **na abhinandasi yadichachet** = If you refuse; **maam** = me; **darpaat** = by your arrogance; **paasyaami** = I will be drinking; **tava rudhiram** = your blood; **dvau maasau antaram** = after a period of two months.

" 'O arrogant lady! O Seetha! If you refuse me by your arrogance, I will be drinking your blood after a period of two months.'"

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एतत् श्रुत्वा वचः तस्य रावणस्य दुरात्मनः ।
उवाच परम क्रुद्धा सीता वचनम् उत्तमम् ॥ ५-५८-६९

69. **shrutvaa** = hearing; **etat** = these; **vachaH** = words; **tasya raavaNasya** = of that Ravana; **duraatmanaH** = the evil-minded; **siitaa** = Seetha; **parama krudhdhaa** = very much irritated; **uvaacha** = spoke; **uttamam** = excellent; **vachanam** = words (as follows):

"Hearing those words of the evil-minded Ravana, Seetha was very much irritated and spoke the following excellent words:

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राक्षस अधम रामस्य भार्याम् अमित तेजसः ।
इक्ष्वाकु कुल नाथस्य स्नुषाम् दशरथस्य च ॥ ५-५८-७०
अवाच्यम् वदतो जिह्वा कथम् न पतिता तव ।

70. **katham** = how; **tava jihvaa** = did your tongue; **na patitaa** = not fall off; **raakSasaadham** = O the worst demon; **vadataH** = by speaking; **avaachyam** = such words not to be uttered; **raamasya bhaaryaam** = to the consort of Rama; **amita tejasaH** = of boundless glory; **suuSaamcha** = and the daughter-in-law; **dasharathasya** = of Dasaratha; **ikSvaaku kulanaathasya** = the lord of Ikshvaku dynasty?

"How did your tongue not fall of, O the worst demon, by speaking such words not to be uttered, to the consort of Rama, of boundless glory, and the daughter-in-law of Dasaratha the lord of Ikshvaku dynasty?"

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किंस्वित् वीर्यम् तव अनार्य यो माम् भर्तुः असन्निधौ ॥ ५-५८-७१
अपहत्य आगतः पाप तेन अदृष्टो महात्मना ।

71. **anaarya** = O ignoble soul!; **paapa** = O sinful one! **bhartuH asmnidhau** = during the absence of my husband; **yaH aagataH** = when you came; **adR^iStaH** = without being noticed; **mahaatmanaa tena** = by that great soul; **apahR^itya** = abducting; **maam** = me; **kimchit** = of what account; **tava viiryam** = is your prowess?

"O ignoble soul! Of what account is your prowess, when you came unnoticed during the absence of my lord, that great soul and abducted me, O sinful one?"

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न त्वम् रामस्य सदृशो दास्ये अपि अस्या न युज्यसे ॥ ५-५८-७२
यज्ञीयः सत्य वाक् चैव रण श्लाघी च राघवः ।

72. **tvam** = you; **na sadR^ishaH** = have no similarity; **raamasya** = to Rama; **na yujyase** = you are not fit; **daasye.api** = even to do service; **asya** = to him; **raaghavaH** = Rama; **yajJNiiyaH** = performs sacrifices; **satya vaadii** = speaks only truth; **raNashlaaghiicha** = and praise-worthy in battle.

" 'You have no similarity with Rama. You are unfit even to do service to Rama. Rama performs sacrifices. He speaks only truth. He is a lover of battle'."

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जानक्या परुषम् वाक्यम् एवम् उक्तो दश आननः ॥ ५-५८-७३
जज्वाल सहसा कोपाच् चितास्थ इव पावकः ।

73. **evam** = thus; **uktaH** = spoken; **paruSam** = harshly; **jaanakyaa** = by Seetha; **dashaananaH** = Ravana; **sahasaa** = at once; **jajvaala** = was ablaze; **kopaat** = with anger; **paavakaH iva** = like a fire; **chitaasthaH** = in a pile of wood.

"Hearing these harsh words from Seetha, Ravana was at once ablaze with anger, as a fire blazes in a pile of wood."

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विवृत्य नयने क्रूरे मुष्टिम् उद्यम्य दक्षिणम् ॥ ५-५८-७४
मैथिलीम् हन्तुम् आरब्धः स्त्रीभिः हाहा कृतम् तदा ।

74. **vivR^itya** = rolling; **kruure nayane** = his cruel eyes; **udyamya** = and lifting; **dakSiNam muSTim** = his right fist; **aarbdhaH** = he began; **hantum** = to kill; **maithiliim** = Seetha; **tadaa** = then; **haahaakR^itam** = an alarm was raised; **striibhiH** = by the women.

" 'Rolling his cruel eyes and lifting his right fist, Ravana was about to kill Seetha. Then, an alarm was raised by a women there'."

स्त्रीणाम् मध्यात् समुत्पत्य तस्य भार्या दुरात्मनः ॥ ५-५८-७५

वरा मन्द उदरी नाम तया स प्रतिषेधितः ।

75. varaa = a royal woman; manDodarii naama = named Mandodari; bhaarya = the wife; tasya duraatmanaH = of that evil-minded Ravana; samutpatya = springing up; madhyaat = from the midst; striiNaam = of the woman; sah = he; pratiSeditah = was restrained; tayaa = by her.

"Springing up from the midst of those women, a royal woman named Mandodari, the wife of that evil-minded Ravana, ran to him. He was restrained by her."

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उक्तः च मधुराम् वाणीम् तया स मदन अर्दितः ॥ ५-५८-७६

सीतया तव किम् कार्यम् महाइन्द्र सम विक्रम ।

76. saH = Ravana; madanaarditaH = tormented with love; uktashcha = was spoken; madhuraam = sweet; vaacham = words; tayaa = by her; (as follows); mahendra samavikrama = O the one having a prowess equal to that of Indra!; kim kaaryam = of what need; siitayaa = is with Seetha; tava = to you?

"She spoke to Ravana, smitten with love, the following sweet words: 'O Ravana having a prowess similar to that of Indra! Of what need is with Seetha to you?'"

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देव गन्धर्व कन्याभिः यक्ष कन्याभिः एव च ॥ ५-५८-७७

सार्धम् प्रभो रमस्व इह सीतया किम् करिष्यसि ।

77. prabho = O Lord! ramasya = enjoy yourself; iha = here; deva gandharva kanyaabhiH = with daughters of gods Gandharvas the celestial musicians; yakSakanyaabhirevacha saardham = and Yakshas the semi divine beings kimkariSyasi = what will you do; siitayaa = with Seetha?

"O lord! Enjoy yourself with the daughters of gods, Gandharvas the celestial musicians and Yakshas the semi-divine beings. What will you do with Seetha?"

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ततः ताभिः समेताभिः नारीभिः स महाबलः ॥ ५-५८-७८

उत्थाप्य सहसा नीतो भवनम् स्वम् निशा चरः ।

78. tataH = thereupon; saH mahaabalaH = that mighty; nishaacharaH = Ravana; prasaadya = was propitiated; taabhiH naaribhiH = by those women; sametaabhiH = joined together; niitaH = and was taken; sahasaa = quickly; svam bhavanam = to his palace.

"Thereupon, those women together propitiated that mighty Ravana and quickly took him to his palace."

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याते तस्मिन् दशग्रीवे राक्षस्यो विकृत आननाः ॥ ५-५८-७९

सीताम् निर्भर्त्स्याम् आसुः वाक्यैः क्रूरैः सुदारुणैः ।

79. tasmin dashagriive yaate = when that Ravana left; vikrutaananaaH = the ugly-faced; raakSasyaH = female-demons; nirbhartasyaamaasuH = frightened; siitaam =

Seetha; kruuraiH sudaarunaiH vaakyaiH = with their cruel and very dreadful words.

"When that Ravana left, the ugly-faced female-demons frightened. Seetha with their cruel and very dreadful words."

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तृणवत् भाषितम् तासाम् गणयामास जानकी ॥ ५-५८-८०
तर्जितम् च तदा तासाम् सीताम् प्राप्य निरर्थकम् ।

80. jaanakii = Seetha; gaNayaamaasa = reckoned; bhaaSitam = the utterance; taasaam = of those women; tR^iNavat = as a blade of grass; tadaa = at that time; garjitam = the roaring; taasaam = of those female-demons; praapya = reached; siitaam = Seetha; ninarthakam = in vain.

"Seetha reckoned the utterance of those women as a blade of grass. At that time, the roaring of those female-demons reached Seetha in vain."

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वृथा गर्जित निश्चेष्टा राक्षस्यः पिशित अशनाः ॥ ५-५८-८१
रावणाय शशंसुः ताः सीता अव्यवसितम् महत् ।

81. vR^ithaagarjitanishcheSTaaH = being helpless; as their raoring became waste; taaH raakSasyaH = those female-demons; pishitaashnanaaH = eating raw flesh; shashamsuH = reported; tat = that; mahat = great; siitaadhyavasitam = determination of Seetha; raavaNaaya = to Ravana.

"As their roaring frittered away, those flesh-eating female-demons became helpless and reported that great resolve of Seetha to Ravana."

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ततः ताः सहिताः सर्वा विहत आशा निरुद्यमाः ॥ ५-५८-८२
परिक्षिप्य समन्तात् ताम् निद्रा वशम् उपागताः ।

82. tataH = thereafter; sarvaaaH = all; taaH = those women; sahitaH = joined together; vihataashaaH = warded off their hopes; nirudyamaaH = held back their effort; samantaat = and in the end; upaagataaH = samantaat = and in the end; upaagataaH = entered to a condition; nidraavasham = overpowered with sleep; parikSipya = encircling; taam = Seetha.

"Thereafter, all those women joined together, warded off their hopes and held back their effort. In the end, they encircled Seetha and were overpowered with sleep."

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तासु चैव प्रसुप्तासु सीता भर्तृ हिते रता ॥ ५-५८-८३
विलप्य करुणम् दीना प्रशुशोच सुदुःखिता ।

83. taasu prasuptaasu = when those women went to sleep; siitaa = Seetha; rataa = intent upon; bhartR^ihite = the welfare of her husband; prashushocha = was deeply aggrieved; diinaa = miserable; suduHkhita = and sore distressed as she was vilapya = lamenting; karuNam = pitifully.

"When those women went to sleep, Seetha, intent upon the welfare of her husband, was deeply aggrieved, miserable and sore depressed as she was, lamenting pitifully."

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तासाम् मध्यात्समुत्थाय त्रिजटा वाक्यमब्रवीत् ॥ ५-५८-८४

आत्मानम् खादत क्षिप्रम् न सीता विनशिष्यति ।

जनकस्यात्मजा साध्वी स्नुष दशरथस्य च ॥ ५-५८-८५

84; 85. trijaTa = TrijaTa; samutthaaya = rising; madhyaat = from the midst; taasaam = of those female-demons; abraviit = spoke; vaakyam = (the following) words; khaadata = devour; aatmaanam = yourself; khipram = quickly; siitaa = Seetha; aatmajaa = the daughter; janakasya = of Janaka; saadhvii = a virtuous woman; snuSaa = and the daughter-in-law; dasharathasya = of Dasaratha; na vinashyati = does not get destroyed.

"Trijata, rising from the midst of those female-demons, spoke the following words; 'Feed on yourself quickly rather than on Seetha, the daughter of Janaka, a virtuous woman and the daughter-in-law of Dasartha who des not get destroyed'."

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स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ।

रक्षसाम् च विनाशाय भर्तुरस्या जयाय च ॥ ५-५८-८६

86. daaruNaH = A dreadful; svapnaH = dream; romaharSaNaH = causing my hair to stand erect; dR^iSTaH = has been seen; mayaa = by me; adya = now; vinaashaayacha = for the ruin; rakSasaam = of demons; jayaayacha = and for the victory; asyaaH = of her; bhartuH = husband.

"Now, I have seen a dreadful dream, causing my hair to stand erect. It is pointing towards the ruin of our demons and the victory of her husband."

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अलमस्मात्परित्रातुम् राघवाद्रक्षसीगणम् ।

अभियाचाम वैदेहीमेतद्धि मम रोचते ॥ ५-५८-८७

87. abhiyaachaama = we will pray; vaidehiim = Seetha; alam = (who is) enough; paritraatum = to protect; raakSasiigaNam = our female-demons; asmaat raaghavaat = from this Rama; etat = this; rochate hi = is indeed agreeable; mam = to me.

" ♦ We will pray Seetha, who is capable of protecting all our female-demons from Rama. I feel that it is batter for us'."

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यस्या ह्येवम्विधः स्वप्नो दुःखितायाः प्रदृश्यते ।

सा दुःखैर्विविधैर्मुक्ता सुखमाप्नोत्यनुत्तमम् ॥ ५-५८-८८

प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ।

88. evam vidhaH svapnaH = (when) such a dream; pradR^ishyate = is seen; yasyaaH duHkhitaayaaH = while a woman is weeping; saa = that woman; vimuktaaH = being relieved; vividhaiH duHkhaiH = from many kinds of sorrows; aapnoti = will obtain; anuttamam sukham = utmost happiness; maithilii = Seetha; janakaatmajaa = the daughter of Janaka; praNipaataprasannaa hi = indeed gets pleased on receiving a salutation indeed gets pleased on receiving.

" 'When such a dream is seen while a woman is weeping, that woman gets relieved of many kinds of sorrows and will obtain happiness. Seetha, the daughter of Janaka, indeed will be pleased on receiving a salutation'."

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ततह् सा ह्रीमती बाला भर्तुर्विजयहर्षिता ॥ ५-५८-८९

अवोचद्यदि तत्तथ्यम् भवेयम् शरणम् हि वः ।

89. vijaya harSitaa = delighted at (hearing of) the victory; bhartuH = of her lord; saa baalaa = that girl; Seetha; tataH = then; hriimati = bashfully; avochat = spoke; tat tathyamyadi = If it is true; bhaveyam = I will be; sharaNam hi = indeed a refuge; vaH = to you.

"Delighted at hearing the victory of her lord, that girl Seetha then bashfully spoke: 'If it is true, I will be protecting you all'."

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ताम् च अहम् तादृशीम् दृष्ट्वा सीताया दारुणाम् दशाम् ।

चिन्तयामास विश्रान्तो न च मे निर्वृतम् मनः ॥ ५-५८-९०

90. vishraantaH = taking rest; dR^iSTvaa = and seeing; taam = that; daaruNaam = dreadful; dashaam = situation; taadR^ishiim = as such; aham = I; chintayaamasa = reflected upon it; me = my; manaH = mind; na nirvR^itam = could not satisfy itself.

"Taking rest for some time and seeing such a dreadful state of Seetha, I reflected upon it. My mind could not satisfy itself."

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सम्भाषण अर्थे च मया जानक्याः चिन्तितो विधिः ॥ ५-५८-९१

इक्ष्वाकु कुल वंशः तु ततो मम पुरः कृतः ।

91. vidhuH = a means; sambhaaSaNaartham = for doing a conversation; jaanakyaaH = with Seetha; chintitaH = was thought of; mayaa = by me; tataH = then; ikSvaakuuNaam vamshastu = Ikshvaku's dynasty; puraskR^itaH = was placed in front; mama = by me.

"Thinking about a means for starting a conversation with Seetha, I started to describe the history of Ikshvaku's dynasty."

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श्रुत्वा तु गदिताम् वाचम् राज ऋषि गण पूजिताम् ॥ ५-५८-९२

प्रत्यभाषत माम् देवी बाष्पैः पिहित लोचना ।

92. shrutvaa = hearing; vaacham = the words; gaditaam = spoken by me; raajarSigaNa puujitaam = adored by assemblies of royal sages; devii = Seetha the princess; baaSpaiH pihita lochanaa = with her eyes filled with tears; pratyabhaaSata = spoke; maa = to me (as follows)

"Hearing the words spoken by me, which are adored by the assemblies of royal sages, Seetha the princess, with her eyes filled with tears, spoke to me, as follows:"

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कः त्वम् केन कथम् च इह प्राप्तो वानर पुमाव ॥ ५-५८-९३

का च रामेण ते प्रीतिः तन् मे शंसितुम् अर्हसि ।

93. vaanara puN^gava = O the foremost among the monkeys!; kaH = who; tvam = are you?; kena = why; katham = and how; praaptaH = did you come; iha = here?; kaa = what; priitiH = friendship; te = to you; raameNa = with Rama?; arhasi = you ought; shamsitum = to tell; tat = it; me = to me.

" 'O the foremost among the monkeys! Who are you? Why did you come here? How did you come? What type of friendship do you have with Rama? You ought to tell me all this?'"

तस्याः तत् वचनम् श्रुत्वा अहम् अपि अब्रुवम् वचः ॥ ५-५८-९४

देवि रामस्य भर्तुः ते सहायो भीम विक्रमः ।

सुग्रीवो नाम विक्रान्तो वानर इन्दो महाबलः ॥ ५-५८-९५

94; 95. **shrutvaa** = Hearing; **tat vachanam** = those words; **tasyaaH** = of Seetha; **aham api** = I; **abruvat** = spoke; **vachaH** = (the following) words; **devi** = O princess!; **vikraantaH** = the courageous; **vaanarendraH** = king of monkeys; **sugriivo naama** = by name Sugreeva; **mahaabalah** = a mighty; **sahaayaH** = companion; **bhartuH** = to your husband; **bhiima vikramaH** = having a terrific prowess.

"Hearing those words of Seetha, I spoke the following words: 'O princess! There is a courageous king of monkeys, by name Sugreeva, who is a mighty companion to your husband, possessing a terrific prowess."

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तस्य माम् विद्धि भृत्यम् त्वम् हनूमन्तम् इह आगतम् ।

भर्त्रा अहम् प्रहितः तुभ्यम् रामेण अक्लिष्ट कर्मणा ॥ ५-५८-९६

96. **tvam** = you; **viddhi** = know; **maam** = me; **aagatam** = who came; **iha** = here; **hanumantam** = as Hanuma; **tasya bhR^ityam** = a servant of that Sugreeva; **aham** = I; **preSitaH** = was sent; **tubhyam** = for you; **raameNa** = by Rama; **bhartraa** = your husband; **akliSTakarmaNaa** = who is unwearied in action.

"Know me, who came here, as Hanuma, a servant of that Sugreeva, Rama, you husband, who is unwearied in his actions, sent me here for your sake."

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इदम् च पुरुष व्याघ्रः श्रीमान् दाशरथिः स्वयम् ।

अङ्गुलीयम् अभिज्ञानम् अदात् तुभ्यम् यशस्विनि ॥ ५-५८-९७

97. **yashasvini** = O illustrious lady!; **daasharathiH** = Rama; **puruSavyaaghraH** = the foremost among men; **shriimaan** = and the glorious man; **adaat** = gave; **idam** = this; **aN^guliyyam** = finger-ring; **svayam** = personally; **tubhyam** = to you; **abhiJNaanam** = as a token of remembrance.

"O illustrious lady! Rama, the foremost among men and the glorious man, gave this finger-ring personally to you as a token of remembrance."

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तत् इच्छामि त्वया आज्ञप्तम् देवि किम् करवाणि अहम् ।

राम लक्ष्मणयोः पार्श्वम् नयामि त्वाम् किम् उत्तरम् ॥ ५-५८-९८

98. **devi** = O princess!; **tat** = for that reason; **ichchhaami** = I wish to have; **aaJNaptam** = a command; **tvayaa** = by you; **kim** = what; **aham** = karavaaNi = am I do?; **nayaami** = I shall take; **tvaam** = you; **paarshvam** = to the proximity; **raamalakSmaNayoH** = of Rama and Lakshmana; **kim** = what; **uttaram** = is your reply?

"O princess! For that reason, I wish to have a command from you. What am I to do? I shall take you to the proximity of Rama and Lakshmana. What do you say?"

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एतत् श्रुत्वा विदित्वा च सीता जनक नन्दिनी ।

आह रावणम् उत्साद्य राघवो माम् नयतु इति ॥ ५-५८-९९

99. **shrutvaa** = hearing; **etat** = these words; **viditvaacha** = and understanding them; **siitaa** = Seetha; **janakanandinii** = the daughter of Janaka; **aaha** = said; **iti** = as follows; **raaghavaH** = (Let) Rama; **nayatu** = take me; **utsaadya** = after killing; **raavaNam** = Ravana.

"Hearing my words and understanding them, Seetha the daughter of Janaka said as follows: 'Let Rama take me back, after killing Ravana'."

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प्रणम्य शिरसा देवीम् अहम् आर्याम् अनन्दिताम् ।

राघवस्य मनो ह्लादम् अभिज्ञानम् अयाचिषम् ॥ ५-५८-१००

100. **praNamya** = shirasaa = bowing my head in salutation; **deviim** = to Seetha; **aaryaam** = the noble; **aninditaam** = and irreproachable woman; **ayaachiSam** = I asked for; **abhiJNaanam** = a token of remembrance; **manohlaadam** = gladdening the heart; **raaghavasya** = of Rama.

"Bowling my head in salutation to the noble and irreproachable Seetha, I asked for a token of remembrance which would gladden the heart of Rama."

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अथ मामब्रवीत्सीता गृह्यतामयन्तमः ।

मणिर्येन महाबाहू रामस्त्वाम् बहुमन्यते ॥ ५-५८-१०१

101. **atha** = then; **siitaa** = Seetha; **abraviit** = spoke; **maam** = to me (as follows); **ayam uttamaH maNiH** = (Let) this best jewel; **gR^ihyataam** = be taken; **yena** = by which; **mahaabaahuH** = the long armed; **raamaH** = Rama; **bahumanyate** = will be having a high opinion of; **tvaam** = you.

"Then, Seetha spoke to me as follows: 'Let this foremost jewel, be taken, by which the long-armed Rama will be having a high opinion of you'."

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एवम् उक्ता वराअरोहा मणि प्रवरम् उत्तमम् ।

प्रायच्छत् परम उद्विग्ना वाचा माम् संदिदेश ह ॥ ५-५८-१०२

102. **uktvaa** = uttering; **iti** = in this way; **varaarojaa** = Seetha; having fine hips; **praayachchat** = gave; **adbhutam** = the wonderful; **maNipravaram** = and the foremost jewel; **paramodvignaa** = highly sorrowful; **samdidesha ha** = she gave a message too; **vaachaa** = in words; **maam** = to me.

"Speaking thus, Seetha having fine hips, gave that wonderful and the foremost jewel. Highly distressed, she gave a message also in words to me."

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ततः तस्यै प्रणम्य अहम् राज पुत्र्यै समाहितः ।

प्रदक्षिणम् परिक्रामम् इह अभ्युदित मानसः ॥ ५-५८-१०३

103. **tataH** = then; **praNamya** = offering salutation; **tasyai raajaputrayai** = to that princess; **samaahitah** = with steadfast devotion; **aham** = I; **parikraamam pradakSiNam** =

circumambulated her from left to right; **iha abhyudgata maanasaH** = with my mind setting out to come here."

"Then, offering salutation to Seetha the princess in utmost devotion, I circumambulated her from left to right, of course with my mind setting out to come here."

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उत्तरम् पुनः एव आह निश्चित्य मनसा तदा ।
हनूमन् मम वृत्त अन्तम् वक्तुम् अर्हसि राघवे ॥ ५-५८-१०४

104. **nishchitya** = determining (something); **manasaa** = in mind; **aham** = I; **uktaH** = was spoken; **punareva** = again; **tayaa** = by her; **hanuman** = O Hanuma!; **arhasi** = you ought; **vaktum** = to tell; **raaghava** = Rama; **mama vR^ittaantam** = about my tale (of woes).

"Determining something in mind, she spoke to me again as follows: 'O Hanuma! You ought to tell Rama about my tale of woes occurring here'."

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यथा श्रुत्वा एव नचिरात् ताव् उभौ राम लक्ष्मणौ ।
सुग्रीव सहितौ वीराव् उपेयाताम् तथा कुरु ॥ ५-५८-१०५

105. **kuru** = act; **yathaa tathaa** = so that; **ubhau** = both; **tau** = those; **viirau** = heroes; **raama lakSmaNau** = Rama and Lakshmana; **sugriiva sahitau** = together with Sugreeva; **upeyaataam** = arrive (here); **na chiraat** = quickly; **shrutvaiva** = soon after hearing (my tale).

" 'Act so that both those heroes Rama and Lakshmana together with Sugreeva quickly arrive here, soon after hearing my tale'."

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यदि अन्यथा भवेत् एतत् द्वौ मासौ जीवितम् मम ।
न माम् द्रक्ष्यति काकुत्स्थो म्रिये सा अहम् अनाथवत् ॥ ५-५८-१०६

106. **anyathaa bhavedyadi** = If it proves to be otherwise; **mama** = my; **jiivitam** = survival; **dvau maase** = will be for two months only; **kaakutthsaH** = Rama; **na drakSyati** = cannot see; **maam** = me(thereafter); **saa aham** = I as such; **mriye** = will die; **anaathavat** = like helpless woman.

"If proves to be otherwise, my survival will be only for two months. Rama cannot see me thereafter. As such, I will be dying like a helpless woman'."

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तत् श्रुत्वा करुणम् वाक्यम् क्रोधो माम् अभ्यवर्तत ।
उत्तरम् च मया दृष्टम् कार्यं शेषम् अनन्तरम् ॥ ५-५८-१०७

107. **shrutvaa** = hearing; **tat** = that; **karuNam** = miserable; **vaakyam** = sentence; **krodhaH** = anger; **abhyavartata** = turned towards; **maam** = me; **uttaram** thereafter; **anantaram kaaryasheSam** = the remaining action subsequently to be done; **dR^iSTam** = was seen; **mayaa** = by me.

"Hearing those miserable words, I became angry. Thereafter, I thought of my remaining successive action to be done."

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ततो अवर्धत मे कायः तदा पर्वत सन्निभः ।

युद्ध कान्क्षी वनम् तच्च विनाशयितुम् आरभे ॥ ५-५८-१०८

108. tataH = thereafter; me = my; kaayaH = body; avardhata = grew up; parvatasamnibhaH = to a size equal to that of a mountain; tadaa = then; aarabhe = I started; vinaashayitum = to destroy; tat = that; vanam = garden; yuddha kaaNkii = longing for a battle.

"Thereafter, my body grew up to a size equal to that of a mountain. Then, I started destroying that garden, thereby longing for a combat."

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तत् भग्नम् वन षण्डम् तु भ्रान्त त्रस्त मृग द्विजम् ।

प्रतिबुद्धा निरीक्षन्ते राक्षस्यो विकृत आननाः ॥ ५-५८-१०९

109. raakSasyaH = the female-demons; vikR^itaananaaH = with their ugly faces; pratibuddhaaH = woke up; niriikSante = and saw; tat = that; vanaSaN^Dam = thicket of garden; bhagnam = being broken; bhraantatrastamR^igadvijam = and with its frightened animals and birds moving about unsteadily.

"The female-demons; with their ugly faces woke up and saw that thicket of garden being broken and with its frightened animals and birds moving about unsteadily."

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माम् च दृष्ट्वा वने तस्मिन् समागम्य ततः ततः ।

ताः समभ्यागताः क्षिप्रम् रावणाय आचक्षिरे ॥ ५-५८-११०

110. samaagmaya = coming; tatastataH = from their respective places; dR^iSTvaa = and seeing; maam = me; tasmin vane = in that garden; taah = those female-demons; kSipram = quickly; samaabhyaagataaH = went; aachachakSire = and reported; raavaNaaya = to Ravana.

"Coming from their respective places and seeing me in that garden, those female-demons quickly went and reported the matter to Ravana (as follows):"

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राजन् वनम् इदम् दुर्गम् तव भग्नम् दुरात्मना ।

वानरेण हि अविज्ञाय तव वीर्यम् महाबल ॥ ५-५८-१११

111. mahaabalaH raajan = O mighty king!; hi = indeed; aviJNaaya = not knowing; tavaviiryam = your prowess; vaanareNa = by the monkey; duraatmanaa = an evil-minded; idam tava vanam = your garden of this; durgam = which is inaccessible; bhagnam = has been destroyed.

"O mighty king! Indeed not knowing your prowess, an evil-minded monkey ahs demolished your inaccessible garden."

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दुर्बुद्धेः तस्य राज इन्द्र तव विप्रिय कारिणः ।

वधम् आज्ञापय क्षिप्रम् यथा असौ विलयम् व्रजेत् ॥ ५-५८-११२

112. raajendra = O emperor!; aaJNaapaya = giver orders; kSipram = quickly; tsya vadham = for killing him; yathaa = so that; asau durbuddheH = the evil-minded monkey; tava vipriya kaarinaH = who casued offence to you; vrajet = will get; vilayam = destroyed.

"O emperor! Give orders quickly for killing him, so that the evil-minded monkey, who caused offence to you, will get destroyed."

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तत् श्रुत्वा राक्षस इन्द्रेण विसृष्टा भृश दुर्जयाः ।
राक्षसाः किम्करा नाम रावणस्य मनो अनुगाः ॥ ५-५८-११३

113. **shrutvaa** = hearing; **tat** = those words; **raakSasaaH** = demons; **kimkaraanaama** = by name kinkaras; **manonugaaH** = adapted to the mind; **raavaNasya** = of Ravana; **bhR^ishadurjayaaH** = and very much invincible; **visR^iSTaaH** = were sent; **raakSasendraNa** = by Ravana.

"Hearing those words, Ravana sent invincible demons called Kinkaras, who were adapted to the mind of Ravana."

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तेषाम् अशीति साहस्रम् शूल मुद्गर पाणिनाम् ।
मया तस्मिन् वन उद्देशे परिघेण निषूदितम् ॥ ५-५८-११४

114. **tasmin** = vanoddeshe = in that portion of the garden; **ashiitisaahasraam** = eight thousand; **teSaam** = of them; **shuula mudgara paaNinaam** = having darts and hammers in their hands; **niSuuditaam** were destroyed; **mayaa** = by me; **parigheNa** = by an iron rod.

"In that portion of the garden, I destroyed with an iron rod, eight thousand kinkaras, having darts and hammers in their hands."

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तेषाम् तु हत शेषा ये ते गता लघु विक्रमाः ।
निहतम् च मया सैन्यम् रावणाय आचक्षिरे ॥ ५-५८-११५

115. **laghuvikramaaH** = taking quick steps; **teSaam** = those; **ye** = who; **hatasheSaaH** = have survived; **gatvaa** = going; **aachakSire** = reported; **raavaNaaya** = to Ravana; **mahat sainyam** = of the large army; **nihatam** = having been killed; (by me)

"Taking quick steps, those few who have survived, went and reported the news to Ravana, of their large army having been killed by me."

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ततो मे बुद्धिः उत्पन्ना चैत्य प्रासादम् आक्रमम् ।
तत्रस्थान् राक्षसान् हत्वा शतम् स्तम्भेन वै पुनः ॥ ५-५८-११६
ललाम भूतो लन्काया मया विध्वंसितो रुषा ।

116. **tataH** = then; **buddhiH** = an idea; **utpannaa** = arose; **me** = to me; **aakramam** = I occupied; **chaitya praasaadam** = lofty palatial mansion of sanctuary; **hatvaa** = killing; **punaH** = again; **shatam raakSasaan** = hundred demons; **tatrasthaan** = staying there; **stambhena** = with pillar; **saH** = that mansion; **lalaamabhuutaH** = being an eminent decoration; **laN^kaayaaH** = of Lanka.

"Then, an idea came to me. Occupying a lofty palatial mansion of a sanctuary which was an eminent ornament of Lanka. I killed again a hundred demons stationed there with a pillar."

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ततः प्रहस्तस्य सुतम् जम्बु मालिनम् आदिशत् ॥ ५-५८-११७

राक्षसैर्बहुभिः सार्थम् घोररूपैर्भयानकैः ।

117. tataH = then; aadishat = (Ravana) dispatched; jambumaalin = Jambumali; sutam = the son; prahastasya = of Prahasta; bahubhiH raakSasaiH saartham = together with many demons; ghoraruupaiH = having terrific forms; bhayaanakaiH = and fearful.

"Then, Ravana dispatched Jambumali, the son of Prahasta together with numerous dreadful demons having terrific forms."

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तम् अहम् बल सम्पन्नम् राक्षसम् रण कोविदम् ॥ ५-५८-११८

परिधेण अतिघोरेण सूदयामि सह अनुगम् ।

118. suudayaami = I destroyed; tam raakSasam = that demon; mahaabalasampannam = (though) endowed with a great strength; raNakovidam = and skilled in warfare; sahaanugam = along with his followers; ghoreNa parigheNa = with my terrific iron bar itself.

"I destroyed that demon, though endowed with a great strength and skilled in warfare, along with his followers, with my terrific iron bar itself."

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तत् श्रुत्वा राक्षस इन्द्रः तु मन्त्रि पुत्रान् महाबलान् ॥ ५-५८-११९

पदाति बल सम्पन्नान् प्रेषयामास रावणः ।

119. tachchhrutvaa = hearing of it; raavaNaH = Ravana; raakSasendraH = the king of demons; preSayaamaasa = dispatched; mantriputraan = the son of his minister; mahaabalaan = endowed with great strength; padaatiblasampannaan = andstrengthened with a regiment of infantry.

"Hearing of it, Ravana, the king of demons, dispatched the son of his minister, endowed with great strength and strengthened with a regiment of infantry."

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परिधेण एव तान् सर्वान् नयामि यम सादनम् ॥ ५-५८-१२०

मन्त्रि पुत्रान् हतान् श्रुत्वा समरे लघु विक्रमान् ।

पन्च सेना अग्रगान् शूरान् प्रेषयामास रावणः ॥ ५-५८-१२१

120; 121. nayaami = I fetched; taan sarvaan = all of them; yamasaadanam = to the abode of Death; parigheNaina = by the iron bar itself; shrutvaa = hearing; mantriputraan = of the minister's sons; laghu vikramaan = who were quick in exhibiting their valour; samare = in battle; hataan = having been killed; raavaNaH = Ravana; preSayaamaasa = dispatched; paN^cha = five; shuuraan = valiant; senaagragaan = generals.

"I killed all of them also by that iron bar itself. Hearing of the minster's sons, who were quick in exhibiting their valour in battle, having been killed, Ravana dispatched five valiant generals."

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तान् अहम् सह सैन्यान् वै सर्वान् एव अभ्यसूदयम् ।

ततः पुनः दशग्रीवः पुत्रम् अक्षम् महाबलम् ॥ ५-५८-१२२

बहुभी राकसैः सार्धम् प्रेषयामास रावणः ।

122. aham = I; abhyasuudayam taan sarvaan saha sainyaan = got all of those minister's sons together with their army destroyed; tataH = thereafter; raavaNaH = Ravana; dashagriivaH = the ten-headed monster; preSayaamaasa = sent; mahaabalam putram = his mighty son; akSam = Aksha; bahubhiH raakSasaiH saartham = together with a multitude of demons.

"I got all the minister's sons together with their army destroyed. Then, Ravana, the ten-headed monster, sent his mighty son, Aksha together with a multitude of army for the combat."

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तम् तु मन्द उदरी पुत्रम् कुमारम् रण पण्डितम् ॥ ५-५८-१२३

सहसा खम् समुत्क्रान्तम् पादयोः च गृहीतवान् ।

चर्म असिनम् शत गुणम् भ्रामयित्वा व्यपेषयम् ॥ ५-५८-१२४

123; 124. sahasaa grahiitavaan = I; suddenly caught; paadayoH = by the feet; tam kumaaram = that prince; maN^Dodariiputram = son of Mandodari; raNapaN^Ditam = who was skilled in warfare; utkraantam = and who was jumping; kham = into the sky; charmaasinam = with sword and shield; bhraamayitvaa = whirled him round; shataguNam = a hundred times; vyapeSayam = and crushed him.

"I suddenly caught by the feet, that prince, son of Mandodari, who was skilled in warfare and who was jumping into the sky with his sword and shield. I whirled him round a hundred times and crushed him."

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तम् अक्षम् आगतम् भग्नम् निशम्य स दश आननः ।

तत इन्द्रजितम् नाम द्वितीयम् रावणः सुतम् ॥ ५-५८-१२५

व्यादिदेश सुसम्क्रुद्धो बलिनम् युद्ध दुर्मदम् ।

125. nishamya = hearing; bhagnam = of the death; akSam = of Aksha; aagatam = who came for combat; saH dashaananaH raavaNaH = that ten headed Ravana; susamkR^iddhaH = was very much enraged; tataH = and then; vyaadidesha = dispatched; dvitiiyam sutam = his second son; indrajitam naama = by name; Indrajit; balinam = who was strong; yuddha durmadam = but foolishly arrogant in battle.

"Hearing of the death of Aksha in combat, that ten-headed Ravana was very much enraged and thereupon dispatched his second son, by name Indrajit, who was strong but foolishly arrogant in battle."

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तस्य अपि अहम् बलम् सर्वम् तम् च राक्षस पुमावम् ॥ ५-५८-१२६

नष्ट ओजसम् रणे कृत्वा परम् हर्षम् उपागमम् ।

126. kR^itvaa = by making; naSTaujasam = lusterless; sarvam tat balamcha = all that army; tam raakSapuNgavam cha = and that Indrajit the foremost among demons; rane = in battle; upaagamam = I experienced; param harSam = a great joy.

"By conquering all that army in battle and making that Indrajit the foremost among demons; lusterless, I experienced a great joy."

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महता हि महाबाहुः प्रत्ययेन महाबलः ॥ ५-५८-१२७

प्रेषितो रावणेन एष सह वीरैः मद उत्कटैः ।

127. **mahaabalaH** = that mighty Indrajit; **mahaabaahuH** = the long-armed; **viiraiH saha** = along with valiant demons; **madotkaTaiH** = excited with their arrogance; **preSitaH** = were dispatched; **mahataapratyayena** = with a great confidence; **raavaNe naiva** = by Ravana himself.

"Ravana himself dispatched, with a great confidence, that long-armed and mighty Indrajit along with valiant demons excited with their arrogance."

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सोऽविषह्यम् हि माम् बुद्ध्वा स्वम् बलम् चावमर्दितम् ।
ब्राह्मेण अस्त्रेण स तु माम् प्रबध्नाच्च अतिवेगतः ॥ ५-५८-१२८

128. **buddhvaa** = knowing; **maam** = me; **aviSahyam** = to be irresistible; **svam balamcha** = and his own army; **avamarditam** = to be destroyable; **saH** = that Indrajit; **ativegitaH** = with a great haste; **prabadhnaat** = captured; **maam** = me; **braahmeNaastreNa** = with a Brahma missile.

"Knowing me to be irresistible and his own army being perishable, that Indrajit with a great haste, captured me with a Brahma-missile."

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रज्जूभिः अभिबध्नन्ति ततो माम् तत्र राक्षसाः ॥ ५-५८-१२९
रावणस्य समीपम् च गृहीत्वा माम् उपानयन् ।

129. **tataH** = then; **raakSasaaH** = the demons; **abhibadhnanti** = tied; **maam** = me; **tatra** = there; **rajjubhiH** = with ropes; **gR^ihiitvaa** = taking; **maam** = me; **upaanayan** = and carrying me away to; **raavaNasya samiipam** = Ravana's presence.

"Then, the demons, after capturing me, tied me there with ropes and carried me away to Ravana's presence."

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दृष्ट्वा सम्भाषितः च अहम् रावणेन दुरात्मना ॥ ५-५८-१३०
पृष्टः च लन्का गमनम् राक्षसानाम् च तत् वधम् ।

130. **aham** = I; **dR^iSTvaa** = being seen; **duraatmanaa raavaNena** = by the evil-minded Ravana; **sambhaaSitashcha** = was spoken; **pR^iSTashcha** = I was asked; **laN^kaagamanam** = about my coming to Lanka; **tam vadham** = and about that killing; **raakSasaanaam** = of demons.

"Seeing me, the evil-minded Ravana spoke to me. He asked, why did you come to Lanka? 'Why did you kill the demons?'"

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तत् सर्वम् च मया तत्र सीता अर्थम् इति जल्पितम् ॥ ५-५८-१३१
अस्य अहम् दर्शन आकान्क्षी प्राप्तः त्वत् भवनम् विभो ।
मारुतस्य औरसः पुत्रो वानरो हनुमान् अहम् ॥ ५-५८-१३२

131; 132. **jalpitam** = It was spoken; **tatra** = there; **mayaa** = by me; **iti** = thus; **sarvam** = all; **tat** = that; **siitaartham** = was for Seetha's sake; **vibho** = O king of demons!; **praaptaH** = I came; **tvadbhavanam** = to your abode; **tasyaaH darshana kaaNkSii** = desirous of seeing Seetha; **aham** = I; **maarutasya ourasaputraH** = am the own son of wind-god; **vaanaraH** = a monkey; **hanumaan** = by name; Hanuma.

"I answered 'I have done all these acts for the sake of Seetha. O king of demons! I came to your abode with a desire to see Seetha. I am the offspring of wind-god and a monkey by name

राम दूतम् च माम् विद्धि सुग्रीव सचिवम् कपिम् ।
सो अहम् दौत्येन रामस्य त्वत् समीपम् इह आगतः ॥ ५-५८-१३३

133. viddhi = know; maam = me; kapim = to be a monkey; raama duutam = an envoy of Rama; sugriiva sachivam = and a minister of Sugreeva; raamasya dontyena = on a function as Rama's messenger; saH aham = I as such; aagatah = came; iha = here; tvatsakaasham = to your presence.

" 'Know me to be a monkey, an envoy of Rama and a minister of Sugreeva. As Rama's messenger, I sought your presence here!'"

सुग्रीवश्च महातेजाः स त्वाम् कुशलमब्रवीत् ।
धर्मार्थकामसहितम् हितम् पथ्यमुवाच च ॥ ५-५८-१३४

134. saH sugriivashcha = that Sugreeva; mahaatejaH = of great splendour; abraviit = enquired; tvaam = you; kushalam = about your welfare; uvaacha = (He) spoke; hitam = beneficiary words; dharmarth kaama sahitam = endowed with righteousness; wealth and pleasure; pathyam = appropriate (for you).

" ♦ That Sugreeva of great splendour enquired about your welfare. He told you (the following) beneficiary words, endowed with righteousness wealth and pleasure, appropriate for you'."

वसतो ऋष्यमूके मे पर्वते विपुल द्रुमे ।
राघवो रण विक्रान्तो मित्रत्वम् समुपागतः ॥ ५-५८-१३५

135. me = to me; vasataH = who was dwelling; R^ishyamuke = in Mount Rishyamuka; vipuladrume = having numerous trees; raaghavaH = Rama; raNavikraantaH = having a great prowess in battle; samupaagataH = obtained; mitratvam = my friendship.

" 'While I was dwelling in Mount R^ishyamuka, abounding with numerous trees, Rama having a great prowess in battle became a friend to me'."

तेन मे कथितम् राजन् भार्या मे रक्षसा हृता ।
तत्र साहाय्य हेतोः मे समयम् कर्तुम् अर्हसि ॥ ५-५८-१३६

136. kathitam = It was told; me = to me; tena = by him; raajNaa = the king; me bhaaryaa = 'my wife; hR^itaa = was taken away; rakSasaa = by a demon; saahaayyam = a help; kaaryam = has to be done; tvayaa = by you; asmaakam = to me; tatra = in that matter; sarvaatmanaa = in all ways.

" 'The king Rama told me that his wife had been taken away by a demon and that I had to help him in that matter by all means'."

मया च कथितम् तस्मै वालिनश्च वधम् प्रति ।
तत्र साहाय्यहेतोर्मे समयम् कर्तुमर्हसि ॥ ५-५८-१३७

137. kathitam = It was told; tasmai = to him; mayaa = by me too; vadhampirati = about the killing; vaalinaH = of Vali; arhasi = you ought; kartum = to do; samayam = a mutual agreement; saahaayya hetoH = for helping; me = me; tatra = in that matter.

" 'I also told him about the killing of Vali and requested him to come to a mutual agreement for helping me in that matters'."

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वालिना हृत राज्येन सुग्रीवेण सह प्रभुः ।
चक्रे अग्नि साक्षिकम् सक्यम् राघवः सह लक्ष्मणः ॥ ५-५८-१३८

138. raaghavaH = Rama; mahaaprabhuh = the great lord; saha lakSmaNaH = along with Lakshmana; chakre = made; sakhyam = friendship; sugriiveNa = with Sugreeva; hR^ita raajyena vaalinaa = whose kingdom was taken away by Vali; agnisaakSikam = taking Agni; the fire-god for a witness.

" 'Rama, the great lord along with Lakshmana made friendship with Sugreeva, (whose kingdom was taken away by Vali) taking Agni the fire-god for a witness.'"

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तेन वालिनम् उत्साद्य शरेण एकेन सम्युगे ।
वानराणाम् महाराजः कृतः सम्प्लवताम् प्रभुः ॥ ५-५८-१३९

139. utpaaTya = tearing out; vaalinam = Vali; ekena shareNa = by a single arrow; samyuge = in combat; tena = by that Rama; saH = that Sugreeva; prabhuH = the lord; plavataam = monkeys; kR^itaH = was made; mahaaraajaH = an emperor; vaanaraanaam = of monkeys.

" 'Killing Vali by a single arrow in combat, Rama made Sugreeva (lord of monkeys) an emperor of monkeys'."

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तस्य साहाय्यम् अस्माभिः कार्यम् सर्व आत्मना तु इह ।
तेन प्रस्थापितः तुभ्यम् समीपम् इह धर्मतः ॥ ५-५८-१४०

140. iha = now; saahaayyam = a help; kaaryam = is to be done; tasya = to him; asmaabhiH = by us; sarvaatmanaa = by all means; tena = therefore; prasthaapitaH = (he) was sent; tubhyam samiipam = to your presence; dharmatah = rightly.

" 'Now we have to extend help to that Rama in all ways. Therefore, I am sending Hanuma rightly to your presence'."

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क्षिप्रम् आनीयताम् सीता दीयताम् राघवस्य च ।
यावन् न हरयो वीरा विधमन्ति बलम् तव ॥ ५-५८-१४१

141. yaavat na = even before; viiraaH harayaH = the heroic monkeys; vidhamanti = destroy; taa balam = your army; aaniiyataam siitaa = let Seetha be brought; kSipram = quickly; diiyataamcha = and given back; raaghavaaya = to Rama.

" 'Even before the heroic monkeys destroy your army, bring Seetha quickly and give her back to Rama'."

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वानराणाम् प्रभवो हि न केन विदितः पुरा ।

देवतानाम् सकाशम् च ये गच्छन्ति निमन्त्रिताः ॥ ५-५८-१४२

142. **kena** = to whom; **prabhaavaH** = is this strength; **vaanaraaNaam** = of the monkeys; **na viditaH** = not already known; **gachchhanti** = who go; **sakaasham** = to their presence; **devataanaam** = of gods; **ye** = who; **nimantritaa** = when invited?

" 'To whom is this strength of the monkeys not already known, who go even to the presence of gods, when invited by them for help?'"

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इति वनर राजः त्वाम् आह इति अभिहितो मया ।

माम् ऐक्षत ततो रुष्टः चक्षुषा प्रदहन् इव ॥ ५-५८-१४३

143. **abhihitaH** = spoken; **mayaa** = by me; **iti** = thus; **vaanararaajaH** = (about) Sugreeva the king of monkeys; **iti** = thus; **aaha** = saying; **tvaam** = to you; **kruddhaH** = (he) was enraged; **tataH** = then; **aikSata** = and looked on maam = me; **pradahanniva** = as though burning (me); **cakSuSaa** = with his eyes.

" 'Sugreeva the king of monkeys has sent the foregoing message to you. 'When spoken by me in these words, Ravana was enraged and looked on me, as though he was going to reduce me to ashes with his very looks.'"

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तेन वध्यो अहम् आज्ञप्तो रक्षसा रौद्र कर्मणा ।

मत्प्रभावमविज्ञाय रावणेन दुरात्मना ॥ ५-५८-१४४

144. **duraatmanaa tena raavaNena** = by that evil-minded Ravana; **rakSasaa raudra karmaNaa** = the demon doing terrific acts; **aviJNaaya** = without knowing matprabhaavam = my glory (in the form of my immunity to death); **aham** = I; **aaJNaptaH** = was ordered; **vadhyah** = to be killed.

"Without knowing my glory (in the form of my immunity to death), the evil-minded Ravana, the demon doing terrific acts, ordered for my killing."

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ततो विभीषणो नाम तस्य भ्राता महामतिः ।

तेन राक्षस राजो असौ याचितो मम कारणात् ॥ ५-५८-१४५

145. **tataH** = then; **tasya bhraataa** = (there is) the brother of that Ravana; **vibhiiSaNo naama** = by name; Vibhishana; **mahaamatiH** = with a great intelligence; **tena** = by him; **asau** = this; **raakSasaraajah** = king of demons; **yaachitaH** = was entreated; **mama kaaraNaat** = for my cause.

"Then, there is the brother of that Ravana, called Vibhishana having a great intelligence. He entreated Ravana, the king of demons, on my behalf (as follows)"

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नैवम् राक्षसशार्दूल त्यज्यतामेष निश्चयः ।

राजशास्त्रव्यपेतो हि मार्गः संसेव्यते त्वया ॥ ५-५८-१४६

146. **raakSasa shaarduula** = O the foremost among the demons!; **na evam** = no such attempt should be made in this way; **eSaaH nishchayaH tyajyataam** = let this design be

abandoned; **tvayaa samsevyate hi** = you are indeed following **maargaH** = a path; **raajashaashtra vyapetaH** = contrary to the statesmanship.

"O Ravana the foremost among the demons! No such attempt should be made in this way. Let this design be abandoned forthwith. Your are indeed following a path which is contrary to the statesmanship."

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दूत वध्या न दृष्टा हि राज शास्त्रेषु राक्षस ।
दूतेन वेदितव्यम् च यथा अर्थम् हित वादिना ॥ ५-५८-१४७

147. **raakSasa** = O Ravana!; **na dR^iSTaahi** = It is not indeed seen; **raajashaastreSu** = in states' policies; **duuta vadhyaa** = of killing an envoy; **yathartham veditavyam** = the real truth is to be known; **duutena** = from an envoy; **hitavaadinaa** = speaking a good counsel.

"O Ravana! It is not indeed found in states' policies of killing an envoy. The real truth is to be known from an envoy speaking a good counsel."

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सुमहति अपराधे अपि दूतस्य अतुल विक्रमः ।
विरूप करणम् दृष्टम् न वधो अस्ति इह शास्त्रतः ॥ ५-५८-१४८

148. **atula vikrama** = O Ravana of unequalled prowess!; **sumahati aparaadhe api** = even if a very high offence is committed; **duutasya** = of an envoy; **dR^iSTam** = it was seen in states policies; **viruupakaraNam** = an act of disfiguring; **naasti** = not; **vadhaH** = killing; **shaastrataH** = as per the political treatise.

"O Ravana of great prowess! Even if a very high offence is committed by an envoy, an act of disfiguring the person is mentioned in a treatise of state-policy and not of killing."

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विभीषणेन एवम् उक्तो रावणः संदिदेश तान् ।
राक्षसान् एतत् एव अद्य लान्गूलम् दह्यताम् इति ॥ ५-५८-१४९

149. **evam uktaH** = thus spoken; **vibhiiSanena** = by Vibhishana; **raavaNaH** = Ravana; **samdidesha** = ordered; **taan raakSasaan** = those demons; **asya etat laaNguulam iti** = that let this tail of him; **dahyataam** = be burnt by fire.

"Hearing the words of Vibhishana, Ravana ordered those demons to burn my tail by fire."

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ततः स्तस्य वचः श्रुत्वा मम पुच्छम् समन्ततः ।
वेष्टितम् शण वक्त्रैः च पटैः कार्पासकैः तथा ॥ ५-५८-१५०

150. **tataH** = thereupon; **shrutvaa** = hearing; **tasya vachah** = his words; **mama puchchham** = my tail; **samamtatam** = in its entirety; **veSTitam** = was wrapped up; **shaNavalkaiH** = with bark of hemp; **jiirNaiH** = and torn; **paTaiH** = clothes; **kaarpaasajaiH** = made of cotton.

"Thereupon, hearing Ravana's words; the demons wrapped up my entire tail with bark of hemp and torn cotton-clothes."

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राक्षसाः सिद्ध सम्नाहाः ततः ते चण्ड विक्रमाः ।

तत् आदीप्यन्त मे पुच्छम् हनन्तः काष्ठ मुष्टिभिः ॥ ५-५८-१५१

बद्धस्य बहुभिः पाशैः यन्त्रितस्य च राक्षसैः ।

151. tataH = thereafter; raakSasaaH = the demons; chaN^DavikramaaH = of terrible prowess; siddha samnaahaaH = who completed their arrangements; nighanantaH = striking me; kaaSThamuSTibhiH = with their wooden staffs and fists; tadaa = then; adahyanta = burnt; me puchchham = my tail; baddhasya = (eventhough) I was bound; bahubhiH = paashaih = with many ropes; yantritasya = I (maintained) restraint.

"Thereafter, the demons of terrible prowess, who completed their arrangements, striking me with their wooden staffs and fists, burnt my tail. Eventhough I was bound with many ropes, I maintained restraint."

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ततः ते राक्षसाः शूरा बद्धम् माम् अग्नि सम्वृतम् ॥ ५-५८-१५२

अघोषयन् राज मार्गे नगर द्वारम् आगताः ।

152. tataH = then; aagataaH = having reached; nagaradvaaram = the city-gate; shuuraaH = those strong; raakSasaaH = demons; aghoSayan = made a proclamation of my presence; raajamaarge = in the principal streets; baddham = bound; agnisamvR^itam = and enveloped in flames (as I was).

"Then, having reached the city-gate, those strong demons made a loud proclamation of my presence in the principal streets, bound and enveloped in flames as I was."

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ततो अहम् सुमहत् रूपम् सन्निप्य पुनः आत्मनः ॥ ५-५८-१५३

विमोचयित्वा तम् बन्धम् प्रकृतिस्थः स्थितः पुनः ।

आयसम् परिघम् गृह्य तानि रक्षांसि असूदयम् ॥ ५-५८-१५४

153; 154. tataH = then; samkSipya = after contracting; aatmanaH sumahat ruupam = my gigantic form; punaH = again; vimochayitvaa = and releasing; tam bandham = my bondage; sthitaH = I stood; pinaH = again; prakR^itiSthaH = in my native form; gR^ihya = seizing; aayasam parigham = an iron bar; asuudayam = I killed; taani rakSaamisi = those demons.

"Then, after contracting my gigantic form once more and releasing my bondage, I stood in my native form again. Seizing an iron bar, I killed those demons."

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ततः तन् नगर द्वारम् वेगेन आप्लुतवान् अहम् ।

पुच्छेन च प्रदीप्तेन ताम् पुरीम् साट्ट गोपुराम् ॥ ५-५८-१५५

दहामि अहम् असम्भ्रान्तो युग अन्त अग्निः इव प्रजाः ।

155. tataH = then; aham = I; aaplutavaan = jumped; vegena = quickly; tat nagara dvaaram = on to that city-gate; asambhraantaH = without set fire; taam purim = that city; saaTTa praakaaragopuram = with its attics; ramparts and gates; pradiiptena puchchhena = by my tail inflamed; yugaantaagniH iva = even as a fire at the end of the world; prajaa = burns all living creatures.

"Then, I quickly jumped on to that city-gate and without any bewilderment, I set fire that city with its attics, ramparts and gates with my tail inflamed, even as a fire at the end of the world,

विनष्टा जानकी व्यक्तम् न ह्यदग्धः प्रदृश्यते ॥ ५-५८-१५६
लङ्कायाम् कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ।
दहता च मया लन्काम् दध्वा सीता न संशयः ॥ ५-५८-१५७
रामस्य हि महत्कार्यम् मयेदम् वितथीकृतम् ।

156; 157. laN^kaayaam = In Lanka; na uddeshaH = no place; kashchit = whatsoever; pradR^ishyate = is seen indeed; adagdhah = not being burnt; sarvaa = the entire; purii = city burnt; sarvaa = the entire; purii- city; bhasmiikR^itaa = has been reduced to ashes; jaanakii = Seetha; nuunam = surely; vinaSTaa = has been lost.

"The entire Lanka has been reduced to ashes. No place is seen unburnt in this City. Therefore Seetha also must have been surely burnt."

इति शोकसमाविष्टश्चन्तामहमुपागतः ॥ ५-५८-१५८
अथ अहम् वाचम् अश्रौषम् चारणानाम् शुभ अक्षराम् ।
जानकी न च दग्धा इति विस्मय उदन्त भाषिणाम् ॥ ५-५८-१५९

158; 159. iti = thus; shokamaaviSTaH = filled with grief; aham = I; upaagataH = came about; chintaam = to reflect (as above); ashrouSam = (meanwhile) I heard; shubhaakSaraam = the auspiciously worded; vaacham = utterance; chaaraNaanaam = of Charanas the celestial singers; vismayodant bhaaSaNam = who were narrating a tale of astonishment; iti = saying that; jaanakii = Seetha; na chadagdhah = has not been burnt.

"Thus filled with grief, I came about to reflect as above. Meanwhile, I heard the auspiciously worded utterance of charanas the celestial signers who were narrating a tale of astonishment saying that Seetha has not been burnt."

ततो मे बुद्धिः उत्पन्ना श्रुत्वा ताम् अद्भुताम् गिरम् ।
अदग्धा जानकीत्येवम् निमित्तैश्चोपलक्षिता ॥ ५-५८-१६०

160. shrutvaa = hearing; taam adbhutaam giram = those surprising words; buddhiH = (the following) thought; tataH = then; utpannaa = arose; me = in me; ityevam = that; jaanakii = Seetha; adagdhah = was not burnt; upalakSitaa = It was understood by implication; nimittaishcha = because of good omens too.

"After hearing those surprising words, a thought arose in me that Seetha escaped being burnt. This indicated by the following good omens:

दीप्यमाने तु लाङ्गूले न माम् दहति पावकः ।
हृदयम् च प्रहृष्टम् मे वाताः सुरभिगन्धिनः ५-५८-१६१

161. laaNguule = (even though) my tail; diipyamaane = is burning; paavakaH = the fire; na dahati = is not burning; maam = me; me = my; hR^idayamcha = heart too; prahr^iSTam = is delighted; vaataaH = the winds; suraabhigandhinaH = are sweet-smelling.

"In the first place, even though me tail is burning, the fire is not burning my body. My heart too is delighted. The winds are sweet-smelling."

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तैर्निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः ।

ऋषिवाक्यैश्च सिद्धार्थैरभवम् हृष्टमानसः ॥ ५-५८-१६२

162. **abhavam** = I became; **hR^iSTamaanasaH** = delighted in mind; **taIH** = by those; **nimittaiH** = good omens; **dR^iSTaarthaiH** = having their fruits apparent; **kaaraNashcha** = by the reasons; **mahaaguNaiH** = of high characteristics; **R^iSivaakyeshcha** = by the words of sages; **siddhaarthaiH** = who were efficacious.

"My heart was delighted by seeing those good omens having their fruits apparent, by looking into the their fruits apparent, by looking into the reasons of high characteristics and by hearing the words of accomplished sages."

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पुनः दृष्टा च वैदेही विसृष्टः च तया पुनः ।

ततः पर्वतमासाद्य तत्ररिष्टमहम् पुनः ॥ ५-५८-१६३

प्रतिप्लवनमारेभे युष्मद्दर्शनकांक्षया ।

163. **dR^iSTavaa** = seeing; **vaidehiim** = Seetha; **punaH** = once more; **visR^iSTaH** = relieved; **tayaa** = by her; **punaH** = again; **tataH** = and then; **aasaadya** = reaching; **ariSTaparvatam** = Mount Arishta; **punaH** = again; **tatra** = there; **aham** = I; **aarabhe** = started; **pratiplavanam** = leaping back; **yuSmaddarshana kaaN^kSayaa** = with a longing to see you.

"Seeing Seetha once more, relieved by her again and then reaching the Mount Arishta there again, I started leaping back (over the sea) with a longing to see you (all)."

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ततः पवनचन्द्रर्क सिद्धगन्धर्व सेवितम् ॥ ५-५८-१६४

पन्थानमहमाक्रम्य भवतो दृष्टवानिह ।

164. **tataH** = then; **aakramya** = treading upon; **panthaanam** = the path of the sky; **pavana chandraarka siddhagandharva sevitam** = frequented by the wind; the moon; the sun; Siddhas the semi-divine beings and Gandharvas the celestial musicians; **aham dR^iSTavaan-** I saw; **bhavatah** = you (all); **iha** = here.

"Then, treading upon the path of the sky, frequented by the wind, the moon, the sun, Siddhas the semi-divine beings and Gandharvas the celestial musicians, I saw you all here."

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राघवस्य प्रभावेन भवताम् चैव तेजसा ॥ ५-५८-१६५

सुग्रीवस्य च कार्यं अर्थम् मया सर्वम् अनुष्ठितम् ।

165. **sarvam** = all the task; **anuSThitam** = was performed; **mayaa** = by me; **kaaryartham cha** = for accomplishing the purpose; **sugriivasya** = of Sugreeva; **prabhaaveNa** = by the power; **raaghavasya** = of Rama; **bhavaaam tejasaa chaiva** = and by your brilliance.

"I performed all tasks for accomplishing the purpose of Sugreeva, by the grace of Rama and also through your energy."

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एतत् सर्वम् मया तत्र यथावत् उपपादितम् ॥ ५-५८-१६६

अत्र यन् न कृतम् शेषम् तत् सर्वम् क्रियताम् इति ।

166. sarvam = all; etat = this; upapaaditam = has been performed; mayaa = by me; tatra = there; yathaavat = properly; yat = that which; sheSam = is remaining; nakR^itam = undone; atra = in this task; kriyataam = is to be done; sarvam = entirely (by you).

"I have done all this properly there. Do accomplish that which remains undone in this task by me and complete it."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टपंचाशः सर्गः

Thus completes 58th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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150	151	152	153	154
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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 59 Verses converted to UTF-8, Nov 09

Introduction

Describing the plight of Seetha to his fellow monkeys, Hanuma expresses his feeling that it behoved them all to see Rama only after restoring Seetha from Lanka. Hanuma says that even single-handed, he is capable of destroying that City of Lanka with its troops of demons, and killing Ravana, much more so when accompanied by heroic, mighty and powerful monkeys. Then, he recounts the past heroic exploits of Jambavan, Angada, Neela, Panasa, Mainda and Dvidida. Hanuma thus incites them all to decide consciously of a war against Lanka.

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एतत् आख्यानम् तत् सर्वम् हनूमान् मारुत आत्मजः ।

भूयः समुपचक्राम वचनम् वक्तुम् उत्तरम् ॥ ५-५९-१

1. **aakhyaaya** = after informing; **sarvam** = all; **tat etat** = this; **hanuman** = Hanuma; **maaruta aatmajaH** = the son of wind-god; **samupachakraama** = started; **vaktum** = to tell; **bhuuyaH** = more; **uttaram vachanam** = of the following words.

After informing all this, Hanuma the son of wind-god started telling more of the following words.

[Verse Locator](#)

सफलो राघव उद्योगः सुग्रीवस्य च सम्भ्रमः ।

शीलम् आसाद्य सीताया मम च प्रवणम् मनः ॥ ५-५९-२

2. **aasaadya** = getting the influence; **siitaayaaH shiilam** = of the virtuousness of Seetha; **raaghava udyogaH** = Rama's effort; **sugriivasya sambhramaH cha** = and Sugreeva's zeal; **saphalaH** = get fulfilled; **mama** = my; **manashcha** = mind also; **pravaam** = is devoted (to her).

"By the power of virtuousness of Seetha, Rama's effort and Sugreeva's zeal are getting fulfilled. My mind too is devoted to her."

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तपसा निर्दहेल्लोकान् सुद्धो वा निर्दहेदपि ।

सर्वधातिप्रवृद्धोऽसौ रावणो राक्षसाधिपः ॥ ५-५९-३

3. **asau** = this; **raavaNaH** = Ravana; **raakSasaadhipaH** = the king of demons; **atipravR^iddhaH** = who is strong; **sarvadhāa** = in all ways; **nirdahet** = can burn away; **lokaan** = the worlds; **tapasaa** = by his penance; **kruddhovaapi** = even if he is enraged; **nirdahadapi** = he can scorch away (his enemies).

"Ravana, the king of demons, who is strong in all ways, can burn away the three worlds by the power of his penance. Even if he is enraged, he can scorch away his adversaries."

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तस्य ताम् स्पृशतो गात्रम् तपसा न विनाशितम् ।

न तदग्निशिखा कुर्यात्संस्पृष्टा पाणिना सती ॥ ५-५९-४

जनकस्य सुता कुर्याद्यत्क्रोधकलुषीकृता ।

4. **tasya** = his; **gaatram** = body; **spR^ishataH** = which touched; **taam** = that Seetha; **na vinaashitam** = was not destroyed; **tapasaa** = because of his penance; **agnishikhaa** = even a flame; **samspR^iSTaa satii** = when fully touched; **paaNinaa** = with one's hand; **na kuryaat** = cannot do; **tat** = that; **yat** = which; **janakasya aatmajaa** = Seetha; Janaka's daughter (would); **krodha kaluSiikR^itaa** = if stirred by anger.

"His body, which touched Seetha the daughter of Janaka, was not destroyed because of his askesis. Even a flame, when fully touched with one's hand, cannot do that which Seetha would, if stirred by anger."

[Verse Locator](#)

जाम्बवत्प्रमुखान् सर्वाननुज्ञाप्य महाहरीन् ॥ ५-५९-५

अस्मिन्नेवम् गते कार्ये भवताम् च निवेदिते ।

न्याय्यम् स्म सह वैदेह्या द्रष्टुम् तौ पार्थिवात्मजौ ॥ ५-५९-६

5; 6. **asmin** = This; **kaarye** = work (of mine in the form of Seetha's discovery); **nivedite** = which has been informed; **bharataam** = to you; **evam gate** = in this way; **nyaayyamsma** = it is indeed proper; **draSTum** = to see; **tau paarthivaatmajau** = those two princess (Rama and Lakshmana); **vaidehyaasaha** = along with Seetha; **samanuJNaapye** = after taking leave; **sarvaan mahaahariin** = of all the great monkeys; **jaambaat pramukhaan** = headed by Jambavan.

"This work (of mine in the form of Seetha's discovery) has been informed to you in this way. It is indeed proper to see those two princes (Rama and Lakshmana) along with Seetha, after taking permission from all the great monkeys headed by Jambavan."

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अहमेकोऽपि पर्याप्तः सराक्षसगणाम् पुरीम् ।

ताम् लङ्काम् तरसा हन्तुम् रावणम् च महाबलम् ॥ ५-५९-७

7. **aham** = I; **paryaaptam** = an sufficient; **eko.api** = even alone; **hantum** = to destroy; **taam laN^kaam puriim** = that City of Lanka; **saraakSasagaNaam** = together with those troops of demons; **mahaabalam raavaNam cha** = and the mighty Ravana; **tarasaa** = rapidly.

"I am sufficient, even alone; to destroy rapidly that City of Lanka together with those troops of demons as also the mighty Ravana."

[Verse Locator](#)

किम् पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः ।

कृतास्त्रैः प्लवगैः शूरैर्भवद्विर्विजयैषिभिः ॥ ५-५९-८

8. **bhavadbhiH sahitaH** = together with you; **balavadbhiH** = who are strong; **kR^itaatmabhiH** = whose spirit is disciplined; **kR^itaastraiH** = who are proficient in the use of arms; **shuuraiH** = who are valiant; **vijayaiSibhiH** = longing for victory; **plavaN^gaiH** = and who are moving by jumps; **kim punaH** = how much more so?

"When accompanied by you, who are strong, whose spirit is disciplined, who are proficient in the use of arms, valiant, longing for victory and moving by jumps, how much more is required?"

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अहम् तु रावणम् युद्धे ससैन्यम् सपुरःसरम् ।

सहपुत्रम् वधिष्यामि सहोदरयुतम् युधि ॥ ५-५९-९

9. **yuddhe** = in the battle; **aham tu** = I on my part; **vadhiSyaami** = will kill; **raavaNam** = Ravana; **sa sainya** = along with his army; **sa puraH saram** = and forerunners; **saputram** = his sons; **sahodarayutam** = together with his brothers.

"In the battle, I on my part will kill Ravana along with his army, his forerunners, his sons and his brothers."

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ब्रह्ममैन्द्रम् च रौद्रम् च वायव्यम् वारुणम् तथा ।

यदि शक्रजोतोऽस्त्राणि दुर्निरीक्षाणि सम्युगे ॥ ५-५९-१०

तान्यहम् विधष्यामि हनिष्यामि च रावणम् ।

10. **samyuge** = in the battle; **vidhamiSyaami** = I can blow out; **braahmam** = missiles; presided over by Brahma the creator; **aindramcha** = Indra the god of celestials; missiles presided over by Indra the god of celestials; **roudram cha** = the missiles presided over by Rudra; the god of destruction; **vaayuvyam** = Vayu the wind-god; **tathaa** = and; **taani** = and those; **astraaNi** = missiles; **durniriikSaaNiyadi** = even if they are difficult to be looked at; **shakrajitaH** = employed by Indrajit (Ravana's eldest son); **haniSyaami** = I can kill; **raakSasaan** = the demons.

"In the battle, I can blow out the missiles presided over by Indra the lord of celestials, Brahma the creator, Rudra the god of destruction, Vayu the wind-god, Varuna the god of water and even those missiles even if they are difficult to be looked at, employed by Indrajit (Ravana's eldest son).

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भवतामभ्यनुज्ञातो विक्रमो मे रुणद्धि तम् ॥ ५-५९-११

मयातुला विसृष्टा हि शैलवृष्टिर्निरन्तरा ।

देवानपि रणे हन्यात्किम् पुनस्तान्निशाचरान् ॥ ५-५९-१२

11; 12. **me** = my; **vikramaH** = prowess; **abhyanuJNaataH** = when permitted; **bhavataam** = by you; **ruNaddhi** = will frustrate; **tam raavaNam** = that Ravana; **shailavR^iSTiH** = the shower of rocks; **atnlaa** = which will be unequalled; **nirantaraa** = and incessant; **visR^iSTaa** = discharged; **mayaa** = by me; **hanyaat** = can kill; **devaan api** = even celestials; **raNe** = in battle; **kim punaH** = how much more; **taan** = those; **nishaacharaan** = demons?

"My prowess, when permitted by you, will frustrate that Ravana. The shower of rocks, which will be unequalled and incessant, discharged by me, can kill even celestials. How much

सागरोऽप्यतियाद्वेलाम् मन्दरः प्रचलेदपि ।

न जाम्बवन्तम् समरे कम्पयेदरिवाहिनी ॥ ५-५९-१३

13. **saagaraH** = the ocean; **atiyaadapi** = may overflow; **velaam** = its shore; **mandraH** = Mount Mandara; **prachaledapi** = may move from its position; (But) **samara** = in battle; **arivaahinii** = an army of adversaries; **na kampayet** = cannot stagger; **jaambavantam** = Jambavan.

"The ocean may overflow its shore. Mount Mandara may move from its position. But, in battle, no army of adversaries can stagger Jambavan."

सर्वराक्षससम्घानाम् राक्षसा ये च महात्मनः ।

अलमेको विनाशाय वीरो वालिसुतः कपिः ॥ ५-५९-१४

14. **viiraH** = the heroic; **kapiH** = Angada; **vaalisutaH** = the son of Vali; **ekaH** = alone; **alam** = is sufficient; **vinaashaaya** = to destroy; **sarva raakSasa samghaanaam** = all the troops of demons; **ye punrvakaaH** = and even the demons who were their progenitors.

"The heroic Angada, the son of Vali alone, is sufficient to destroy all the troops of demons and even the demons who were their progenitors."

पनसस्योरुवेगेन नीलस्य च महात्मनः ।

मन्दरोऽप्यवशीर्येत किम्पुनर्युधि राक्षसाः ॥ ५-५९-१५

15. **uuruvegena** = by the rapid movement of the thighs; **mahaatmanaH niilasya** = of the high-souled Nila; **panasasya** = and of Panasa; **mandaro.api** = even Mount Mandara; **avashiiryeta** = can be shattered; **kim punaH** = How much more; **raakSasaaH** = the demons; **yudhi** = in battle?

"By the rapid movement of the thighs of the high-souled Neela and of Panasa, even Mount Mandara can be shattered. How much more, the demons in battle?"

सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु ।

मैन्दस्य प्रतियोद्धारम् शंसत द्विविदस्य वा ॥ ५-५९-१६

16. **shamsata** = tell (me); **pratiyodhaaram** = the one who can fight against; **maindasya** = Mainda; **dvividasya vaa** = or Dvidida; **gandharvoraga pakSiSu** = among Gandharvas the celestial singers or Urugas the snakes or Pakshis the birds; **sadevaasura yakSeSu** = or the celestials or demons or Yakshas the semi-divine beings.

"Tell me any one who can fight against Mainda or Dvidida, among Gandharvas the celestial singers or Urugas the serpents or Pakshis the birds or the celestials or the demons or Yakshas the semi-divine beings."

अश्विपुत्रौ महाभागावेतौ प्लवगसत्तमौ ।

एतयोः प्रतियोद्धारम् न पश्यामि रणाजिरे ॥ ५-५९-१७

17. **etau mahaabhaagau** = these two illustrious Mainda and Dvidida; **ashviputrau** = the sons of Ashvini kumaras; **plavagasattamau** = are the foremost among the monkeys; **raNaajire** = in the battle-field; **na pashyaami** = I do not find; **pratiyoddhaaram** = any one who can fight against; **etayoH** = these two monkeys.

"These two illustrious sons of Ashvini Kumaras, Mainda and Dvidida are the foremost among the monkeys. In the battle-field, I do not find anyone who can fight against these two monkeys."

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पितामहवरोत्सेकात्परमम् दर्पमास्थितौ ।
अमृतप्राशनावेतौ सर्ववानरसत्तमौ ॥ ५-५९-१८

18. **pitaamaha varotsekaat** = proud of having received boons from Brahma the creator and their grand-father; **aasthitau** = and abiding; **paramam darpam** = in a supreme pride; **etau** = these; **sarva vaanara sattamau** = two foremost among all the monkeys; **amR^itapraashinau** = live on Amrita the nectar.

"Proud of having received boons from Brahma the creator and their grandfather and abiding in a supreme haughtiness, these two foremost among all the monkeys live on Amrita the nectar."

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अश्विनोर्मननार्थम् हि सर्वलोकपितामहः ।
सर्वावध्यत्वमतुलमनयोर्दत्तवान् पुरा ॥ ५-५९-१९

19. **puraa** = long ago; **sarvalokapitaamahaH** = Brahma; the grandfather of all the worlds; **dattavaan** = gave atulam = an unequal boon; **anayoH** = to them; **maananaartam** = in honour; **ashvinau** = of Ashvinikumaras; **sarvaavadhyatvam** = regarding their inviolability.

"Long ago, Brahma the grandfather of all the worlds gave an unequal boon to them in honour of Ashvini Kumaras regarding their inviolability."

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वरोत्सेकेन मत्तौ च प्रमथ्य महतीम् चमूम् ।
सुराणाममृतम् वीरौ पीतवन्तौ प्लवग्मामौ ॥ ५-५९-२०

20. **varotsekena** = by the pride of the boons; **viirau plavaN^gamau** = these two heroic monkeys; **mattoucha** = excited with joy; **pramathya** = harassing; **mahatiim chaamuum** = a great army; **suraaNaam** = of celestials; **piitavantau** = drank up; **amR^itam** = the nectar.

"By the pride of those boons, those two heroic monkeys harassed a great army of celestials and thereupon drank up nectar, excited as they were with joy."

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एतावेन हि सम्क्रुद्धौ सवाजिरथकुम्जराम् ।
लङ्काम् नाशयितुम् शक्तौ सर्वे तिष्ठन्तु वानराः ॥ ५-५९-२१

21. **sarve** = (Let) all; **vaanaraH** = monkeyes; **tiSThantu** = stand apart; **samkR^iddhau etaaveva** = even these Mainda and Dvididva for their part; **shaktau** = are capable; **naashayitum** = to destroy; **laN^kaam** = the city of Lanka; **savaajiratha kumjaraam** = along with its horses; chariots and elephants.

"Let all the other monkeys stand aside. Even these Mainda and Dvidida on their part are capable of destroying the entire city of Lanka together with its horses, chariots and elephants."

मयैव निहता लङ्का दग्धा भस्मीकृता पुनः ।
राजमार्गेषु सर्वत्र नाम विश्रावित मया ॥ ५-५९-२२

22. **mayaiva** = by me alone; **nihataa** = was destroyed; **laN^kaa** = the City of Lanka; **sarvatra** = in all; **raajamaargeSu** = the royal high-ways; **naama** = the name; **vishavitam** = was made heard; **mayaa** = by me (as follows).

"I alone burnt and destroyed the City of Lanka. In all its royal high-ways, the name (of Rama and others) was proclaimed by me as follows:

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जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ५-५९-२३
अहम् कोसलराजस्य दासः पवनसम्भवः ।
हनुमानिति सर्वत्र नाम विश्रावितम् मया ॥ ५-५९-२४

23; 24. **jayati** = Victorious; **raamaH** = (is) Rama; **atiblaH** = the exceedingly strong; **mahaabalah** = and the mighty; **lakSmaNashcha** = and the mighty; **lakSmaNashcha** = Lakshmana too; **jayati** = victorious; **raajaa sugriivah** = is King Sugreeva; **abhipaalitaH** = protected; **raaghavaNa** = by Rama; **aham** = I; **hanumaan** = am Hanuma; **daasaH** = a servant; **kosala raajasya** = of Rama; **pavana sambhavaH** = and the son of the wind-god; **iti** = in this way; **naama** = the name (of Rama and others); **vishraavitam** = was heralded; **mayaa** = by me; **sarvatra** = everywhere.

"Victorious is Rama, the exceedingly strong and the mighty Lakshmana too! Victorious is King Sugreeva, protected by Rama. I am Hanuma, a servant of Rama and the son of wind-god'. In this way, the name (of Rama and others) was heralded by me everywhere."

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अशोक वनिका मध्ये रावणस्य दुरात्मनः ।
अधस्तात् शिंशपा वृक्षे साध्वी करुणम् आस्थिता ॥ ५-५९-२५
राक्षसीभिः परिवृता शोक सन्ताप कर्षिता ।
मेघ लेखा परिवृता चन्द्र लेखा इव निष्प्रभा ॥ ५-५९-२६
अचिन्तयन्ती वैदेही रावणम् बल दर्पितम् ।

25; 26. **ashokavanikaamadhya** = in the midst of Ashoka-garden; **duraatmanaH** **raavaNasya** = of the evil-minded Ravana; **adhastaat** = and underneath; **shimshupaavR^ikSe** = Shimshupa tree; **saadhvii** = the virtuous woman; **vaidehii** = Seetha; **aasthita karuNam** = is staying dejected; **parivR^itaa** = encircled; **raakSabhiiH** = with female-demons; **shoka samtaapakarshita** = agonised with grief and anguish; **niSprabhaa** = lustreless; **chandralekheva** = like a digit of the moon; **megha lekhaa parivR^itaa** = encircled by a line of clouds; **achintayantii** = and disregarding; **baladarpitam raavaNam** = Ravana who is arrogant of his strength.

"In the midst of Ashoka garden of the evil-minded Ravana and underneath a Shimshupa tree, the virtuous Seetha was seen staying dejected, encircled as she was with female-demons, agonized with grief and anguish, lusterless like a digit of the moon encircled by a line of clouds and disregarding that Ravana who is arrogant of his strength."

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पति व्रता च सुश्रोणी अवष्टब्धा च जानकी ॥ ५-५९-२७

अनुरक्ता हि वैदेही रामम् सर्व आत्मना शुभा ।

अनन्य चित्ता रामे च पौलोमी इव पुरम् दरे ॥ ५-५९-२८

27; 28. **jaanakii** = Seetha; **pati vrataa** = a devoted and virtuous; wife; **sushroNii** = having beautiful hips; **avaSTabdhaa** = has been placed under restraint; **shubhoo** = the auspicious; **vaidehii** = Seetha; **anuraktaa** = who is devoted; **raamam** = to Rama; **sarvaatmanaa** = in all ways; **ananya chittaa** = giving her undivided thought; **raame** = to Rama; **paulomiiva** = like Shachi the goddess; **puram dare** = in the concern of Indra the destroyer of strong holds.

"Seetha, a devoted and virtuous wife, having charming hips, has been placed under restraint. The auspicious Seetha is devoted to Rama in all ways, giving her undivided thought to Rama like Shachi the goddess, giving her concern to Indra the destroyer of strong holds."

[Verse Locator](#)

तत् एक वासः सम्वीता रजो ध्वस्ता तथैव च ।

शोक सन्ताप दीन अन्गी सीता भर्तृ हिते रता ॥ ५-५९-२९

29. **siitaa** = Seetha; **tat eka vaasaH samviitaa** = wearing that single piece of cloth; **tathaiva** = and even; **rajo dhvastaa** = covered with dust; **shoka samtaapa diina aNgii** = with her body looking miserable with grief and anguish; **rataa** = devoted as she is; **bhartR^i hite** = to the welfare of her husband.

"Weaving that single piece of cloth, which she had on her person even while being borne away by Ravana, and likewise covered with dust, she was seen by me in a miserable condition with her grief and anguish, devoted as she was to the welfare of her husband."

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सा मया राक्षसी मध्ये तर्ज्यमाना मुहुः मुहुः ।

राक्षसीभिः विरूपाभिः दृष्टा हि प्रमदा वने ॥ ५-५९-३०

एक वेणी धरा दीना भर्तृ चिन्ता परायणा ।

अधः शय्या विवर्ण अन्गी पद्मिनी इव हिम आगमे ।

रावणात् विनिवृत्त अर्था मर्तव्य कृत निश्चया ॥ ५-५९-३१

30; 31. **tarjyamaanaa** = (Seetha) was being frightened; **muhuH muhuH** = time and again; **viruupaabhiH raakSasiibhiH** = by the ugly female-demons; **saa** = that Seetha; **eka veNii dharaa** = wearing a single braid of hair; **diinaa** = looking depressed; **bhartR^i chinta paraayaNaa** = fully engaged in thinking about her lord; **adhaH shayyaa** = sleeping on the ground; **padminiiva** = and looking like a lotus; **vivarNaangii** = with a discoloured figure; **hima agame** = on the arrival of winter-season; **vinivR^itta arthaa raavaNaat** = having averted to the object of Ravana; **martavya kR^ita nishchayaa** = and having determined to die; **dR^iSTaa** = was seen; **mayaa** = by me; **pramadaa vane** = in a royal pleasure-garden; **raakSasi madhye** = amidst female-demons.

"I saw Seetha in a royal pleasure garden, amidst some female-demons. Seetha was being frightened time and again by those ugly female-demons. That Seetha, wearing a single braid of hair and looking depressed, was fully engaged in thinking about her lord. Looking like a lotus with a discoloured figure in winter, she had determined to die, utterly averting to do anything with Ravana."

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कथंचिन् मृग शाव अक्षी विश्वासम् उपपादिता ॥ ५-५९-३२

ततः सम्भाषिता चैव सर्वम् अर्थम् च दर्शिता ।

राम सुग्रीव सख्यम् च श्रुत्वा प्रीतिम् उपागता ॥ ५-५९-३३

32; 33. mR^igashaabaakSii = Seetha; the fawn-eyed woman; upapaaditaa = was given; vishvaasam = confidence; kathamchit = with a great difficulty; tataH = thereupon; sambhaaSitaachaiva = she was conversed with; sarvam artham = and the entire thing; darshitaa = explained; upaagataa = (She) came to; priitim = delight; shrutvaa = after hearing; raamasugriiva sakhyam = the companionship between Rama and Sugreeva.

"With great difficulty, I created confidence in that fawn-eyed Seetha. Thereafter, I talked to her and explained everything to her. She was delighted to hear the companionship cropped up between Rama and Sugreeva."

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नियतः समुदाचारो भक्तिः भर्तारि च उत्तमा ।

यन् न हन्ति दशग्रीवम् स महात्मा कृतागसम् ॥ ५-५९-३४

34. mahaatmaa saa = that high-souled Seetha; na hanti dashagriivam = does not kill Ravana; kR^itaagasam = who has committed an offence; (by subjecting him to a curse); itiyatniyataH samudaacharaH = because she conducts herself well with restraint; uttamaa = supreme; bhaktiH = is her devotion; bhartari = to her lord.

"That high-souled Seetha does not kill Ravana who has committed an offence because she conducts herself well with restraint and since supreme is her devotion to her lord."

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निमित्त मात्रम् रामः तु वधे तस्य भविष्यति ।

सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्छ कर्शिता ॥ ५-५९-३५

प्रतिपत्पाठशीलस्य विद्येव तनुताम् गता ।

35. raamastu = Rama; on his part; nimitta maatram bhaviSyati = will become a mere instrument; vadhe = in killing; tasya = of that Ravana; saa = that Seetha; tanvaNgii = who is a delicate-limbed woman; prakR^ityeva = just by her nature; karshitaacha = was emaciated; tadviyogaat = by the separation from her lord; gataa = has grown; tanutaam = thin; pratipatpaaTha shiilasya vidyaiva = like the learning of a scholar continuing his studies even on the first day of a lunar fortnight (which must be observed as a complete holiday; by students).

"Rama, on his part, will become mere instrument in killing that Ravana. That Seetha, who is by her own nature, on delicate-limbed woman, was emaciated because of separation from her lord. She had grown thin like the learning of a scholar continuing his studies even on the first day of lunar fortnight (which must be observed as a complete holiday by students.)"

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एवम् आस्ते महाभागा सीता शोक परायणा ॥ ५-५९-३६

यत् अत्र प्रतिकर्तव्यम् तत् सर्वम् उपपाद्यताम् ।

36. evam = thus; mahaabhaagaa = the illustrious; siitaa = Seetha; shokaparaayaNaa = remains immersed in grief; atra = here; tat sarvam = let all that; upapaadyataam = be done; yat = which; prati kartavyam = requires to be counteracted by way of a relief; atra = in this matter.

"Thus, the illustrious Seetha remains immersed in grief. Let all that be done, which requires to be counteracted by way of a relief in this matter."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकोनषष्टितमः सर्गः

Thus completes 59th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 60 Verses converted to UTF-8, Nov 09

Introduction

Angada suggest with enthusiasm that Seetha must be restored by them only, after conquering Lanka. But Jambavan replies that it is not proper for them to do like that without enquiring about Rama's intention.

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तस्य तत् वचनम् श्रुत्वा वालि सूनुः अभाषत ।
अयुक्तम् तु विना देवीम् दृष्ट्वद्विश्च वानराः ॥ ५-६०-१
समीपम् गन्तुमस्माभी राघवस्य महात्मनः ।

1. *shrutvaa* = hearing; *tat vachanam* = those words; *tasya* = of Hanuma; *vaalisuunuH* = Angada the son of Vali; *abhaaSata* = spoke (as follows); *dR^iSTadbhiH* = even after Seetha was seen; *asmaabhiH* = by us; *ayuktamcha* = it is not proper; *gantum* = to go; *mahaatmanaH raaghavasya samiipam* = to the vicinity of the high-souled Rama; *deviim vinaa* = without the princess; *vaanaraaH* = O monkeys.

Hearing those words of Hanuma, Angada the son of Vali spoke as follows: "Even after our seeing of Seetha, it is not proper for us to approach the high-souled Rama without taking Seetha with us."

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दृष्टा देवी न च आनीता इति तत्र निवेदनम् ॥ ५-६०-२
अयुक्तम् इव पश्यामि भवद्विः ख्यात विक्रमैः ।

2. *pashyaami* = I perceive it; *ayuktam iva* = as improper; *nivedanam* = to inform; *tatra* = there; *iti* = that; *devii* = Seetha the princess; *dR^iSTaa* = though seen; *bhavadbhiH* = by you; *khyataa vikramaiH* = of renowned prowess; *sa aamiitaa cha* = has not been brought (here).

"I perceive it as improper to inform there that Seetha the princess, though seen by you of renowned prowess, has not been brought here."

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न हि वः प्लवते कश्चिन् न अपि कश्चित् पराक्रमे ॥ ५-६०-३

तुल्यः सामर दैत्येषु लोकेषु हरि सत्तमाः ।

3. hari sattamaaH = O the best of monkeys!; na kashchit = no one; tulyaH = is equal; naH = to us; paraakrame.api = even in prowess; na hi kashchit = nor indeed any one; plavane = in leaping; lokeSu = in the worlds; saamara daityeSu = comprising of celestials or demons.

"O the best of monkeys! No one is equal to us even in our prowess nor indeed anyone who can leap like us in the worlds either of celestials or demons."

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तेष्व् एवम् हत वीरेषु राक्षसेषु हनूमता ॥ ५-६०-४

किम् अन्यत् अत्र कर्तव्यम् गृहीत्वा याम जानकीम् ।

4. teSu = those; raakSaseSu = demons; hataviireSu = whose warriors have been killed; evam = thus; hanuumataa = by Hanuma; kim anyat = what else; kartavyam = can be done; atra = in this matter?; yaama = we shall go; gR^ihiitvaa = after taking; jaanakiim = Janaki.

"Hanuma indeed thus killed all the warriors among the demons. What work is remaining to be done by us? We will go, after taking Janaki."

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तम् एवम् कृत सम्कल्पम् जाम्बवान् हरि सत्तमः ॥ ५-६०-५

उवाच परम प्रीतो वाक्यम् अर्थवत् अर्थवित् ।

5. jaambavaan = Jambavan; harisattamaH = the foremost among the forest-animals; arthavit = understanding the sense; parama priitaH = was very much pleased; uvaacha = and spoke; arthavat vaakyam = (the following) meaningful words; tam = to that Angada; evam kR^ita samkalpam = who thus formed a resolution.

Jambavan, the foremost among the forest-animals, understanding the sense, was very much pleased and spoke the following meaningful words to that Angada, who thus formed a resolution.

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न तावत् एषा मतिः अक्षमा नो ।

यथा भवान् पश्यति राज पुत्र ।

यथा तु रामस्य मतिः निविष्टा ।

तथा भवान् पश्यतु कार्य सिद्धिम् ॥ ५-६०-६

6. raaja putra = O prince!; eSaa = this; matiH = thought; bhavaan yathaa pashyati = you thus perceive; akSamaa na taavat = is not in competent; naH = of us; tu = but; bhavaan = you; pashyat = see; yaathaa tathaa = in which way; raamasya matiH = Rama's inclination; nivishTa = will be; kaarya siddhim = for the fulfillment of the object.

"O prince! This thought you thus perceive is not incompetent of us. But, you must see the way in which Rama's inclination would be, for the accomplishment of the object."

इत्यार्षे श्रीमद्रामायणे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षष्ठितमः सर्गः

Thus completes 60th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty
Chapter [Sarga] 61
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Introduction

Leaving Mount Mahendra and leaping ahead towards Kishkindha, the monkeys on their way halt at Madhuvana, a protected grove abounded in honey which was dear to Sugreeva and guarded by the monkey, Dahimukha. When the monkeys started to enjoy drinking of honey in the grove with the permission of Prince Angada, Dahimukha hinders in their way. The monkeys bruise Dadhimukha with their nails and teeth.

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ततो जाम्बवतो वाक्यम् अगृह्णन्त वन ओकसः ।
अन्गद प्रमुखा वीरा हनूमान् च महाकपिः ॥ ५-६१-१

1. tataH = thereupon; viiraaH = the heroic; vanaukasau = monkeys; aN^gada pramukhaaH = like Angada and others; hanumaamshcha = and Hanuma; mahaakapiH = the great one among the monkeys; agR^ihNanta = accepted; vaakhyam = the words; jaambavataH = of Jambavan.

Thereupon, the heroic monkeys like Angada and others as also Hanuma, the great one among the monkeys accepted the words of Jambavan.

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प्रीतिमन्तः ततः सर्वे वायु पुत्र पुरः सराः ।
महाइन्द्र अग्रम् परित्यज्य पुप्लुवुः प्लवग ऋषभाः ॥ ५-६१-२
मेरु मन्दर सम्काशा मत्ता इव महागजाः ।
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सभाज्यमानम् भूतैः तम् आत्मवन्तम् महाबलम् ।
हनूमन्तम् महावेगम् वहन्त इव दृष्टिभिः ॥ ५-६१-४
राघवे च अर्थ निर्वृत्तिम् भर्तुः च परमम् यशः ।
समाधाय समृद्ध अर्थाः कर्म सिद्धिभिः उन्नताः ॥ ५-६१-५

प्रिय आख्यान उन्मुखाः सर्वे सर्वे युद्ध अभिनन्दिनः ।

सर्वे राम प्रतीकारे निश्चित अर्था मनस्विनः ॥ ५-६१-६

2; 3; 4; 5; 6. **tataH** = then; **sarve** = all; **plavaga R^iShabhaaH** = excellent monkeys; **meru mandara samkaashaaH** = resembling Mounts Meru and Mandara; **mattaaH gajaaH iva** = like elephants in rut; **chhaadayantaH iva** = as if covering; **aakaasham** = the sky; **mahaakaayaaH** = having huge bodies; **mahaabalaaH** = and colossal strength; **vaayu putra puraH saraaH** = keeping Hanuma in their front; **parityajya** = leaving; **mahendraadrim** = Mount Mahendra; **pupluvuH** = (went ahead) leaping; **priitimantaH** = delightfully; **vahantaH iva** = as though conducted; **dr^iTibhiH** = by the minds eyes; **hanuumantam** = of Hanuma; **sabhaajyamaanam** = who is adored; **bhuutaiH** = by living beings; **aatmavantam** = having good sense; **mahaabalam** = mighty; **mahaavegam** = with stupendous swiftness; **samaadhaaya** = having resolved; **artha nirvR^ittim** = to fulfill the purpose; **raaghava** = of Rama; **kartum** = and to attain paramam yashaH = a great glory; **samR^iddha arthaaH** = having accomplished their purpose; **unnataaH** = and determined; **karma siddhibhiH** = to complete the act; **sarve** = all of them; **priya aakhyaana unmukhaaH** = were looking up at narrating the pleasant tidings; **yuddha abhinandanaH** = taking delight in war; **sarve manassvinaH** = all of them in high spirits; **raama pratiikaare** = the vengeance of Rama.

Then, the excellent monkeys, resembling Meru and Mandara mountains, like elephants in rut, as if covering the sky, having huge bodies and colossal strength, keeping Hanuma in their front, leaving Mount Mahendra, went ahead leaping delightfully. They looked as though conducted by the mind's eyes of Hanuma, who is adored by living beings as having good stupendous swiftness, they having resolved to fulfill the purpose of Rama and to attain a great glory, having accomplished the purpose and duly determined to complete the task. All of them were looking up at narrating the previous pleasant tidings and taking delight in war. All of them, in high spirits, were judging rightly the vengeance of Rama against the evil-minded Ravana.

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प्लवमानाः खम् आप्लुत्य ततः ते कानन ओक्सकः ।

नन्दन उपमम् आसेदुः वनम् द्रुम लता युतम् ॥ ५-६१-७

7. **tataH** = then; **te** = those; **kaanana oksakaH** = monkeys; **aaplutya** = leaping; **kham** = into the sky; **plavamaanaaH** = and floating in the air; **aaseduH** = reached; **vanam** = a garden; **nanadanopamam** = looking like Nandanavana; the divine grove; **druma lataa yutam** = filled with trees and creepers.

Then, those monkeys, leaping into the sky and floating in the air, reached a garden looking like Nandanavana the divine grove filled with trees and creepers.

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यत् तन् मधु वनम् नाम सुग्रीवस्य अभिरक्षितम् ।

अधृष्यम् सर्व भूतानाम् सर्व भूत मनो हरम् ॥ ५-६१-८

8. **tat madhu vanam naama** = (they reached) that Madhuvana; the garden of honey; by name; **abhirakshitam** = which was a protected grove; **adhR^iSyam** = unapproachable; **sarva bhuutaanaam** = for all living beings; **sarva bhuuta mano haram** = and looking fascinated for all beings.

They reached, that Madhuvana by name, the garden abounded with honey, which was protected grove, unapproachable for all and looking fascinated to the soul of all beings.

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यत् रक्षति महावीर्यः सदा दधि मुखः कपिः ।

मातुलः कपि मुख्यस्य सुग्रीवस्य महात्मनः ॥ ५-६१-९

9. mahaaviirya kapiH = a very powerful monkey; dadhimukhaH = called Dadhimukha; yat = who was; mahaatmanaH = a high-souled; kapiH mukhasya = eminent monkey; maatulaH = and the maternal uncle; sugriivasya = of Sugreeva; sadaa = always; rakShati = protects (that garden).

A very powerful monkey called Dadhimukha, who was a high-souled eminent monkey and the maternal uncle of Sugreeva always protected that garden.

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ते तत् वनम् उपागम्य बभूवुः परम उत्कटाः ।

वानरा वानर इन्द्रस्य मनः कान्ततमम् महत् ॥ ५-६१-१०

10. upaagamya = reaching; tat = that; mahat = great; vanam = garden; manaH kaantatamam = which was very dear to the heart; vaanarendrasya = of Sugreeva; te vaanaraaH = those monkeys; babhuuvaH = became; parama utkaTaaH = highly excessive.

Reaching that huge grove, which was very dear to the heart of Sugreeva, those monkeys became highly excessive in their behaviour.

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ततः ते वानरा हृष्टा दृष्ट्वा मधु वनम् महत् ।

कुमारम् अभ्ययाचन्त मधूनि मधु पिन्गलाः ॥ ५-६१-११

11. tataH = then; dR^iSTvaa = seeing; mahat = the large; madhu vanam = Madhuvana the garden which abounded in honey; te vaanaraaH = those monkeys; madhu piN^galaaH = whose colour was as yellow as honey; hR^iSTaaH = were delighted; abhyayaachanta = and solicited; kumaaram = Angada the prince; madhuuni = for tastes of honey.

Then, seeing that large Madhuvana, the garden abounded in honey, those monkeys, whose colour was as yellow as honey, were delighted and solicited Angada the prince for permission to taste the honey.

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ततः कुमारः तान् वृद्धान् जाम्बवत् प्रमुखान् कपीन् ।

अनुमान्य ददौ तेषाम् निसर्गम् मधु भक्षणे ॥ ५-६१-१२

12. tataH = thereupon; kumaaraH = Angada the prince; anumaanya = taking approval from; taan = those; vR^iddhaan kapiin = elder forest-animals; jaambavat pramukhaan = like Jambavan and others; dadau = gave; teSaam = them; nisargam = a liberty; madhu bhakSaNe = to drink honey.

Thereupon, Angada the prince, taking approval from those elders like Jambavan and others, gave the monkeys a liberty to drink honey there.

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ततः च अनुमताः सर्वे सम्प्रहृष्टा वन ओकसः ।

मुदिताः च ततः ते च प्रनृत्यन्ति ततः ततः ॥ ५-६१-१३

13. tataH = thereafter; sarve vanaukasaH = all those monkeys; anumataa = (thus) permitted; samprahR^iSTaaH = were exceedingly pleased; tadaa = then; preritaaH = the

excited monkeys; **muditaH** = were glad; **abhavan** = and became; **pranR^ityantaH** = gesticulated in dancing.

Thereafter, all those monkeys, thus permitted to drink honey, were exceedingly pleased. Then, those excited monkeys felt glad and began dancing.

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गायन्ति केचित् प्रणमन्ति केचिन् ।
नृत्यन्ति केचित् प्रहसन्ति केचित् ।
पतन्ति केचित् विचरन्ति केचित् ।
प्लवन्ति केचित् प्रलपन्ति केचित् ॥ ५-६१-१४

14. **kechit** = some; **gaayanti** = were singing; **kechit** = some; **praNamanti** = were offering salutations; **kechit** = some; **nR^ityanti** = were dancing; **kechit** = some; **prahasanti** = were laughing loudly; **kechit** = some; **patanti** = were falling down; **kechit** = some; **patanti** = were falling down; **kechit** = some; **vicharanti** = were moving in different directions; **kechit** = some; **plavanti** = were jumping up; **kechit** = some; **pralapanti** = were talking incoherently.

Some were singing. Some were offering salutations. Some were dancing. Some were laughing loudly. Some were falling down. Some were moving in different directions. Some were jumping up. Some were talking incoherently.

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परस्परम् केचित् उपाश्रयन्ते ।
परस्परम् केचित् अतिब्रुवन्ते ।
परस्परम् केचिदुपब्रुवन्ते ।
परस्परम् केचिदुपारमन्ते ॥ ५-६१-१५

15. **kechit** = some; **upaashrayante** = were leaning against; **parasparam** = one another; **kechit** = some; **upaakramante** = were falling upon; **parasparam** = one another; **kechit** = some; **upabruvante** = were disputing with; **parasparam** = one another; **kechit** = some; **upaaramante** = were playing with; **parasparam** = one another.

Some were leaning against one another. Some were falling upon one another. Some were disputing with one another. Some were playing with one another.

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द्रुमात् द्रुमम् केचित् अभिप्लवन्ते ।
क्षितौ नग अग्रान् निपतन्ति केचित् ।
मही तलात् केचित् उदीर्ण वेगा ।
महाद्रुम अग्राणि अभिसम्पतन्ते ॥ ५-६१-१६

16. **kechit** = some; **abhidravante** = were running; **drumaat** = from one tree; **drumam** = to another tree; **kechit** = some; **nipatanti** = were falling down; **kSitau** = to the ground; **nagaagraat** = from the top of the trees; **kechit** = some; **udiiNavegaaH** = with a missile-like speed; **abhisampatanti** = were flying towards; **mahaadrumaagraaNi** = the top of gigantic trees; **mahiitalaat** = from the ground.

Some were running from one tree to another. Some were falling down to the ground from the tree-tops. Some, with a missile-like speed, were flying towards the tops of gigantic trees from the ground.

गायन्तम् अन्यः प्रहसन् उपैति ।

हसन्तम् अन्यः प्रहसन् उपैति ।

रुदन्तम् अन्यः प्ररुदन् उपैति ।

नुदन्तम् अन्यः प्रणुदन् उपैति ॥ ५-६१-१७

17. **gayantam** = while one was singing; **anyaH** = another; **upaity** = approached him; **prahasan** = laughing; **hasantam** = while one was laughing; **anyaH** = another; **upaity** = approached him; **prarudan** = weeping; **rudantam** = while one was weeping; **anyaH** = another; **upaity** = approached him; **praNudan** = pushing; **anyaH** = another; **upaity** = approached him; **praNadan** = roaring.

While one was singing, another approached him laughing. While one was laughing, another approached him weeping. While one was weeping, another approached him pushing. While one was pushing, another approached him roaring.

Verse Locator

समाकुलम् तत् कपि सैन्यम् आसीन् ।

मधु प्रपान उत्कट सत्त्व चेष्टम् ।

न च अत्र कश्चिन् न बभूव मत्तो ।

न च अत्र कश्चिन् न बभूव तृप्तो ॥ ५-६१-१८

18. **tat** = that; **kapi sainya** = army of monkeys; **madhu prapaana utkaTa sattva cheSTam** = moving in excessively honey-drunken state; **asiit** = became; **samaakulam** = highly excited; **na kashchit** = none; **atra** = in that army; **mattaH babhuuNa iti na** = was not drunk; **na kachichit** = now; **atra** = in that army; **tR^iptaH babhuuva iti na** = was not satiated.

That army of monkeys, moving in excessively honey-drunken state, became highly excited. None in that army was not drunk. None in that army was not satiated.

Verse Locator

ततो वनम् तत् परिभक्ष्यमाणम् ।

द्रुमान् च विध्वंसित पत्र पुष्पान् ।

समीक्ष्य कोपात् दधि वक्त्र नामा ।

निवारयामास कपिः कपीन् तान् ॥ ५-६१-१९

19. **samiikSya** = seeing; **tat** = that; **vanam** = grove; **paribhakSyamaaNam** = being consumed; **drumaamshcha** = and the trees; **vidhvamsita patra puSpaan** = stripped off their leaves and flowers; **kapiH** = the monkey; **dadhi vaktra naamaa** = named Dadhimukha; **tataH** = then; **kopaat** = by anger; **nivaarayaamaasa** = interrupted; **taan kapiin** = those monkeys.

Seeing that grove, being consumed and the trees stripped off their leaves and flowers the monkey named Dadhimukha (who was incharge of the grove) then angrily interrupted those monkeys.

Verse Locator

स तैः प्रवृद्धैः परिभर्त्स्यमानो ।

वनस्य गोप्ता हरि वीर वृद्धः ।

चकार भूयो मतिम् उग्र तेजा ।

वनस्य रक्षाम् प्रति वानरेभ्यः ॥ ५-६१-२०

20. **paribhartsyamaanaH** = threatened; **taiH** = by those monkeys; **pravR^iddhaiH** = who were behaving excessively; **ugrate jaaH** = Dadhimukha endowed with terrible energy; **vanasya goptaa** = the care-taker of the grove; **hari viira vR^iddhaH** = and an elderly hero of the monkeys; **bhuuyaH** = further; **chakaara matim** = contemplated means; **rakSaamprati** = about the protection; **vanasya** = of the grove; **vaanarebhyaH** = from the monkeys.

Threatened by those monkeys who were behaving excessively, Dadhimukha who was endowed with a terrible energy, the care-taker of the grove and an elderly hero of the monkeys further contemplated the means to protect that grove from the monkeys.

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उवाच कांश्चित् परुषाणि धृष्टम् ।

असक्तम् अन्यान् च तलैः जघान ।

समेत्य कैश्चित् कलहम् चकार ।

तथैव साम्ना उपजगाम कांश्चित् ॥ ५-६१-२१

21. **uvaacha** = he spoke; **paruSaaNi** = harsh words; **kaamshchit** = with some; **jaghaana** = and struck; **anyaamshcha** = some other; **dhR^iSTam** = courageously; **talaiH** = with his palms; **asaktam** = uninterrupted; **chakaara** = created; **kalaham** = a quarrel; **kaishchit** = with some; **sametya** = coming into collusion with them; **tathaiva** = in like manner; **upajagaama** = he approached; **kaamshchit** = some; **saamnaa** = in a conciliatory way.

He spoke harsh words with some and courageously struck some others with his palms uninterrupted, created a quarrel by coming into collusion with some, and approached some in a conciliatory manner.

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स तैः मदाच् च अप्रतिवार्य वेगैः ।

बलाच् च तेन अप्रतिवार्यमाणैः ।

प्रधर्षितः त्यक्त भयैः समेत्य ।

प्रकृष्यते च अपि अनवेक्ष्य दोषम् ॥ ५-६१-२२

22. **saH** = that Dadhimukha; **pradharSitaH** = was overpowered; **taiH** = by those monkeys; **aprativaarya vegaiH** = with unrest rained emotion; **madaat** = arising out of their intoxication; **apratimaaNyamaaNaiH** = those who were hindered; **balaat** = forcefully; **tena** = by him; **tyaktabhayaiH** = abandoning their fear; **prakR^iSyate cha** = he was also dragged; **sametya** = after coming into collusion by them; **anavekSyaa** = disregarding; **doSamcha** = any bad consequence.

That Dadhimukha was dragged, after coming into collusion with him by those monkeys, who were being forcibly hindered by him, eventhough those monkeys overpowered him with unrestrained emotion arising out of their intoxication, those who had abandoned their fear disregarding any bad consequence of their act.

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नखैः तुदन्तो दशनैः दशन्तः ।

तलैः च पादैः च समाप्नुवन्तः ।

23. **tudanta** = bruising; **nakhaiH** = with their nails; **dashantaH** = biting; **dashanaiH** = with their teeth; **madaat** = because of their inebriety; **samaapayantaH** = and making short work; **tam kapim** = of that Dadhimukha; **talaishcha paadaishcha** = with their palms and feet; **samagraaH** = kapayaH = all those monkeys; **chakruH** = made; **mahaavanam** = that large grove; **nirviSayam** = bereft of its range of flowers; fruits and honey.

Bruising with their nails, biting with their teeth on account of their inebriety and making short work of that Dadhimukha with their palms and feet, all those monkeys made that large grove, divested of its flowers, fruits and honey.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे एकषष्टितमः सर्गः

Thus completes 61st Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 62 Verses converted to UTF-8, Nov 09

Introduction

The monkeys enter Madhuvana and partake the honey in plenty, as permitted by Hanuma and Angada. Singing and dancing as if in a drunken state, the monkeys were obstructed by those guarding the grove. The terrific monkeys warded off the guards, nay, they even dragged them by their knees and tossed them up in the air. The guards then went to Dadhimukha, the chief of the garden-guards and complained him of the matter. Dadhimukha along with his followers appears on the scene and invade the monkeys with trees and rocks. Angada thrashed Dadhimukha with his arms and made him fall on the ground. Dadhimukha along with his followers then proceed to Kishkindha to report the matter to him. Dadhimukha bows down and touches Sugreeva's feet as a mark of salutation.

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तान् उवाच हरि श्रेष्ठो हनूमान् वानर ऋषभः ।
अव्यग्र मनसो यूयम् मधु सेवत वानराः ॥ ५-६२-१
अहमावारयिष्यामि युष्माकम् परिपन्थिनः ।

1. **hanumaan** = Hanuma; **vaanararSabhaH** = like a bull among the monkeys; **harishreSThaH** and the foremost among them; **uvaacha** = spoke; **taan** = to them (as follows); **vaanaraaH** = O monkeys!; **yuuyam** = you; **sevata** = cherish; **madhu** = the honey; **avyagramanasaH** = with a cool mind; **aham** = I; **aavaarayiSyaami** = will keep off; **yuSmaakam** = your; **paripanthinaH** = opposer who is standing in your way.

Hanuma, like a bull among the monkeys and the foremost among them spoke to them as follows: "Cherish the honey with a cool mind, O monkeys! I will keep off your opposer who is standing in your way."

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श्रुत्वा हनुमतो वाक्यम् हरीणाम् प्रवरो अन्गदः ॥ ५-६२-२
प्रत्युवाच प्रसन्न आत्मा पिबन्तु हरयो मधु ।

2. **shrutvaa** = hearing; **vaakyam** = the words; **hanumataH** = of Hanuma; **prasannaatmaa** = the gracious minded; **aN^gadaH** = Angada; **pratyuvaacha** = repeated the following

words; **harayaH** = (Let) the monkeys; **pibantu** = drink; **madhu** = the honey.

Hearing the words of Hanuma, the gracious minded Angada the principal among the monkeys repeated the words: "Let the monkeys drink the honey."

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अवश्यम् कृत कार्यस्य वाक्यम् हनुमतो मया ॥ ५-६२-३
अकार्यम् अपि कर्तव्यम् किम् अन्ग पुनः ईदृशम् ।

3. **vaakyam** = the words; **akaaryam api** = though improper; **kR^ita kaaryasya** = who has accomplished his work; to be obliged; **avashyam** = certainly; **mayaa** = by me; **kim aN^ga** = wherefore then; **iidR^isham punaH** = moreover; on such an occasion?

"The words, though improper of Hanuma who had accomplished his task, are to be obliged certainly by me. Wherefore then, moreover, on such an occasion?"

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अन्दगस्य मुखात् श्रुत्वा वचनम् वानर ऋषभाः ॥ ५-६२-४
साधु साध्व् इति सम्हृष्टा वानराः प्रत्यपूजयन् ।

4. **shrutvaa** = hearing; **vachaH** = the words; **mukhaat** = coming from the mouth; **aN^gadasya** = of Angada; **vaanaraaH** = those monkeys; **vaanarShabhaaH** = who were like bulls among the monkeys; **samhR^iSTaaH** = were delighted; **pratya puujayan** = and answered with reverence; **saadhu saadhv iti** = saying 'good; good!'

Hearing the words coming from the mouth of Angada, those monkeys who were like bulls among the monkeys were delighted and answered with reverence, saying 'good, good!'

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पूजयित्वा अन्गदम् सर्वे वानरा वानर ऋषभम् ॥ ५-६२-५
जग्मुः मधु वनम् यत्र नदी वेग इव द्रुतम् ।

5. **puujayitvaa** = reverencing; **aN^gadam** = Angada; **vaanaraa R^iShabham** = the foremost among the monkeys; **sarve vaanaraaH** = all the monkeys; **jagmuH** = went; **yatra** = to the place where; **madhu vanam** = Madhuvana; the grove abounding in honey was there; **nadii vegaH iva** = like rush of a river; **drumam** = towards a tree.

Reverencing Angada the foremost among the monkeys, all the monkeys rushed towards Madhuvana, the grove abounding in honey, like the rush of a river towards a tree.

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ते प्रहृष्टा मधु वनम् पालान् आक्रम्य वीर्यतः ॥ ५-६२-६
अतिसर्गाच् च पटवो दृष्ट्वा श्रुत्वा च मैथिलीम् ।
पपुः सर्वे मधु तदा रसवत्फलमाददुः ॥ ५-६२-७

6; 7. **dR^iShTvaa** = (because Hanuma) had seen Seetha; **shrutvaa** = and others had heard of her; **atisargaacha cha** = and because of grant of permission from Angada; **te sarve paTavaH** = all those gifted monkeys; **prahR^iShTaaH** = having entered; **madhuvanam** = Madhuvana the grove; **aakramya paalaan** = and overpowering themselves over the guards; **viiryataH** = with their prowess; **vapuH** = drank; **madhu** = the honey; **tadaa** = then; **aadaduH** = took; **rasavat phalam** = juicy fruits.

Because Hanuma had seen Seetha and others had heard of her and because of the grant of permission from Angada, all those gifted monkeys entered Madhuvana the grove, overpowered

the guards with their prowess, drank honey and the partook juicy fruits there.

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उत्पत्य च ततः सर्वे वन पालान् समागताः ।
ताडयन्ति स्म शतशः सक्तान् मधु वने तदा ॥ ५-६२-८

8. **tadaa** = then; **sarve** = all those monkeys; **utpatya** = having jumped; **vanapaalaan** = on the guards of the grove; **samaagataan** = who came; **saktaan** = together; **shatashaH** = in hundreds; **tataH** = and then; **taaDayanti** = banged them.

Then, all those monkeys jumped on the guards of the grove, who came there in hundreds together and banged them.

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मधूनि द्रोण मात्राणि बहुभिः परिगृह्य ते ।
पिबन्ति सहिताः सर्वे भक्षयन्ति तथा अपरे ॥ ५-६२-९

9. **sarve** = all those monkeys; **sahitaaH** = together; **parigR^ihya** = taking; **drone maatraaNi* madhuuni** = vessels of honey; **baahubhiH** = in their arms; **pibanti** = drank them; **apare** = some others; **nighnanti sma** = banged (those who obstructed them).

All those monkeys together took vessels of honey in their arms and drank them. Some others banged those who obstructed them.

Drona= A wooden vessel containing 1024 Mushtis/fists of honey.

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केचित् पीत्वा अपविध्यन्ति मधूनि मधु पिन्गलाः ।
मधु उच्चिष्टेन केचिच् च जघ्नुः अन्योन्यम् उत्कटाः ॥ ५-६२-१०

10. **kechit** = some monkeys; **madhu piN^galaaH** = with their skin-colour; as yellow as honey; **piitvaa** = having drunk; **madhuuni** = vessels of honey; **pravidhyanti** = were throwing (some honey) away; **kechichcha** = some others; **madhu uchchhiShThena** = with remnant of honey after drinking; **jagmuH** = whipped up; **anyonyam** = one another; **utkaTaaH** = with excessive intoxication.

Some monkeys, with their skin-colour as yellow as honey, after drinking vessels of honey, also threw some honey away. Some others, with the remnant of honey in their arms, after drinking, whipped up one another with their excessive intoxication.

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अपरे वृक्ष मूलेषु शाखाम् गृह्य व्यवस्थितः ।
अत्यर्थम् च मद ग्लानाः पर्णानि आस्तीर्य शेरते ॥ ५-६२-११

11. **apare** = some others; **gR^ihya** = seizing; **shaakhaam** = a branch of a tree; **vyavasthitaH** = settled; **vR^ikSa muule** = at the foot of a tree; **atyartham mada glaanaaH** = those who were highly intoxicated; **sherate** = laid down; **aastiirNa parNaani** = spreading leaves.

Some others, seizing a branch of a tree, stood rooted at the foot of a tree. Some, who were highly intoxicated, laid down spreading leaves on the ground.

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उन्मत्त भूताः प्लवगा मधु मत्ताः च हृष्टवत् ।

क्षिपन्ति अपि तथा अन्योन्यम् स्खलन्ति अपि तथा अपरे ॥ ५-६२-१२

12. plavagaaH = monkeys; madhu mattaaH = intoxicated with the drinking of honey; unmatta bhuutaaH = became inebriated; kShipanti = and were pushing; anyonyam = one another; hR^iShTavat = cheerfully; tathaa = and; apare = some others; skhalanti cha = began to stumble.

Those monkeys, who were intoxicated by drinking the honey, became inebriated and started pushing one another cheerfully and some others began to stumble.

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केचित् क्ष्वेडान् प्रकुर्वन्ति केचित् कूजन्ति हृष्टवत् ।
हरयो मधुना मत्ताः केचित् सुप्ता मही तले ॥ ५-६२-१३

13. kechit = some; prakurvanti = were making; kShveDaan = lion's roars; kechit = some; hR^iShTavat = with joy; kuujanti = whistled like birds; kechit harayaH = some; madhunaa = with honey; suptaaH = slept; mahii tale = on the floor.

Some were roaring like lions. Some, with joy, whistled like birds. Some monkeys, inebriated as they were by drinking honey, simply slept on the floor.

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कृत्वा केचिर्धसन्त्यन्ये केचित्कुर्वन्ति चेतरत् ।
कृत्वा केचिद्वदन्त्यन्ये केचिद्बुध्यन्ति चेतरत् ॥ ५-६२-१४

14. kR^itvaa = doing something or other; kechit = some; hasanti = were laughing; anye kechit = some others; kurvanti = were doing; itarat = something else; kechit = some; vadanti = were telling; kR^itvaa = what they were doing; anye kechit = some others; budhyanti = were understanding; itarat = something else.

Doing something or other, some were laughing. Some others were doing something else. Some were telling what they were doing, while some others were understanding some things else.

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ये अपि अत्र मधु पालाः स्युः प्रेष्या दधि मुखस्य तु ।
ते अपि तैः वानरैः भीमैः प्रतिषिद्धा दिशो गताः ॥ ५-६२-१५

15. madhu paalaaH = the honey-keepers; ye = who; syuH = were there; preShyaaH = as messengers; dadhimukhasya = of Dadhimukha; te.api = they also; atra = in that Madhuvana; pratiShiddhaaH = were warded off; bhiimaiH vaanaraiH = by the terrific monkeys; gataaH = and went; dishaH = towards different directions.

The honey-keepers, who were there as messengers of Dadhimukha in that Madhuvana, were warded off by the terrific monkeys and they fled to different directions.

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जानुभिः च प्रकृष्टाः च देव मार्गम् च दर्शिताः ।
अब्रुवन् परम उद्विग्ना गत्वा दधि मुखम् वचः ॥ ५-६२-१६

16. prakR^iTaaH = dragged; jaanubhiH = by their knees; pradarshitaaH = those honey-keepers who were shown; deva maargam = the air; parama udvignaaH = were very much depressed; gatvaa = and having gone; dadhimukham = to Dadhimukha; abruvan vachaH = spoke the (following) words.

Dragged by their knees and tossed up in the air by the monkeys, those honey-keepers were very much depressed, went to Dadhimukha and complained as follows:

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हनूमता दत्त वरैः हतम् मधु वनम् बलात् ।
वयम् च जानुभिः कृष्टा देव मार्गम् च दर्शिताः ॥ ५-६२-१७

17. **data varaiH hanuumataa** = by the monkeys; as they were granted a boon by Hanuma; **madhu vanam** = Madhuvana; **hatam** = was destroyed; **balaat** = violently; **vayamcha** = we; **kR^iShTaaH** = were dragged; **jaanuubhiH** = by our knees; **darshitaaH** = and were shown; **deva maargam** = the air.

"The monkeys, as permitted by Hanuma, violently destroyed Madhuvana. We were dragged by our knees and further tossed up in the air."

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ततो दधि मुखः क्रुद्धो वनपः तत्र वानरः ।
हतम् मधु वनम् श्रुत्वा सान्त्वयामास तान् हरीन् ॥ ५-६२-१८

18. **shrutvaa** = hearing; **madhu vanam** = (that) Madhuvana; **hatam** = was damaged; **dadhimukhaH** = Dadhimukha; **vanapaH** = the grove-protector; **tatra** = there; **kruddhaH** = was enraged; **tataH** = and thereafter; **saantvayaamaasa** = consoled; **taan hariin** = those monkeys.

Hearing that Madhuvana was damaged, Dadhimukha, the grove-protector there was enraged and thereafter consoled those monkeys (as follows):

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इह आगच्छत गच्छामो वानरान् अतिदर्पितान् ।
बलेन आवारयिष्यामो मधु भक्षयतो वयम् ॥ ५-६२-१९

19. **aagachchhata iha** = come here; **gachchhaama** = let us go; **vaarayiShyaamaH** = let us prevent; **balena** = by our force; **vaanaraan** = the monkeys; **baladarpitaan** = who are proud of their strength; **bhakShayataH** = and who are consuming; **madhu** = the honey.

"Come here let us go there and prevent by our force, the monkeys who are arrogant of their strength and are consuming the honey."

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श्रुत्वा दधि मुखस्य इदम् वचनम् वानर ऋषभाः ।
पुनः वीरा मधु वनम् तेन एव सहिता ययुः ॥ ५-६२-२०

20. **shrutvaa** = hearing; **idam** = these; **vachanam** = words; **dadhimukhasya** = of Dadhimukha; **vaanara R^iShabhaaH** = the foremost among the monkeys; **viiraaH** = who display heroism; **sahasaa** = quickly; **yayaH** = went; **punaH** = again; **madhu vanam** = to Madhuvana; **tena eva** = along with that Dadhimukha.

Hearing these words of Dadhimukha, the foremost of those monkeys who displayed their heroism, quickly went again to madhuvana along with him.

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मध्ये च एषाम् दधि मुखः प्रगृह्य सुमहातरुम् ।
समभ्यधावत् वेगेना ते च सर्वे प्लवग्माः ॥ ५-६२-२१

21. **pragR^ihya** = grasping; **tarum** = a tree; **dadhimukhaH** = Dadhimukha; **samabhyadhaavat** = ran; **vegenaa** = with speed; **eShaam madhye** = towards the middle of those monkeys; **sarve** = all; **te** = those; **plavaN^gamaaH cha** = monkey-followers too (ran).

Grasping a tree, Dadhimukha speedily took up his position in the middle of those monkeys in Madhuvana. All his follower-monkeys also ran with him.

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ते शिलाः पादपान् च अपि पाषाणान् च अपि वानराः ।
गृहीत्वा अभ्यागमन् क्रुद्धा यत्र ते कपि कुन्जराः ॥ ५-६२-२२

22. **te kruddhaaH vaanaraaH** = those enraged monkeys; **gR^ihiitvaa** = taking; **shilaaH** = rocks; **paadapan cha api** = trees; **parvataamshchaapi** = and even mountains; **abhyaagaman** = went; **yatra** = were; **te** = those; **kapi kuNjaraaH** = foremost of monkeys (were there).

Those enraged monkeys, taking rocks, trees and even mountains, went to the place where those foremost of monkeys were there.

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ते स्वामि वचनम् वीरा हृदयेष्वावसज्य तत् ।
त्वरया हि अभ्यधावन्त साल ताल शिला आयुधाः ॥ ५-६२-२३

23. **te** = those; **viiraaH** = heroic monkeys; **avasajya** = keeping; **hR^idayeShu tat svaami vachanam** = the words of their master in mind; **tvarayaa** = briskly; **abhyadhaavanta** = ran; **saala taala shilaa aayudhaaH** = with Sala trees; palm trees and rocks as their weapon.

Those heroic monkeys, keeping the words of their master in mind, briskly ran with Sala trees, palm trees and rocks as their weapons.

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वृक्षस्थान् च तलस्थान् च वानरान् बल दर्पितान् ।
अभ्यक्रामन्त ते वीराः पालाः तत्र सहस्रशः ॥ ५-६२-२४

24. **tat** = then; **viiraaH** = the valiant; **paalaaH** = guards of the grove; **sahasrashaH** = running; in thousands; **abhyakraaman** = invaded; **vaanaraan** = the monkeys; **VR^iSasthaan cha** = who were on trees; **talasthaan cha** = at the foot of the trees; **bala darpitaan** = and who were arrogant of their strength.

Then, the valiant guards of the grove running in thousands invaded the monkeys who were on trees, at the foot of the trees and who were arrogant of their strength.

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अथ दृष्ट्वा दधि मुखम् क्रुद्धम् वानर पुमावाः ।
अभ्यधावन्त वेगेन हनूमत् प्रमुखाः तदा ॥ ५-६२-२५

25. **atha** = thereupon; **dR^iSTvaa** = seeing; **dadhimukham** = Dadhimukha; **kruddham** = enraged; **hanumat pramukhaaH** = Hanuma eminent monkeys; **tadaa** = then; **abhyadhaavanta** = ran towards him; **vegena** = with speed.

Seeing Dadhimukha coming with anger, Hanuma along with eminent monkeys ran towards him with speed.

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तम् सवृक्षम् महाबाहुम् आपतन्तम् महाबलम् ।

आर्यकम् प्राहरत् तत्र बाहुभ्याम् कुपितो अनादः ॥ ५-६२-२६

26. **kupitaH** = the enraged; **aNgadaH** = Angada; **tatra** = there; **praaharat** = struck; **baahubhyaam** = with his arms; **tam** = that Dadhimukha; **aaryakam** = the maternal uncle of his father; **mahaabalam** = who was endowed with extraordinary night; **mahaabaahum** = having long arms; **aapatantam** = and rushing with speed; **savR^ikSham** = with a tree in hand.

The enraged Angada struck there with his arms, that long-armed Dadhimukha the maternal uncle his father, who was endowed with extraordinary might and who was rushing with speed with a tree in his hand.

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मद अन्धः अ न वेद एनम् आर्यको अयम् मम इति सः ।

अथ एनम् निष्पिपेष आशु वेगवत् वसुधा तले ॥ ५-६२-२७

27. **mada andhaH cha** = Blinded with arrogance; **saH** = that Angada; **na veda** = could not remember; **enam** = that being; **iti** = as; **ayam** = he (who was) mama aaryakaH = the maternal uncle of his father; **atha** = then; **niShpipeSha** = (he) crushed; **enam** = him; **aashu** = quickly; **vegavat** = and with speed; **vasudhaatale** = on the ground.

Blinded with arrogance, that Angada did not show any mercy to him on the score of his being the maternal uncle of his father and caused him at once to fall down and began to crush him against the ground.

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स भग्न बाहुः विमुखो विह्वलः शोणित उक्षितः ।

मुमोह सहसा वीरो मुहूर्तम् कपि कुन्जरः ॥ ५-६२-२८

28. **saH viiraH** = that valiant; **kapi kuN^ijaraH** = elephant among the monkeys; **vihvalaH** = who was afflicted; **sabhagna baahuurubhujaH** = with his broken arms; thighs and shoulders; **shoNito kShitaH** = and drenched in blood; **sahasaa** = soon; **mumoha** = lost his consciousness; **muhuurtam** = for a moment.

That Dadhimukha, the valiant elephant among the monkeys, who was afflicted with his broken arms, thighs and shoulders, drenched as he was in blood, lost his consciousness for a moment.

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स समाश्वस्य सहसा सम्क्रुद्धो राजमातुलः ।

वानरान्वारयामास दण्डेन मधुमोहितान् ॥ ५-६२-२९

29. **saH raajamaatulaH** = that Dadhimukha; Sugreeva's maternal uncle; **sahasaa** = quickly; **samaashvasya** = recovering his breath; **samkrudha** = was enraged; **vaarayaamaasa** = resisted; **vaanaraan** = those monkeys; **madhumohitaan** = who were infatuated because of drinking of honey; **daN^Dena** = by a reprimand.

That Dadhimukha, Sugreeva's maternal uncle, quickly recovering his breath, was enraged and resisted those monkeys, who were highly intoxicated because of drinking of honey, by a proper reprimand.

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स कथंचित् विमुक्तः तैः वानरैः वानर ऋषभः ।

उवाच एक अन्तम् आगम्य भृत्यान् तान् समुपागतान् ॥ ५-६२-३०

30. **kathamchit** = somehow; **vimuktaH** = released; **taiH vaanaraiH** = by those monkeys; **saH vaanara R^iShabhaH** = that foremost among the monkeys; **aashritya** = took shelter; **ekaantam** = at a solitary place; **uvaacham** = and spoke; **svaan** = to his; **bhR^ityaan** = messengers; **samupaagataan** = who came there.

Somehow released by those monkeys that Dadhimukha the foremost among the monkeys, went to a solitary place and spoke to his messengers who came there (as follows):

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एते तिष्ठन्तु गच्छामो भर्ता नो यत्र वानरः ।

सुग्रीवो विपुल ग्रीवः सह रामेण तिष्ठति ॥ ५-६२-३१

31. **ete tiShThantu** = let these monkeys stay here; **gachchhaamaH** = we will go; **yatra** = to the place where; **sugreevaH** = Sugreeva; **naH** = our; **bhartaa** = lord; **vaanaraH** = the monkey; **vipula griivaH** = having a thick neck; **raameNa saha** = along with Rama; **tiShThati** = are staying.

"Let these monkeys stay here. We will go to the place where the thick-necked Sugreeva, our lord of the monkeys stays together with Rama."

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सर्वम् चैव अन्गदे दोषम् श्रावयिष्यामि पार्थिव ।

अमर्षी वचनम् श्रुत्वा घातयिष्यति वानरान् ॥ ५-६२-३२

32. **paarthive shraavayiSyaami** = I will make the king hear; **sarvam** = all; **doSam** = the misdeed; **aN^gada** = of Angada; **shrutvaa** = hearing; **vachanam** = my words; **vaanaraan ghaatayiSyati amarSii** = the king; enraged; will get the monkeys killed.

"I will make known to the king, all the misdeed of Angada. Hearing my words, the enraged king will get the monkeys killed."

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इष्टम् मधु वनम् हि एतत् सुग्रीवस्य महात्मनः ।

पितृ पैतामहम् दिव्यम् देवैः अपि दुरासदम् ॥ ५-६२-३३

33. **etat madhuvanam** = this Madhuvana; **iSTam hi** = is indeed cherished; **mahaatmanaH paarthivasya** = by the high-souled king Sugreeva; **pitR^i paitaamaham** = and it derived from his father and grand-father; **divyam** = (It is) so charming; **duraasadam** = and is dangerous to be approached; **devaiH api** = even by celestials.

"This Madhuvana is indeed cherished by our high-souled king, Sugreeva and it derived from his father and grand father. It is so charming, but is dangerous to be approached even by celestials."

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स वानरान् इमान् सर्वान् मधु लुब्धान् गत आयुषः ।

घातयिष्यति दण्डेन सुग्रीवः ससुहृज् जनान् ॥ ५-६२-३४

34. **saH sugriivaH** = that Sugreeva; **ghatayiShyati imaan sarvaan vaanaraan sasuhR^ij janaan** = can get all these monkeys together with their companions killed; **daN^Dena** = as a

punishment; (those monkeys are) madhulubhaan = lustful of honey; gata aayuSaH = and their longevity got reduced.

"The longevity of these monkeys got reduced, as they were very much lustful of honey. That Sugreeva can get these monkeys together with their companions, killed as a matter of punishment."

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वध्या हि एते दुरात्मानो नृप आज्ञा परिभाविनः ।
अमर्ष प्रभवो रोषः सफलो नो भविष्यति । ५-६२-३५

35. ete = these; duraatmanaH = evil-minded beings; nR^ipa aajJNaa paribhaavinaH = who disregarded the royal command; vadhyaH hi = are fit to be capitally punished; naH roShaH = our anger; amarSa prabhavaH = springing from our impatience; bhaviShyati = will become; saphalaH = fruitful.

"These evil-minded beings, who disregarded the royal command, are fit to be capitally punished. Our wrath, springing from our impatience, will indeed become fruitful."

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एवम् उक्त्वा दधि मुखो वन पालान् महाबलः ।
जगाम सहसा उत्पत्य वन पालैः समन्वितः ॥ ५-६२-३६

36. evam = thus; uktvaa = speaking; vanapaalan = to the garden-guards; mahaabalaH = the mighty; dadhimukhaH = Dadhimukha; sahasaa = quickly; jagaama = went; utpatya = springing up all at once; samanvitaH = together; vana paalaiH = with the garden-guards.

Thus speaking to the garden-guards, the mighty Dadhimukha quickly springing up all at once, went (to Kishkindha) together with the garden-guards.

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निमेष अन्तर मात्रेण स हि प्राप्तो वन आलयः ।
सहस्र अंशु सुतो धीमान् सुग्रीवो यत्र वानरः ॥ ५-६२-३७

37. saH vana aalayaH = that Dadhimukha = the monkey; praaptaH = reached yatra = where; dhiimaan sugriivaH vaanaraH = that intelligent monkey; sugreeva (was there); nimeSha antara maatreNa = within an interval of only a moment.

That Dadhimukha, the monkey, reached the place where that Sugreeva, the intelligent monkey was there, within an interval of only a moment.

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रामम् च लक्ष्मणम् चैव दृष्ट्वा सुग्रीवम् एव च ।
सम प्रतिष्ठाम् जगतीम् आकाशान् निपपात ह ॥ ५-६२-३८

38. dR^iSTvaa = seeing; raamam cha = Rama; lakShmaNam chaiva = Lakshmana; sugriivam eva cha = and Sugreeva; nipapaata = (Dadhimukha) descended; sama pratiShThaam jagatiim = to a well-leveled ground; aakaashaat = from the sky.

Seeing Rama, Lakshmana and Sugreeva, Dadhimukha descended to a level ground, from the sky.

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स निपत्य महावीर्यः सर्वैः तैः परिवारितः ।

हरिः दधि मुखः पालैः पालानाम् परम ईश्वरः ॥ ५-६२-३९

स दीन वदनो भूत्वा कृत्वा शिरसि च अज्जलिम् ।

सुग्रीवस्य शुभौ मूर्ध्ना चरणौ प्रत्यपीडयत् ॥ ५-६२-४०

39; 40. saH = mahaaviiryaH hariH dadhimukhaH = that Dadhimukha; the monkey of a great prowess; parivaaritaH = surrounded; sarvaiH taiH paalaIH = by all those garden-guards; parama iishvaaH = and the supreme lord; paalaanaam = of those guards; bhuutvaa diinavadanaH = keeping a sad face; kR^itvaa aN^jalim = making respectful salutation; shirasi = with his head; samnipatya = falling down; paryapiiDayat = touched; muurdhnaa = with his head; shubhe charaNau = the auspicious feet; sugriivasya = of Sugreeva.

That Dadhimukha of a great prowess, the supreme lord of the guards, surrounded by all those garden-guards keeping a sad face, made a respectful salutation to Sugreeva with his head, by falling down and touching with his head, the auspicious feet of Sugreeva.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे द्विषष्टितमः सर्गः

Thus completes 62nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Dadhimukha comes to Sugreeva and reports that Madhuvana, the grove abounding in honey, has been damaged by monkeys headed by Angada and Hanuma. When Lakshmana in the vicinity enquires Sugreeva about the matter, Sugreeva says that by hearing about the jubilation of the monkeys, it can be concluded that Seetha has been traced out. Assuaging Dadhimukha, Sugreeva asks him to send without delay, Hanuma, Angada and others to him, so as to hear about their efforts in tracing out Seetha.

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ततो मूर्ध्ना निपतितम् वानरम् वानर ऋषभः ।

दृष्ट्वा एव उद्विग्न हृदयो वाक्यम् एतत् उवाच ह ॥ ५-६३-१

1. dR^iShTvaiva = just after seeing; vaanaram = Dadhimukha; nipatitam = who fell; muurdhnaa = touching the head (on his feet); vaanaram R^iShabhaH = Sugreeva the chief of monkeys; tataH = there; uvaacha ha = spoke; etat = these; vaakyam = words; udvigna hR^idayaH = with an agitated mind.

Just on seeing Dadhimukha, who fell touching his feet with his head, Sugreeva the chief of monkeys, with an agitated mind, spoke the following words:

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उत्तिष्ठ उत्तिष्ठ कस्मात् त्वम् पादयोः पतितो मम ।

अभयम् ते भवेत् वीर सत्यम् एव अभिधीयताम् ॥ ५-६३-२

2. viira = O valiant monkeys!; uttiShTha uttiShTha = stand up; rise!; kasmaat = for what reason; tvam = have you; patitaH = fallen; mama paadayoH = on my feet?; te abhayam bhavet = I grant you immunity from fear; sarvameva abhidhiyataam = Let the entire truth be spoken!.

"O valiant monkey! Stand up, rise! Why have you fallen on my feet? I grant you immunity from fear. Let the entire truth be spoken!"

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स तु विश्वासितः तेन सुग्रीवेण महात्मना ।

उत्थाय च महाप्राज्ञो वाक्यम् दधि मुखो अब्रवीत् ॥ ५-६३-३

3. **vishvaasitaH** = thus inspired with confidence; **mahaatmanaa tena sugreevaNa** = by that high-souled Sugreeva; **saH sumahaa praaJNaH dadhimukhaH** = that vastly intelligent Dadhimukha; **utthaaya** = rising up; **abraviit** = spoke; **vaakyam** = (the following) words:

Thus inspired by the high-souled Sugreeva with confidence, that highly intelligent Dadhimukha, rising up, spoke the following words:

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न एव ऋक्ष रजसा राजन् न त्वया न अपि वालिना ।

वनम् निसृष्ट पूर्वम् हि भक्षितम् तत् तु वानरैः ॥ ५-६३-४

4. **raajaa** = O king!; **vanam** = Madhuvana; **naiva nispR^iSTa puurvam hi** = was not indeed set free previously at any time; **R^ikSha raajasaa** = by Riksharajas; your father; **na** = nor; **tvayaa** = by you; **na** = nor **vaalina api** = by Vali eve; **tachcha** = It; **bhakShitam** = has been consumed; **vaanaraiH** = by the monkeys.

"O king! Madhuvana was indeed not set free previously at any time by Riksharajas, your father, or by you, or by even Vali. That Madhuvana has been consumed away by the monkeys."

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एभिः प्रधर्षिताः च एव वारिता वन रक्षिभिः ।

मधूनि अचिन्तयित्वा इमान् भक्षयन्ति पिबन्ति च ॥ ५-६३-५

5. **vaanaraaH** = the monkeys; **pradharShitaaH cha eva** = when frightened; **ebhiH vana rakShibhiH** = by these guards of the grove; **achintayitvaa** = disregarding; **imaan** = then; **bhakShayanti** = (they) continue to eat (the fruits); **pibanti cha** = and drink; **madhuuni** = the honey.

"When these guards of the grove obstructed the monkeys, they disregarded the guards and continue to eat the fruits and drink the honey too."

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शिष्टम् अत्र अपविध्यन्ति भक्षयन्ति तथा अपरे ।

निवार्यमाणाः ते सर्वे भ्रुवौ वै दर्शयन्ति हि ॥ ५-६३-६

6. **apavidhyanti** = some are throwing away; **shiShTam** = the remnant (after drinking) of the honey; **atra** = there; **tathaa** = and; **apare** = some others; **bhakShayanti** = are consuming (that remnant); **nivaaryamaaNaaH** = (when) prevented (by us); **te sarve** = all of them; **darshayanti hi** = are indeed showing; **bhruvaH** = their eye-brows.

"Some are throwing away a remnant of honey, after drinking it there and some others are consuming that remnant. When prevented by us, all of them are indeed exhibiting their eye-brows to us (in anger)."

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इमे हि सम्रब्धतराः तथा तैः सम्रधर्षिताः ।

वारयन्तो वनात् तस्मात् क्रुद्धैः वानर पुमावैः ॥ ५-६३-७

7. **ime** = (when) these guards of the grove; **samrabdhataraaH** = are more angry; **tathaa** = and; **vaarayantaH** = keeping them off; **tasmaat vaanaat** = from that

grove; **sampradharShitaaH** = they were threatened; **taiH kruddhaiH vaanarapuN^gavaiH** = by those enraged monkeys.

"When these guards of the grove became angry and tried to keep them off from the grove, those enraged monkeys threatened them."

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ततः तैः बहुभिः वीरैः वानरैः वानर ऋषभाः ।
सम्रक्त नयनैः क्रोधाद् हरयः सम्प्रचालिताः ॥ ५-६३-८

8. **vaanara R^iShabhaaH** = O chief of monkeys!; **taiH viiraiH bahubhiH vaanaraiH** = eyes; by those valiant monkeys in large numbers; **samrakta nayanaiH** = having red-eyes; **harayaH** = these monkeys; **tataH** = then; **pravichaalitaaH** = were driven away; **krodhaat** = with anger.

"O chief of monkeys! Then, those valiant monkeys in large numbers, having their red eyes in anger, drove away these monkeys."

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पाणिभिः निहताः केचित् केचिज् जानुभिः आहताः ।
प्रकृष्टाः च यथा कामम् देव मार्गम् च दर्शिताः ॥ ५-६३-९

9. **kechit** = some; **nihataaH** = were struck down; **paaNibhiH** = with their hands; **kechit** = some; **aahataaH** = were beaten; **jaanubhiH** = with their knees; **prakR^iShTaaH** = being dragged; **yathaa kaamam** = as liked by them; **darshitaaH cha** = they were tossed into; **deva maargam** = air.

"Those monkeys struck some of the guards with their hands. They beat some of them with their knees. They dragged some of them and tossed them into air."

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एवम् एते हताः शूराः त्वयि तिष्ठति भर्तरि ।
कृत्स्नम् मधु वनम् चैव प्रकामम् तैः प्रभक्ष्यते ॥ ५-६३-१०

10. **tvayi tiShThati bhartari** = while you are in the position of a king; **ete** = these; **shuuraaH** = valiant guards; **hataaH** = were beaten; **taiH** = by those monkeys; **kR^itsnam** = the entire; **madhu vanam chaiva** = Madhuvana too; **prakaamam prabhakSyate** = is being eaten completely.

"While you are in the position of a king, those monkeys have beaten these valiant guards and are eating away the entire Maduvana too."

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एवम् विज्ञाप्यमानम् तु सुग्रीवम् वानर ऋषभम् ।
अपृच्छत् तम् महाप्राज्ञो लक्ष्मणः पर वीरहा ॥ ५-६३-११

11. **tam sugriivam** = to that Sugreeva; **vaanara R^Shabham** = the excellent of monkeys; **vijJNaapyamaanam** = who was being reported; **evam** = thus; (by Dadhimukha); **lakShmaNaH** = Lakshmana; **para viirahaa** = the killer of hostile heroes; **mahaapraajJNaH** = and a very wise man; **apR^ichchhat** = asked (as follows):

Lakshmana, the killer of hostile heroes and a very wise man, asked that Sugreeva, the excellent of monkeys (as follows) while Dadhimukha was thus reporting to him:

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किम् अयम् वानरो राजन् वनपः प्रत्युपस्थितः ।

कम् च अर्थम् अभिनिर्दिश्य दुःखितो वाक्यम् अब्रवीत् ॥ ५-६३-१२

12. **raajam** = O king!; **kim** = why; **ayam vaanaraH** = has this monkey; **vanapaH** = the garden-protector; **pratyupasthitaH** = come (here)?; **abhinirdishya** = pointing out; **kam** = what; **artham** = matter; **duHkhitaH** = has this monkey in grief; **abraviit** = spoken; **vaakyam** = some words (to you)?

"O king! Why has this monkey the garden-protector, come here?' Pointing out what matter has this monkey in grief, spoken these words to you?"

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एवम् उक्तः तु सुग्रीवो लक्ष्मणेन महात्मना ।

लक्ष्मणम् प्रत्युवाच इदम् वाक्यम् वाक्य विशारदः ॥ ५-६३-१३

13. **evam** = thus; **uktaH** = spoken; **mahaatmanaa lakShmaNena** = by the high souled Lakshmana; **sugriivaH vaakyam vishaaradaH** = the eloquent Sugreeva; **pratyuvaacha** = replied; **laKShmaNam** = to Lakshmana; **idam** = these; **vaakyam** = words.

Hearing the words of the high-souled Lakshmana, the eloquent Sugreeva replied to him as follows:

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आर्य लक्ष्मण सम्प्राह वीरो दधि मुखः कपिः ।

अन्नाद प्रमुखैः वीरैः भक्षितम् मधु वानरैः ॥ ५-६३-१४

विचित्य दक्षिणामाशामागतैर्हरिपुङ्गवैः ।

14. **aarya lakShmaNa** = O esteemed Lakshmana!; **dadhi mukhaH** = Dadhimukha; **viiraH** = the valiant; **kapiH** = monkey; **sampraaha** = is informing; **hari puN^gavaiH** = that by the foremost of monkeys; **aagataiH** = who returned; **vichitya** = having searched (for Seetha); **dakShiNaam aashaam** = from southern direction; **aN^gada pramukhaiH viiraiH** = accompanied by Angada and other heroes; **madhu** = honey; **bhakSitam** = was consumed.

"O esteemed Lakshmana! Dadhimukha, the valiant monkey is informing that the foremost of monkeys, who returned from the southern direction, after searching for Seetha as also Angada and other heroes consumed honey."

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न एषाम् अकृत कृत्यानाम् ईदृशः स्यात् उपक्रमः ॥ ५-६३-१५

आगतैश्च प्रमथितम् यथा मधुवनम् हि तैः ।

धर्षितं च वनम् कृत्स्नमुपयुक्तम् च वानरैः ॥ ५-६३-१६

15; 16. **yathaa** = in which manner; **taiH aagataiH** = by those returned; **vaanaraiH** = monkeys; **kR^itsnam vanam** = the entire grove; **pramathitam** = was destroyed; **dharShitam** = overpowered; **upayuktam** = and used; (**tathaa** = seeing that manner); **eShaam** = these monkeys; **na syaat** = would not have indulged; **iidR^ishaH upakramaH** = in such an exploit; **akR^ita kR^ityaanaam** = had they not accomplished my purpose.

"By seeing the manner in which these returned monkeys overpowered, destroyed and behaved towards Madhuvana, we can deduce that the monkeys would not have indulged in such an exploit, had they not accomplished my purpose."

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वनम् यथा अभिपन्नम् तैः साधितम् कर्म वानरैः ।

दृष्टा देवी न संदेहो न च अन्येन हनूमता ॥ ५-६३-१७

17. yadaa = when; te = those monkeys; abhipannaaH = have overpowered; anam = Madhuvana; (then); karma = the task; saadhitam = has been accomplished; vaanaraiH = by the monkeys; devii = Seetha; dR^iShTaa = was found; na sandehaH = there is no doubt; na = none; anyena = other; hanumataa = than Hanuma.

"When those monkeys have overpowered Madhuvana, then it means that our task has been accomplished by the monkeys. Seetha was found. There is no doubt. None other than Hanuma must have seen Seetha."

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न हि अन्यः साधने हेतुः कर्मणो अस्य हनूमतः ।

कार्यं सिद्धिः हनुमति मतिः च हरि पुमाव ॥ ५-६३-१८

व्यवसायः च वीर्यम् च श्रुतम् च अपि प्रतिष्ठितम् ।

18. na hi anyaH = there is indeed none other; hanuumataH = than Hanuma; hetuH = who is the executor; in accomplishing; asya karmaNaH = this work; tasmin vaanarapuN^gave = In that Hanuma; the foremost among the monkeys; kaarya siddhiH = accomplishment of any object; matiH cha iva = intelligence; vyavasaayaaH cha = strenuous effort; viiryam cha = vigour; shrutam cha api = and learning; pratiShThitam = are well established in his life.

"There is none other than, Hanuma who is the executor in accomplishing this work. In that Hanuma, the foremost among the monkeys, capacity to accomplish any object; intelligence; strenuous, vigour effort; and learning are well established in his life."

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जाम्बवान् यत्र नेता स्यात् अन्नादस्य बल ईश्वरः ।

हनुमान् च अपि अधिष्ठाता न तस्य गतिः अन्यथा ॥ ५-६३-१९

19. yatra = where; jaambavaan = Jambavan; netaa syaat = is a leader; mahaabalaH = the mighty; aN^gadashcha = Angada also (is a leader); hanumaamshcha = and Hanuma; adhiShThaataa = is an administrator; gatiH = the progress; tasya = of that work; na anyathaa = cannot be otherwise.

"Where Jambavan as well as Angada are leaders and Hanuma is an administrator, the progress of that work cannot be as otherwise."

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अन्नाद प्रमुखैः वीरैः हतम् मधु वनम् किल ॥ ५-६३-२०

वारिताः सहिताः पालाः तथा जानुभिः आहताः ।

20. madhuvanam hatam kila = It is so reported that Madhuvana has been destroyed; viiraiH = by the heroes; aN^gada pramukhaiH = with Angada as the chief; vaarayantaH cha = the garden guards who were preventing it; sahitaH = together; tadaa = then; aahataaH = were beaten up; jaanubhiH = with knees.

"It is so reported that Madhuvana has been destroyed by the heroes with Angada as the chief and the garden-guards who were together preventing the damage, were beaten up with knees."

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एतत् अर्थम् अयम् प्राप्तो वक्तुम् मधुर वाग् इह ॥ ५-६३-२१

नाम्ना दधि मुखो नाम हरिः प्रख्यात विक्रमः ।

21. vaktum = to tell; etat artham = this matter; madhura vaak = in sweet words; hariH = the monkeys; dadhimukho naama naamnaa = renowned by Dadhimukha by name; prakhyaata vikramaH = with a celebrated prowess; praaptaH = has come; iha = here.

"To tell this matter in sweet words, the monkey renowned by Dadhimukha by name, with his celebrated prowess, has come here."

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दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः ॥ ५-६३-२२

अभिगम्य यथा सर्वे पिबन्ति मधु वानराः ।

22. mahaabaaho = O the long-armed; saumitre = Lakshmana!; siitaa = Seetha; dR^iShTaa = was found; pashya = perceive; tattvataH = the truth; pashya = see (it); tathaa = and; sarve = all; vaanaraaH = the monkeys; abhigamya = meeting together; pibanti = are drinking; madhu = honey.

"O the long-armed Lakshmana! Perceive the truth that Seetha has been seen and see that all monkeys, getting together, are drinking honey."

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न च अपि अदृष्ट्वा वैदेहीम् विश्रुताः पुरुष ऋषभ ॥ ५-६३-२३

वनम् दात वरम् दिव्यम् धर्षयेयुः वन ओकसः ।

23. puruSha R^iShabha = O Lakshmana; the foremost among men!; vishrutaH = (if) the renowned; vana okasaH = monkeys; adR^iShTvaa = have not seen; vaidehiim = Seetha; na dharShayeyuH = (they) would not have abused; vanam = the grove; datta varam = which was granted as a boon; divyam = and is charming.

"O Lakshmana, the foremost among men! If the renowned monkeys have not seen Seetha, they would not have abused the charming grove; which was granted as a boon."

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ततः प्रहृष्टो धर्म आत्मा लक्ष्मणः सह राघवः ॥ ५-६३-२४

श्रुत्वा कर्ण सुखाम् वाणीम् सुग्रीव वदनाच् च्युताम् ।

प्राहृष्यत भृशम् रामो लक्ष्मणः च महायशाः ॥ ५-६३-२५

24; 25. tataH = then; dharma aatmaa = the righteous; lakShmaNaH = Lakshmana; saha raaghavaH = together with Rama; prahR^iShTaH = felt delighted; shrutvaa = hearing; vaaNiim = the words; chyutaam = coming; sugriiva vadanaat = from the mouth of Sugreeva; karNa sukhaam = pleasant for the ears; raamaH = Rama; praahR^iShyata = was rejoiced; mahaabalaH = the mighty lakSmaNashcha = Lakshmana too; bhR^isham = was very much; praahR^iShyate = rejoiced.

Then, the righteous Lakshmana, together with Rama, felt delighted. Hearing the words coming from the mouth of Sugreeva, which were pleasant for the ears, Rama was rejoiced. The mighty Lakshmana too was very much rejoiced.

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श्रुत्वा दधि मुखस्य इदम् सुग्रीवः तु प्रहृष्य च ।

वन पालम् पुनः वाक्यम् सुग्रीवः प्रत्यभाषत ॥ ५-६३-२६

26. **shrutvaa** = hearing; **idam** = these words; **dadhimukhasya** = of Dadhimukha; **sugriivah** = Sugreeva with a charming neck; **samprahR^iShya** = was very much pleased; **punaH** = and further; **pratyabhaaShataH** = spoke; **vaakyam** = the following words; **vana paalam** = to the guardian of the grove.

Hearing those words of Dadhimukha, Sugreeva with a charming neck, was very much pleased and further spoke to Dadhimukha, the guardian of the grove (as follows):

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प्रीतो अस्मि सौम्य यत् भुक्तम् वनम् तैः कृत कर्मभिः ।
मर्षितम् मर्षणीयम् च चेष्टितम् कृत कर्मणाम् ॥ ५-६३-२७

27. **saH aham** = I; **priitaH asmi** = am pleased; **yat** = that; **vanam** = Madhuvana; **bhuktam** = has been enjoyed; **taiH** = by those monkeys; **kR^ita karmabhiH** = who have accomplished their act; **cheShTitam** = the act (damage to the grove); **kR^ita karmaNaam** = done by those monkeys who have accomplished their purpose; **marShaNiiyam** = is fit to be forgiven; **marShitam** = and it is pardoned.

"I am happy that Madhuvana has been enjoyed by those monkeys, who have accomplished their act. Since the act (damage to the grove) done by those monkeys, who have accomplished their purpose is fit to be forgiven, I pardon them.

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इच्छामि शीघ्रम् हनुमत् प्रधानान् ।
शाखा मृगान् तान् मृग राज दर्पान् ।
द्रष्टुम् कृत अर्थान् सह राघवाभ्याम् ।
श्रोतुम् च सीता अधिगमे प्रयत्नम् ॥ ५-६३-२८

28. **raaghavaabhyaam saha** = I; along with Rama and Lakshmana; **shiighram** = soon; **ichchhami** = desire; **draShTum** = to see; **taan** = those; **shaakhaa mR^igaan** = monkeys; **hanumat pradhaanaan** = with Hanuma as their chief; **mR^iga raaja darpaan** = having the pride of a lion; **kR^ita arthaan** = and who attained their object; **shrotum cha** = and to hear; **prayatnam** = about their effort; **siitaa adhigame** = in finding out Seetha.

"I, together with Rama and Lakshmana, soon desire to see those monkeys, with Hanuma as their chief, who having acquired the pride of a lion and who attained his purpose; and also to hear about their effort in finding out Seetha."

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प्रीतिस्फीताक्षौ सम्प्रहृष्टौ कुमारौ ।
दृष्ट्वा सिद्धार्थौ वानराणाम् च राजा ।
अङ्गैः सम्हृष्टैः कर्मसिद्धिम् विदित्वा ।
बाह्वोरासन्नाम् सोऽतिमात्रम् ननन्द ॥ ५-६३-२९

29. **dR^iShTvaa** = seeing; **kumaarau** = these princes; **priitisphiitaakShau** = with their delighted expansive eyes; **samprahR^iShTau** = who are thrilled with joy; **siddhaarthau** = and who accomplished their aim; **saH** = that; **vaanaraaNaam raajaa** = king of the monkeys; **atimaatram nananda** = was very much pleased; **viditvaa** = knowing; **karmasiddhim** = that accomplishment of their work; **aasannaam** = is coming close; **baahvoH** = to their hands; **aN^gaiH** = and with his limbs; **samhR^iShTaiH** = thrilled with joy.

Seeing Rama and Lakshmana with their eyes filled with ecstatic delight, the princes, who were thrilled with joy and who accomplished their aim, Sugreeva that king of the monkeys was

very much delighted, knowing that accomplishment of their work is coming close to their hands and his limbs were thrilled with joy.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः

Thus completes 63nd Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Chapter [Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

Coming back to Madhuvana as instructed by Sugreeva, and craving forgiveness of Angada, Dadhimukha submits to him that he along with the other monkeys is urgently required by Sugreeva. Angada and other monkeys including Hanuma spring forward into the air towards Kishkindha. Even before the arrival of those monkeys, Sugreeva explains to Rama the valid reasons for concluding that Seetha has since been found. Angada, Hanuma and other, monkeys approach Sugreeva. Then, Hanuma apprises Rama of the discovery of Seetha. Hearing the news, Rama and Lakshmana were thrilled with joy and looked on Hanuma with a high esteem.

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सुग्रीवेण एवम् उक्तः तु हृष्टो दधि मुखः कपिः ।

राघवम् लक्ष्मणम् चैव सुग्रीवम् च अभ्यवादयत् ॥ ५-६४-१

1. **evam** = thus; **uktaH** = spoken; **sugriiveNa** = by Sugreeva; **dadhi mukhaH** = Dadhimukha; **kapiH** = the monkey; **hR^iSTaH** = was rejoiced; **abhyavaadayat** = and offered his salutation with reverence; **raaghavam** = to Rama; **lakSmaNam chaiva** = Lakshmana; **sugriivam cha** = and Sugreeva.

Hearing the words of Sugreeva, Dadhimukha the monkey was pleased and offered his salutation with reverence to Rama, Lakshmana

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स प्रणम्य च सुग्रीवम् राघवौ च महाबलौ ।

वानरैः सहितैः शूरैः दिवम् एव उत्पपात ह ॥ ५-६४-२

2. **praNamye** = after offering salutation; **sugriivam** = to Sugreeva; **mahaabalau raaghavau cha** = and to the mighty Rama and Lakshmana; **saH** = that Dadhimukha; **sahitaH** = together; **shuuraiH vaanaraiH** = with the valiant monkeys; **utpapaata** = sprang; **divam eva** = into the air.

After offering salutation to Sugreeva and to the mighty Rama and Lakshmana, that Dadhimukha accompanied by his valiant monkeys, sprang into the air.

स प्रविष्टो मधु वनम् ददर्श हरि यूथपान् ।
विमदान् उद्धतान् सर्वान् मेहमानान् मधु उदकम् ॥ ५-६४-३

3. saH = that Dadhimukha; praviSTaH = who entered; madhu vanam = Madhuvana; dadarsha = saw; sarvaan = all; hari yuuthapaan = the chiefs of monkeys; vimadaan = who were free from intoxication; madaatyaye = having passed off the honey; vepamaanaan = and who were inwardly excited.

That Dadhimukha, after entering Madhuvana, saw all the chiefs of monkeys, who were free from their intoxication, having passed off the honey and who were inwardly excited.

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स तान् उपागमत् वीरो बद्ध्वा कर पुट अञ्जलिम् ।
उवाच वचनम् श्लक्ष्णम् इदम् हृष्टवत् अनादम् ॥ ५-६४-४

4. baddhvaa kara puTa aN^jalim = with his hands joined for salutation; saH viiraH = that valiant Dadhimukha; upaagamat = approached; taan = them; hR^iShTavat = and cheerfully; uvaacha = spoke; idam shlakSNam vachanam = these gentle words; aN^gadam = to Angada.

With his hands joined together for salutation, that valiant Dadhimukha approached them and cheerfully spoke the following gentle words to Angada.

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सौम्य रोषो न कर्तव्यो यत् एभिः अभिवारितः ।
अज्ञानात् रक्षिभिः क्रोधात् भवन्तः प्रतिषेधिताः ॥ ५-६४-५

5. saumya = O gentle sir!; na roSaH = no anger; na kartavyaH = should be felt (by you); yat parivaaritam = about the obstruction; etat = (made) in this way; bhavantaH = you; pratiSheditaaH = were prevented; rakSibhiH = by the guards; ajJNaanaat = due to their ignorance; krodhaat = and anger.

"O gentle sir! Due to their ignorance, these guards in anger obstructed you to enter the grove. No resentment should be harboured by you about this obstruction."

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युव राजः त्वम् ईशः च वनस्य अस्य महाबल ।
मौख्यात् पूर्वम् कृतो दोषः तत् भवान् क्षन्तुम् अर्हति ॥ ५-६४-६

6. mahaabala = O exceedingly strong Angada!; tvam = you; yuva raajaH = are the prince; iishasH cha = and also the master; asya vanasya = of this grove; doShaH = a mistake; kR^itaH = was done; puurvam = formerly; maurkhaat = due to our foolishness; bhavaan = you; arhati = mighty; kSantum = to forgive; tam = it.

"O exceedingly strong Angada! You are the prince and also the master of this grove. We have done a mistake

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आख्यातम् हि मया गत्वा पितृव्यस्य तव अनघ ।
इह उपयानम् सर्वेषाम् एतेषाम् वन चारिणाम् ॥ ५-६४-७

7. anagha = O faultless Angada!; aakhyaatam hi = it was indeed informed; tava pitR^ivyasya = to your uncle; gatvaa = after going there; upayaatam = of the coming; sarveShaam = of all; eteShaam = these; vana chaariNaam = monkeys; iha = here.

"O faultless Angada! After going there, I indeed informed your uncle about the arrival of all these monkeys here."

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स त्वत् आगमनम् श्रुत्वा सह एभिः हरि यूथपैः ।
प्रहृष्टो न तु रुष्टो असौ वनम् श्रुत्वा प्रधर्षितम् ॥ ५-६४-८

8. shrutvaa = hearing; tvat aagamanam = your arrival; ebhiH hari yuuthapaiH saha = along with these leaders of monkeys; saH = your uncle; prahR^iSTaH = was exceedingly pleased; tu = but; shrutvaa = on hearing; vanam = that the grove; pradharShitam = was attacked; asau = he; na ruShTaH = was not enraged.

"Hearing your arrival along with these leaders of monkeys, your uncle was exceedingly pleased. Even after hearing of Madhuvana having been attacked, he did not develop any anger."

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प्रहृष्टो माम् पितृव्यः ते सुग्रीवो वानर ईश्वरः ।
शीघ्रम् प्रेषय सर्वान् तान् इति ह उवाच पार्थिवः ॥ ५-६४-९

9. sugriivaH = Sugreeva; te pitR^ivyaH = your uncle; vaanara iishvaraH = the lord of monkeys; paarthivaH = and the king; prahR^iSTaH = was pleased; uvaacha ha maam = and told me; iti = saying; preShaya = send; taan sarvaan = all those monkeys; shiighram = immediately.

"Sugreeva, your uncle, the lord of monkeys and the king was pleased and told me, 'send all the monkeys here'."

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श्रुत्वा दधि मुखस्य एतत् वचनम् श्लक्ष्णम् अन्गदः ।
अब्रवीत् तान् हरि श्रेष्ठो वाक्यम् वाक्य विशारदः ॥ ५-६४-१०

10. shrutvaa = hearing; idam shlakShNam = these smooth; vachanam = words; dadhimukhasya = of Dadhimukha; aN^gadaH = Angada; hari shreSThaH = the foremost among the monkeys; vaakya vishaaradaH = who was skilled in speech; abraviit = spoke; taan = to those monkeys; vaakyam = (the following) words:

Hearing these smooth words of Dadhimukha, the eloquent Angada, the foremost among the monkeys, spoke to those monkeys as follows:

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शङ्के श्रुतो अयम् वृत्त अन्तो रामेण हरि यूथपाः ।
तत् क्षमम् न इह नः स्थातुम् कृते कार्ये परम् तपाः ॥ ५-६४-११

11. hari yuuthapaaH = O the foremost of monkeys; param tapaaH = the tormentors of enemies!; shaN^ke = I assume; ayam vR^itta antam = (that) this occurrence; shrutaH = was heard; raameNa = by Rama; tat = that is why; na kShamam = it is not proper; naH = for us; sthaatum = to remain; iha = here; kR^ite kaarye = when the act has been accomplished.

"O the foremost of monkeys, the tormentors of enemies! I assume that Rama might have heard the news (of our arrival). Hence, it is not proper for us to remain here any longer, now that our work has been accomplished."

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पीत्वा मधु यथा कामम् विश्रान्ता वन चारिणः ।

किम् शेषम् गमनम् तत्र सुग्रीवो यत्र मे गुरुः ॥ ५-६४-१२

12. vana chaariNaH = the monkeys; vishraantaaH = rested; piitvaa = after drinking; madhu = the honey; yathaa kaamam = as much as they liked; kim sheSam = what is there remaining; gamanam = (except) going; yatra = to the place where; sugriivaH = Sugreeva; me guruH = my uncle; tatra = is there.

"The monkeys are taking, rest, after drinking the honey to their heart's content. What is there remaining, except to go to the place where Sugreeva my uncle is there?"

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सर्वे यथा माम् वक्ष्यन्ति समेत्य हरि यूथपाः ।

तथा अस्मि कर्ता कर्तव्ये भवद्भिः परवान् अहम् ॥ ५-६४-१३

13. yathaa = whatever; sarve = all; hari yuuthapaaH = the leaders of monkeys; sametya = together; vakShyanti = can tell; maam = me; kartaa asmi = I am the doer; aham = I; paravaan = am obedient; bhavadbhiH = to you; kartavye = in what ought to be done.

"I shall do whatever all the leaders of monkeys together tell me. I am obedient to you, in the matter of what ought to be done."

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न आज्ञापयितुम् ईशो अहम् युव राजो अस्मि यदि अपि ।

अयुक्तम् कृत कर्माणो यूयम् धर्षयितुम् मया ॥ ५-६४-१४

14. aham = I; na iishaH = am not the master; aajJNaapayitum = to command (you); asmi yadi api yuva raajaH = even though I am a prince; ayuktam = It is not befitting; mayaa = for me; dharSayitum = to violate; yuuyam = you; kR^ita karmaaNaH = who have accomplished the act.

"I am not the master to command you, eventhough I am the crown prince. It is not befitting for me to play the lord over you, who have accomplished the task."

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ब्रुवतः च अनादः च एवम् श्रुत्वा वचनम् अव्ययम् ।

प्रहृष्ट मनसो वाक्यम् इदम् ऊचुः वन ओकसः ॥ ५-६४-१५

15. shrutvaa = hearing; avyayam vachanam = the indeclinable words; bruvataH = spoken; evam = thus; aN^gadasya = of Angada; vana okasaH = the monkeys; prahR^iSta manasaH = with their pleased minds; uuchuH = spoke; idam = these words:

Hearing the indeclinable words spoken thus by Angada, the monkeys with their pleased minds, spoke to him (as follows:

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एवम् वक्ष्यति को राजन् प्रभुः सन् वानर ऋषभ ।

ऐश्वर्य मद मत्तो हि सर्वो अहम् इति मन्यते ॥ ५-६४-१६

16. raajan = O king; vaanara R^iShabha = the foremost of monkeys!; kaH = who; vadati = speaks; evam = like this; prabhuH san = while he is the lord?; sarvaH = every one; manyate hi = indeed thinks; aishvarya mada mattaH = of one's supremacy; with excited arrogance; aham iti = and says "I; I."

"O prince, the foremost of monkeys! Who would speak like this, while he is the lord? Every one indeed thinks one's supremacy with an excited arrogance and says 'I, I'."

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तव च इदम् सुसदृशम् वाक्यम् न अन्यस्य कस्यचित् ।
समन्तिः हि तव आख्याति भविष्यत् शुभ भाग्यताम् ॥ ५-६४-१७

17. **susadR^isham** = It is so worthy; **tava cha** = of you alone; **idam vaakyam** = (that you have spoken) these words; **na kasya chit** = none else (can speak like this); **tava** = your; **samnatih** = humility; **aakhyaati** = is telling; **bhaviShyat shubha yogyataam** = of your future suitableness for prosperity.

"It is so worthy of you alone that you have spoken such words. None else can utter like this. Your humility itself is telling of your future suitableness for prosperity."

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सर्वे वयम् अपि प्राप्ताः तत्र गन्तुम् कृत क्षणाः ।
स यत्र हरि वीराणाम् सुग्रीवः पतिः अव्ययः ॥ ५-६४-१८

18. **sarve.api vayam praaptaaH** = all of us; who reached here; **kR^ita kShaNaaH** = are waiting for the right moment; **gantum** = to go; **tatra** = to that place; **yatra** = where; **saH sugriivaH** = that Sugreeva; **avyayaH patiH hari viiraanaam** = the imperishable king of the heroic monkeys; (is).

"All of us, who reached here, are waiting for the right moment to go to that place where Sugreeva, the imperishable king of the heroic monkeys, is."

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त्वया हि अनुक्तैः हरिभिः न एव शक्यम् पदात् पदम् ।
क्वचित् गन्तुम् हरि श्रेष्ठ ब्रूमः सत्यम् इदम् तु ते ॥ ५-६४-१९

19. **hari shreShTha** = O the excellent of monkeys!; **haribhiH** = for the monkeys; **anuktaiH** = who are not ordered; **tvayaa** = by you; **na shakyam** = it is not possible; **padaat padam gantum** = to go even a step forward; **kvachit** = anywhere; **bruumaH** = we are speaking; **idam satyam** = this truth; **te** = to you.

"O the excellent of monkeys! Without your command, it is not possible for the monkeys anywhere, even a step forward. We are speaking this truth to you."

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एवम् तु वदताम् तेषाम् अन्गदः प्रत्यभाषत ।
बाढम् गच्छाम इति उक्त्वा उत्पपात मही तलात् ॥ ५-६४-२०

20. **teShaam padataam** = while they were severe speaking; **evam** = thus; **aN^gadaH** = Angada; **pratyuvaacha ha** = replied; **baaDham gacChaama** = let us surely go; **iti** = thus; **uktvaa** = speaking; **mahaabalaaH** = those mighty monkeys; **utpetuH** = sprang; **kham** = into the air.

While they were thus speaking; Angada replied, "Let us go." The mighty monkeys then sprang into the air.

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उत्पतन्तम् अनूत्पेतुः सर्वे ते हरि यूथपाः ।

कृत्वा आकाशम् निराकाशम् यज्ञ उत्क्षिप्ता इव अनलाः ॥ ५-६४-२१

21. sarve = all; te hari yuuthapaaH = those leaders of monkey-troops; achalaaH iva = like stones; yantrotkShiptaaH = shot from a catapult; kR^itvaa = making; aakaasham = the space; niraakaasham = space-less; anuutpetuH utpatantam = followed Angada; who was springing forward.

All those leaders of monkey-troops, like stones shot from a catapult, making the space space-less, followed Angada, who was springing forward.

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ते अम्बरम् सहसा उत्पत्य वेगवन्तः प्लवमामाः ।

विनदन्तो महानादम् घना वात ईरिता यथा ॥ ५-६४-२२

22. te plavaN^gamaaH = those monkeys; vegavataH = with swiftness; vinadantaaH = sounding forth; mahaanaadam = a loud noise; sahasaa = quickly; utpatya = sprang; ambaram = into the sky; ghanaaH yathaa = like clouds; vaateritaaH = driven by the wind.

Those monkeys with speed, sounding forth a loud noise, sprang into the sky, like clouds driven by the wind.

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अन्गदे हि अननुप्राप्ते सुग्रीवो वानर अधिपः ।

उवाच शोक उपहतम् रामम् कमल लोचनम् ॥ ५-६४-२३

23. ananupraapte = without the landing; aN^gada = Angada; sugriisaH = Sugreeva; vaanaraadhipaH = the king of monkeys; uvaacha = spoke; kamala lochanam = to the lotus-eyed; raamam = Rama; shoka upahatam = afflicted with grief.

Even before Angada landed there, Sugreeva, the king of monkeys spoke to the louts-eyed Rama, who was afflicted with grief (as follows):

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समाश्वसिहि भद्रम् ते दृष्टा देवी न संशयः ।

न आगन्तुम् इह शक्यम् तैः अतीते समये हि नः ॥ ५-६४-२४

24. samaashvasihi = be pacified!; te bhadram = happiness to you!; devi = the princess; dR^iShTaa = has been scan; na samshayaH = there is no doubt; naH samaye atiite = when the time fixed by us goes beyond limit; na shakyam = it is not possible; taiH = for them; aagantum = to come; iha = here.

"Be pacified! Happiness to you! The princess has been seen. There is no doubt. When the time earlier fixed by us exceeds beyond limit, it is not possible for them to come here."

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न मत् सकाशम् आगच्छेत् कृत्ये हि विनिपातिते ।

युव राजो महाबाहुः प्लवताम् प्रवरो अन्गदः ॥ ५-६४-२५

25. aN^gadaH = Angada; mahaabaahuH = the long-armed; yuva raajaH = prince; pravaraH = and the most excellent; plavataam- of monkeys; na aagachchhet = does not make his appearance; matsakaasham = before my vicinity; kR^itye vinipaatite = if the work is ruined.

"Angada, the long-armed prince and the most excellent of monkeys does not make his appearance before my vicinity, if the work is ruined."

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यदि अपि अकृत कृत्यानाम् ईदृशः स्यात् उपक्रमः ।
भवेत् तु दीन वदनो भ्रान्त विप्लुत मानसः ॥ ५-६४-२६

26. *yadi api syaat* = even if; *iidR^ishaH* = such; *upakramaH* = an exploit; (may be possible); *akR^ita kR^ityaanaam* = by these monkeys; who have not accomplished their work; *saH* = that Angada; *bhavet diina vadanaH* = would have worn a sad face; *bhraanta vipluta maanasaH* = and felt perplexed and scattered in mind.

"Even if such an exploit may be possible by these monkeys who have not been able to accomplish their work, Angada would have worn a sad face and felt perplexed and scattered in mind."

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पितृ पैतामहम् च एतत् पूर्वकैः अभिरक्षितम् ।
न मे मधु वनम् हन्यात् अहृष्टः प्लवग ईश्वरः ॥ ५-६४-२७
कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत ।

27. *ahR^iSTaH plavaga iishvaraH* = if Angada the lord of monkeys is not rejoiced; *nahanyaat* = he would not have damaged; *me madhuvanam* = my Madhuvana; *pitR^i paिताmaham* = which belongs to my father and grandfather; *abhirakShitam* = and protected; *puurvakaiH* = by my forebears; *samaashvasihi* = get consoled well!; *raama* = O Rama; *kausalyaa suprajaaH* = the splendid son of Kausalya; *suvrata* = the virtuous.

"If Angada the lord of the monkeys is not rejoiced, he would not have damaged my madhuvana, which belongs to my father and grandfather as well as protected by my forebears. Get consoled well, O virtuous Rama, the splendid son of Kausalya!"

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दृष्टा देवी न संदेहो न च अन्येन हनूमता ॥ ५-६४-२८
न हि अन्यः कर्मणः हेतुः साधने तत् विधो भवेत् ।

28. *devii* = Seetha; *dR^iShTaa* = was seen; *na samdehaH* = there is no doubt; *na* = none; *anyena* = other; *hanuumataa* = than Hanuma; *na hi anyaH* = there is indeed none other; *hanuumataH* = than Hanuma; *hetuH* = who is the executor; *saadhane* = in accomplishing; *asya karmaNaH* = this work.

"Seetha was seen. There is no doubt. None other than Hanuma must have seen Seetha. There is indeed none other than Hanuma, who is the executor."

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हनूमति हि सिद्धिः च मतिः च मति सत्तम ॥ ५-६४-२९
व्यवसायः च वीर्यम् च सूर्ये तेज इव ध्रुवम् ।

29. *mati sattama* = O Rama; having a very good understanding!; *hanuumati* = in Hanuma; *siddhiH cha* = capacity to accomplish any object; *matiH cha* = intelligence; *vyavasaayaH cha* = strenuous effort; *viiryam cha* = and vigour; *dhruvam* = are unchangeable; *tejaH iva* = like a splendour; *suurye* = in the sun.

"O Rama, having a very good understanding! In Hanuma, qualities like capacity to accomplish any object, intelligence, strenuous effort and vigour are unchangeable, like a

जाम्बवान् यत्र नेता स्यात् अन्गदः च बल ईश्वरः ॥ ५-६४-३०

हनूमान् च अपि अधिष्ठाता न तस्य गतिः अन्यथा ।

30. **yatra** = where; **jaambavaan** = Jambavan; **netaasyaat** = is a leader; **aN^gadashcha** = Angada; **bala iishvaraH** = the commander of the troops; **hanuumaan cha** = and hanuma; **adhiShThaataa** = the administrator; **gatiH** = the progress; **tasya** = of that work; **na anyathaa** = cannot be otherwise.

"Where Jambavan is a leader; Angada as the commander of troops and moreover Hanuma as the administer, the progress of that work cannot be as otherwise."

मा भूः चिन्ता समायुक्तः सम्प्रति अमित विक्रम ॥ ५-६४-३१

ततः किल किला शब्दम् शुश्राव आसन्नम् अम्बरे ।

हनूमत् कर्म दृप्तानाम् नर्दताम् कानन ओकसाम् ॥ ५-६४-३२

किष्किन्धाम् उपयातानाम् सिद्धिम् कथयताम् इव ।

31; 32. **amita vikramaH** = O Rama of unlimited prowess! **maabhuvH chintaa samaayuktaH** = do not encounter troubled thoughts; **samprati** = now!; **tataH** = thereupon; **kaanana okasaam** = (while) the monkeys; **hanumat karma dR^iptaanaam** = who are proud of Hanuma's performance; **nardataam** = who are making noise; **kathayataam iva** = as though telling about; **siddhim** = the accomplishment of their act; **upayaataanaam** = and approaching towards; **kiShkindhaam** = Kishkindha; **shushraava** = was heard; **kila kilaa shabdham** = certain sounds expressing joy; **aasannam** = in the proximity; **ambare** = of the sky.

"O Rama, of unlimited prowess! Do not encounter troubled thoughts now!" Meanwhile, when the monkeys, who are proud of Hanuma's performance and who are making noise as though they are proclaiming about the accomplishment of their act are approaching Kishkindha Sugreeva heard certain sounds expressing joy, in the vicinity of the sky."

ततः श्रुत्वा निनादम् तम् कपीनाम् कपि सत्तमः ॥ ५-६४-३३

आयत अन्वित लान्गूलः सो अभवद् हृष्ट मानसः ।

33. **tataH** = then; **shrutvaa** = hearing; **tam ninaadam** = that clamour; **kapiinaam** = of the monkeys; **saH kapi sattamaH** = that Sugreeva; the chief of monkeys; **abhavat** = became; **hR^iSTa maanasaH** = rejoiced in mind; **aayata aNchita laaNguulaH** = duly stretching and curling up his tail.

Then, hearing that clamour of the monkeys, Sugreeva the chief of the monkeys became rejoiced at heart, duly stretching and curling up his tail (in joy).

आजग्मुः ते अपि हरयो राम दर्शन कान्क्षिणः ॥ ५-६४-३४

अन्गदम् पुरतः कृत्वा हनूमन्तम् च वानरम् ।

34. **kR^itvaa** = keeping; **aN^gadam** = Angada; **hanuumantam** = and Hanuma; **vaanram** = the monkey; **purataH** = in front of them; **te harayaH api** = those monkeys too; **aajagmuH** = came; **raama darshana kaan^kSiNaH** = with their eagerness or see Rama.

Keeping Angada and Hanuma in front of them, those monkeys too arrived with their eagerness to see Rama.

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ते अन्गद प्रमुखा वीराः प्रहृष्टाः च मुदा अन्विताः ॥ ५-६४-३५
निपेतुः हरि राजस्य समीपे राघवस्य च ।

35. **te viiraaH** = those heroes; **aN^gada pramukhaaH** = having Angada as their chief; **prahR^iShTaaH cha** = exceedingly pleased; **mudaa anvitaH** = and filled with joy; **nipetuH** = landed; **samiipe** = at the vicinity; **hari raajasya** = of Sugreeva; **raaghavasya cha** = and Rama.

Those heroes, having Angada as their chief, exceedingly pleased as they were and filled with joy, landed at the vicinity of Sugreeva and Rama.

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हनूमान् च महाबहुः प्रणम्य शिरसा ततः ॥ ५-६४-३६
नियताम् अक्षताम् देवीम् राघवाय न्यवेदयत् ।

36. **tataH** = thereafter; **mahaabaahuH** = the mighty armed; **hanumaan** = Hanuma; **praNamya** = offering salutation; **shirasaa** = by bending his head low; **nyavedayat** = reported; **deviim** = that Seetha the princess; **niyataam** = is constant in devotion to her husband; **akShataam** = and sound in body.

Thereafter, the mighty armed Hanuma, offering his salutation in bending his head low, informed Rama that Seetha the princess is constant in devotion to Rama and sound in body.

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दृष्टा देवीति हनुमद्वदनादमृतोपमम् ॥ ५-६४-३७
आकर्ण्य वचनम् रामो हर्षमाप सलक्ष्मणः ।

37. **aakarNya** = hearing; **vachanam** = the words; **amR^itopamam** = which were nectar-like; **devii dR^iShTaa iti** = saying Seetha was found"; **hanumadvaanaat** = from the mouth of Hanuma; **raamaH** = Rama; **salakSmaNaH** = along with Lakshmana; **aapa** = obtained; **harSham** = joy.

Hearing the nectar-like words, saying "Seetha was found" from the mouth of Hanuma, Rama and Lakshmana felt happy.

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निश्चित अर्थम् ततः तस्मिन् सुग्रीवम् पवन आत्मजे ॥ ५-६४-३८
लक्ष्मणः प्रीतिमान् प्रीतम् बहु मानात् अवैक्षत ।

38. **tataH** = thereupon; **lakSmaNaH** = Lakshmana; **priitimaan** = with love; **avaikShata** = looked at; **priitam** = the joyful; **sugriivam** = Sugreeva; **bahu maanaat** = with reverence; **nishchita artham** = who decidedly apprised; **tasmin pavana aatmaje** = about the aforesaid Hanuma; (having accomplished his work).

Thereupon, Lakshmana with love looked with reverence on the joyful Sugreeva, who earlier decidedly apprised about the aforesaid Hanuma, having accomplished the task.

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प्रीत्या च रममाणो अथ राघवः पर वीरहा ॥ ५-६४-३९

बहु मानेन महता हनूमन्तम् अवैक्षत ।

39. raaghavaH = Rama; para viirahaa = the annihilator of hostile heroes; upetaH = who obtained; parayaa = a great; priityaa = joy; avaikShata = looked at; hanumantam = Hanuma; mahataa bahumaanena = with a high esteem.

Rama, the annihilator of hostile heroes, who obtained a great joy, looked on Hanuma with a high esteem.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे चतुःषष्टितमः सर्गः

Thus completes 64th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 65

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Introduction

Angada, Hanuma and other monkeys approach Rama, Lakshmana and Sugreeva at Mount Prasravana. When monkeys start narrating the news of Seetha, Rama asks further details of Seetha. Then, the monkeys request Hanuma to explain the occurrences to Rama in detail. Then, Hanuma appraises Rama of Seetha's presence at the foot of a Simsupa tree in the midst of female-demons. After narrating the incidents related by her and delivering to Rama the jewel for the head, earlier handed-over by Seetha as a token, Hanuma conveys her message to Rama.

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ततः प्रस्रवणम् शैलम् ते गत्वा चित्र काननम् ।
प्रणम्य शिरसा रामम् लक्ष्मणम् च महाबलम् ॥ ५-६५-१
युव राजम् पुरः कृत्य सुग्रीवम् अभिवाद्य च ।
प्रवृत्तम् अथ सीतायाः प्रवक्तुम् उपचक्रमुः ॥ ५-६५-२

1; 2. puraH kR^itya yuva raajan = keeping Angada the prince; in their front; te = those monkeys; tataH = then; gatvaa = going; prasravaNam shailam = to Mount Prasravana; chitra kaananam- with forests of variegated appearance; praNamya = offering their salutation; shirasaa = by bowing their heads; raamam = to Rama; mahaabalam lakSmaNamcha = and the mighty Lakshmana; abhivaadya cha = and respectfully saluting; sugriivam = Sugreeva; atha = and then; upachakramaH = started; pravaktum = to narrate; pravR^ittim = the news; siitaayaaH = of Seetha.

Keeping Angada the prince in their forefront those monkeys, on reaching Mount Prasravana having forests of variegated appearance, offered their salutation by bowing their heads in reverence to Rama and the mighty Lakshmana, greeting Sugreeva respectfully. Then, they started narrating the news of Seetha.

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रावण अन्तः पुरे रोधम् राक्षसीभिः च तर्जनम् ।
रामे समनुरागम् च यः च अपि समयः कृतः ॥ ५-६५-३

एतत् आख्यान्ति ते सर्वे हरयो राम सम्निधौ ।

3. sarve = all; te harayaH = those monkeys; aakhyaanti = were narrating; raame sannidhau = in the presence of Rama; etat = all this; rodham = about restraining (Seetha); raavaNa antaH pure = in Ravana's gynaecium; raakShasiibhiH = by the female-demons; tarjanam cha = frightening her; samanuraagamcha = and her complete affection; raame = towards Rama; yaH ayam samayaH kR^itaH = and the time-limit (two months) given by Ravana.

Those monkeys started to narrate, in the presence of Rama, about, the female-demons, and frightening Seetha in Ravana's gynaecium, her complete affection towards Rama and the time-limit of two months given by Ravana.

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वैदेहीम् अक्षताम् श्रुत्वा रामः तु उत्तरम् अब्रवीत् ॥ ५-६५-४

क्व सीता वर्तते देवी कथम् च मयि वर्तते ।

एतन् मे सर्वम् आख्यात वैदेहीम् प्रति वानराः ॥ ५-६५-५

4; 5. shrutvaa = hearing vaidehiim = of Seetha; akShataam = being alive; raamatu = Rama on his part; uttaram abraviit = replied; kva = where; vartate = is; devii siitaa = Seetha; the princess?; katham = how; vartate = is she disposed; mayi = towards me? vaanaraaH = O monkeys!; aakhyaata = tell; me = me; sarvam = all; etat = this; vaidehiim prati = about Seetha.

Hearing of Seetha being alive, Rama on his part replied, "Where is Seetha, the princess? How is she disposed towards me? O monkeys! Tell me all that about Seetha."

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रामस्य गदितम् श्रुत्व हरयो राम सम्निधौ ।

चोदयन्ति हनूमन्तम् सीता वृत्त अन्त कोविदम् ॥ ५-६५-६

6. shrutvaa = hearing; gaditam = the words; raamasya = of Rama; harayaH = the monkeys; chodayanti hanumantam = urged Hanuma to tell; raama sannidhau = in the presence of Rama; siitaa vR^itta anta kovidam = (since) Hanuma knows all the incidents about Seetha.

Hearing the words of Rama, the monkeys urged Hanuma to tell, in the presence of Rama, all the incidents because he knew them better, about Seetha.

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श्रुत्वा तु वचनम् तेषाम् हनूमान् मारुत आत्मजः ।

प्रणम्य शिरसा देव्यै सीतायै ताम् दिशम् प्रति ॥ ५-६५-७

उवाच वाक्यम् वाक्यज्ञः सीताया दर्शनम् यथा ।

7. shrutvaa = hearing; teShaam vachanam = their words; vaakyajJNaH = eloquent; hanumaan = Hanuma; maarutaatmajaH = the son of wind-god; praNamya = saluting; shirasaa = with his head; taam disham prati = towards that direction; devyai siitaayai = of Seetha; the princess; uvaacha = spoke; vaakyam = (the following) words; yathaa siitaayaaH darshanam = how Seetha's seeing occurred.

Hearing the words of those monkeys, the eloquent Hanuma, the son of wind-god saluting towards the direction of the Seetha the princess by bowing his head, spoke the following words, explaining how he saw Seetha.

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समुद्रम् लङ्घयित्वा अहम् शत योजनम् आयतम् ॥ ५-६५-८

अगच्छम् जानकीम् सीताम् मार्गमाणो दिदृक्षया ।

8. didR^ikSayaa = with a wish to see Seetha; aham = I; aagachchham = went; laN^ghayitvaa = crossing; samudram = the ocean; shata yojanam aayatam = of a width of one hundred Yojanas; maargamaaNah = searching; siitaam = Seetha; jaanakiim = the daughter of Janaka.

"Having gone across the ocean, a hundred Yojanas wide, I reached the southern shore looking in search of Seetha, Janaka's daughter, with a wish to see her."

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तत्र लन्का इति नगरी रावणस्य दुरात्मनः ॥ ५-६५-९

दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे ।

9. tatra = there; dakSiNa tiire = at the southern shore; dakSiNasya samudrasya = of the southern ocean; vasati = there is; nagarii = a city; laNketi = called Lanka; duraatmanaH raavaNasya = of the evil-minded Ravana.

"There at the southern shore of the southern ocean, there is city called Lanka of the evil-minded Ravana."

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तत्र दृष्टा मया सीता रावण अन्तः पुरे सती ॥ ५-६५-१०

सम्यस्य त्वयि जीवन्ती रामा राम मनो रथम् ।

10. raama = O; Rama!; tatra = there; dR^iSTaa = it was seen; mayaa = by me; raavaNaantaH pure = in Ravana's gynaeceum; siitaa = Seetha; raamaa = the lady; satii = and the virtuous wife; jiivantii = living; samnyasya = placing; mano ratham = heart's desire; tvayi = in you.

"O Rama! There, living in Ravana's gynaeceum in the city, I saw the lady Seetha, your virtuous wife, centering here heart's desire in you."

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दृष्टा मे राक्षसी मध्ये तर्ज्यमाना मुहुः मुहुः ॥ ५-६५-११

राक्षसीभिः विरूपाभी रक्षिता प्रमदा वने ।

11. pramadaavane = In the pleasure-garden; (that Seetha); dR^iSTaa = was seen; me = by me; raakSasiimadhye = in the midst of female demons; rakSitaa = guarded; viruupaabhiH = by ugly-faced; raakSabhiH = female-demon; tarjyamaanaa = and threatened; muhuH muhuH = again and again (by them).

"In that pleasure garden, I saw Seetha sitting in the midst of female demons, guarded by those ugly-faced female-demons as also time and again being threatened by them."

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दुःखम् आपद्यते देवी तव अदुःख उचिता सती ॥ ५-६५-१२

रावण अन्तः पुरे रुद्ध्वा राक्षसीभिः सुरक्षिता ।

एक वेणी धरा दीना त्वयि चिन्ता परायणा ॥ ५-६५-१३

अधः शय्या विवर्ण अङ्गी पद्मिनी इव हिम आगमे ।

रावणात् विनिवृत्त अर्था मर्त्य कृत निश्चया ॥ ५-६५-१४

देवी कथंचित् काकुत्स्थ त्वन् मना मार्गिता मया ।

12; 13; 14. **viira** = O hero!; **tvayaa sukhocitaa devii** = Seetha; who deserves to live happily with you; **aapadyate** = is obtaining; **duHkham** = grief; **kaakutthsa** = O Rama!; **kathamchit** = somehow; **maargitaa** = searched through; **mayaa** = by me; **devii** = that princess; **ekveNiidharaa** = wearing a single plait (as a mark of desolation); **diinaa** = miserable; **tvayi chintaaparaayaNa** = remaining absorbed in your thought; **adaH shayyaa** = reposing on the floor; **vivarNaanGii** = having discoloured limbs; **padminiiva** = like a lotus; **himaagame** = in the winter-season; **vinivR^ittaartha** = turning back the wish; **raavaNaat** = from Ravana; **martavyakR^ita nishchayaa** = having determined to die; **tvanmanaaH** = and thinking of you.

"O hero! Seetha, who deserves to live happily with you, is obtaining grief. O Rama! I somehow searched that princess, Seetha wearing a single plait (as a mark of desolation), looking miserable, remaining absorbed in your thought, reposing on the floor, having discoloured limbs like a lotus in winter, turning back the wish from Ravana, having determined to die, but thinking of you alone."

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इक्ष्वाकु वंश विख्यातिम् शनैः कीर्तयत अनघ ॥ ५-६५-१५

स मया नर शार्दूल विश्वासम् उपपादिता ।

15. **anagha** = O faultless; **narashaarduula** = tiger among men!; **saa** = that Seetha; **upapaaditaa** = was established; **vishvaasam** = confidence; **mayaa** = by me; **shanaiH kiirtayataa** = in slowly mentioning; **ikSvaaku kula vikhyaatim** = the fame of Ikshvaku dynasty.

"O faultless tiger among men! Seetha established confidence in me, after I slowly described to her the fame of Ikshvaku dynasty."

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ततः सम्भाषिता देवी सर्वम् अर्थम् च दर्शिता ॥ ५-६५-१६

राम सुग्रीव सख्यम् च श्रुत्वा प्रीतिम् उपागता ।

नियतः समुदाचारो भक्तिः च अस्याः तथा त्वयि ॥ ५-६५-१७

16; 17. **tataH** = thereafter; **devii** = Seetha the princess; **sambhaaSita** = was spoken; **darshitaa** = and explained; **sarvam artham** = about all the significance (of my arrival); **shrutvaa** = on hearing; **raama sugriivasakhyam** = about the friendship between Rama and Sugreeva; **upaagataa** = she obtained; **priitim** = satisfaction; **asyaaH** = her; **samudaachaaraH** = right practice of conduct; **niyataH** = is constant; **tathaa** = and; **bhaktishcha** = her devotion; **tvayi** = in you; is also constant.

"Thereafter, I spoke and explained to Seetha, about the entire significance of my arrival there. On hearing about the alliance between Rama and Sugreeva, she was quite pleased. Her morality as well as her devotion in you are steadfast."

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एवम् मया महाभागा दृष्टा जनक नन्दिनी ।

उग्रेण तपसा युक्ता त्वत् भक्त्या पुरुष ऋषभ ॥ ५-६५-१८

18. **puruSarSabha** = O foremost of men!; **mahaabhaagaa** = the illustrious; **janakanandinii** = Seetha; **dR^ShiTaa** = was seen; **evam** = thus; **mayaa** = by me; **(Seetha) yuktaa ugreNa tapasaa** = was endowed with severe penance; **tvadbhaktyaa** = and devotion towards you.

"O, the foremost of men! I thus saw that illustrious Seetha, endowed with severe penance and devotion towards you."

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अभिज्ञानम् च मे दत्तम् यथा वृत्तम् तव अन्तिके ।
चित्र कूटे महाप्राज्ञ वायसम् प्रति राघव ॥ ५-६५-१९

19. **raaghava** = O Rama; **mahaapraajNa** = of great intelligence!; **abhijJNaanam** = a token of remembrance; **dattam** = was given; **me** = to me; **yathaa vR^ittam** = a previous event; **vaayasam prati** = about a crow; **tava antike** = at your vicinity; **chitrakuuTe** = in Mount Chitrakuta.

"O Rama, of great intelligence! To me, she gave as a token of remembrance, a previous event of a crow occurred at your vicinity in Mount Chitrakuta."

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विज्ञाप्यः च नर व्याघ्रो रामो वायु सुत त्वया ।
अखिलेन इह यत् दृष्टम् इति माम् आह जानकी ॥ ५-६५-२०

20. **jaanakii** = Seetha; **saha** = spoke; **maam** = to me; **iti** = saying; **vaayusut** = "O Hanuma!"; **raamaH** = Rama; **nara vyaaghraH** = the foremost of men; **vijJNaapya** = is to be informed; **akhilena** = all; **yat** = of which; **dR^iShTam** = seen; **tvayaa** = by you; **iha** = here."

"Seetha spoke to me saying, 'O Hanuma! Inform Rama, the foremost among men, all that you have seen here.'"

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अयम् च अस्मै प्रदातव्यम् यत्नात् सुपरिरक्षितम् ।
ब्रुवता वचनानि एवम् सुग्रीवस्य उपशृण्वतः ॥ ५-६५-२१

21. **sugriivasya** = (while) Sugreeva; **upashR^iNvataH** = is hearing; **bruvataa** = and while you are telling; **vachanaani** = the words; **evam** = in this way; **ayam cha** = (let) this jewel; **suparikShitaH yatnaat** = well-guarded deliberately; **pradaatavyaH ayam cha** = be given; **asmai** = to this Rama.

"While Sugreeva is hearing nearby and while you are telling the words in this way, let this jewel, which is deliberately well-guarded, be given to Rama."

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एष चूडा मणिः श्रीमान् मया ते यत्न रक्षितः ।
मनः शिलायाः तिकलः तम् स्मरस्व इति च अब्रवीत् ॥ ५-६५-२२
त्वया प्राष्टे तिम्ले तम् किल स्मर्तुमर्हसि ।

22. **eSaH** = this; **shriimaan** = beautiful; **chuuDaa maNiH** = jewel for the head; **suparirakSitaH** = has been well-guarded; **mayaa** = by me; **arhasi** = you ought; **smartum** = to recall; **niveshitaH kila tilakaH** = a mark indeed painted; **tvayaa** = by you (by a slip); **gaN^Dapaarshve** = on the curve of my cheek; orange-red; **tilake** = when my former mark on my forehead; **praNaShTe** = got effaced.

"This beautiful jewel for the head has been well-guarded by me. You also ought to recall a mark indeed painted by you (by slip) on the curve of my cheek with powder of an orange-red rock, when my former mark on my forehead got effaced."

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एष निर्यातितः श्रीमान् मया ते वारि सम्भवः ॥ ५-६५-२३

एतम् दृष्ट्वा प्रमोदिष्ये व्यसने त्वाम् इव अनघ ।

23. eSaH shriimaan = this beautiful jewel; vaari sambhavaH = which has its origin in sea-water; niryaatitaH = has been sent; te = to you; dR^iSTvaa = seeing; etam = this vyasahe = in my grief; pramodiShye = I am feeling happy; tvaaniiva = as though I am seeing you.

"This beautiful jewel, which has its origin in sea-water, has been sent to you. Seeing this in my grief, I am feeling always happy as though I am seeing you."

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जीवितम् धारयिष्यामि मासम् दशरथ आत्मज ॥ ५-६५-२४

ऊर्ध्वम् मासान् न जीवेयम् रक्षसाम् वशम् आगता ।

24. dasharaatmaja = O Rama!; dhaarayiShyaami = I shall be sustaining; jiivitam = my life; maasam = for a month; aagataa = having come into; vasham = the control; rakShasaam = of demons; na jiivayam = I cannot survive; uurdhvam = above; maasaat = one month.

"O Rama! I shall be sustaining my life for a month. Having come into the control of demons, I cannot survive beyond one month."

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इति माम् अब्रवीत् सीता कृश अङ्गी धर्म चारिणी ॥ ५-६५-२५

रावण अन्तः पुरे रुद्धा मृगी इव उत्फुल्ल लोचना ।

25. siitaa = Seetha; kR^isha aNgii = with her emaciated body; dharma chaariNii = practising virtue; ruddhaa = confined; raavaNaantaH pure = in Ravana's gynaceium; utphulla lochanaa = with her wide-open eyes; mR^igiiva = like that of a doe; abraviit = spoke; iti = as following; maam = to me.

"Seetha, with her emaciated body, practicing virtue, confined in Ravana's gynaeceium and with her wide-open eyes like that of a doe, spoke to me the following words:

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एतत् एव मया आख्यातम् सर्वम् राघव यत् यथा ॥ ५-६५-२६

सर्वथा सागर जले सन्तारः प्रविधीयताम् ।

26. raaghava = O Rama!; etat = this; sarvam eva = exactly in its entirety; khyaatam = has been narrated; mayaa = by me; yat yathaa = as it occurred; samtaaraH pravidhiiyataam = let a bridge be constructed; sarvathaa = by all means; saagara jale = in the waters of the ocean.

"O Rama! I have narrated to you whatever has occurred, in its entirety. Let a bridge be constructed, by all means, across the waters of the ocean."

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तौ जात आश्वासौ राज पुत्रौ विदित्वा ।

तच् च अभिज्ञानम् राघवाय प्रदाय ।

देव्या च आख्यातम् सर्वम् एव आनुपूर्व्यात् ।

वाचा सम्पूर्णम् वायु पुत्रः शशंस ॥ ५-६५-२७

27. viditvaa = coming to know; tau raaja putrau = that the two princes; Rama and Lakshmana; jaata aashvaasau = have become confident; pradaaya = and having given; tat

abhiJNaanam = that token of remembrance; raaghavaaya = to Rama; vaayu putraH = Hanuma; shashamsa = apprised; vaachaa = in words; sampuurNam = completely; anupuurvyaat = in regular succession; sarvameva = all that; aakhyaatam = was conveyed; devyaa = by Seetha the princess.

Coming to know that the two princes, Rama and Lakshmana have become confident and having given that token of remembrance to Rama, Hanuma apprised completely in so many words, in regular succession, all that was conveyed by Seetha, the princess.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे पञ्चषष्टितमः सर्गः

Thus completes 65th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 66 Verses converted to UTF-8, Nov 09

Introduction

Rama, presses the jewel for the head, dispatched by Seetha on his bosom and speaks to Sugreeva, telling him that by seeing that excellent jewel he obtains the sight of Seetha, her father and father-in-law. Rama urges Hanuma, to repeat the words spoken by Seetha.

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एवम् उक्तो हनुमता रामो दशरथ आत्मजः ।
तम् मणिम् हृदये कृत्वा प्ररुरोद सलक्ष्मणः ॥ ५-६६-१

1. **evam** = thus; **uktaH** = spoken; **hanumataa** = by Hanuma; **raamaH** = Rama; **dasharatha aatmajaH** = the son of Dasaratha; **salakSmaNaH** = having Lakshmana by his side; **kR^itvaa** = pressing; **tam maNim** = that jewel; **hR^idaye** = on his bosom; **prarurodaH** = began to weep.

Hearing the words of Hanuma, Rama the son of Dasaratha, having Lakshmana by his side, pressing that jewel on his bosom, began to weep.

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तम् तु दृष्ट्वा मणि श्रेष्ठम् राघवः शोक कर्षितः ।
नेत्राभ्याम् अश्रु पूर्णाभ्याम् सुग्रीवम् इदम् अब्रवीत् ॥ ५-६६-२

2. **dR^iSTvaa** = seeing; **tam maNi shreSTham** = that excellent jewel; **raaghavaH** = Rama; **shoka karshitaH** = emaciated with grief; **netraabhyaam** = with his eyes; **ashru puurNaabhyaam** = filled with tears; **abraviit** = spoke; **idam** = these words; **sugriivam** = to Sugreeva.

Seeing that excellent jewel, Rama emaciated with grief, having his eyes filled with tears, spoke to Sugreeva as follows:

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यथैव धेनुः स्रवति स्नेहात् वत्सस्य वत्सला ।
तथा मम अपि हृदयम् मणि रत्नस्य दर्शनात् ॥ ५-६६-३

3. **yathiava** = even as; **dhenuH** = a cow; **vatsalaa** = who is affectionate towards her offspring; **sravati** = gushed forth milk (from her teats); **snehaat** = due to her love; **vastasya** = at the very sight of her calf; **mama hR^idayam api tathaa** = so does my through the sight; **maNi ratnasya** = of the excellent jewel.

"Even as a cow, who is affectionate towards her offspring, gushes forth the milk (from her teats) due to her love at the very sight of her calf, so does my heart too melt through the sight of this excellent jewel."

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मणि रत्नम् इदम् दत्तम् वैदेह्याः श्वशुरेण मे ।
वधू काले यथा बद्धम् अधिकम् मूर्ध्नि शोभते ॥ ५-६६-४

4. **idam** = this; **maNi ratnam** = excellent jewel; **dattam** = was presented; **me shvashureNa** = by my father-in-law; **vaidehyaaH** = to Seetha; **vadhuu kaale** = when she had become a bride; **aabaddham** = and was tied; **muurdhni** = to her head; **yathaa** = in such a way (as it looked); **adhikam shobhate** = additionally beautifying.

"This excellent jewel was presented by my father-in-law to Seetha when she had become a bride and was tied to her head in such a way that it looked additionally beautifying."

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अयम् हि जल सम्भूतो मणिः प्रवर पूजितः ।
यज्ञे परम तुष्टेन दत्तः शक्रेण धीमता ॥ ५-६६-५

5. **ayam maNiH** = this jewel; **jala sambhuutaH** = which was born in water; **sajjana puujitaH** = and recommended by the good; **dattaH** = had been presented (to him); **dhiimataa shakreNa** = by the intelligent Indra the lord of celestials; **parama tuShTena** = who was highly pleased; **yaJNe** = in Yajna sacrificial rite.

"The jewel, which was found in the waters and recommended by the good, had been presented to him earlier by the intelligent Indra the lord of celestials, who was highly pleased in Yajna, a sacrificial rite (intended to propitiate him)."

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इमम् दृष्ट्वा मणि श्रेष्ठम् तथा तातस्य दर्शनम् ।
अद्य अस्मि अवगतः सौम्य वैदेहस्य तथा विभोः ॥ ५-६६-६

6. **saumya** = O gentle Sugreeva!; **dr^iShTva** = seeing; **imam maNi shreShTham** = excellent jewel; **adya** = now; **avagataH asmi** = I am considering it; **yathaa tathaa** = as surely as; **darshanam** = obtaining the sight; **taatasya** = of my father; **tathaa** = and; **vaidehasya** = of Janaka; **vibhoH** = the king of Videha.

"O gentle Sugreeva! Seeing now this excellent jewel, I am considering it as surely as obtaining the sight of my father as well as Janaka, the king of Videha."

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अयम् हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः ।
अस्य दर्शनेन अहम् प्राप्ताम् ताम् इव चिन्तये ॥ ५-६६-७

7. **ayam maNiH** = this jewel; **shobhate hi** = indeed looks splendid; **muurdhni** = on the head; **me priyaayaaH** = of my beloved; **darshanena** = by seeing; **asya** = this; **adya** = now; **chintaye** = I am considering; **praaptaamiva** = as if I obtained; **taam** = her.

"This jewel indeed looks splendid on the head of my beloved Seetha. By seeing this now, I am considering as though I obtained the sight of Seetha herself."

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किम् आह सीता वैदेही ब्रूहि सौम्य पुनः पुनः ।
पिपासुम् इव तोयेन सिन्चन्ती वाक्य वारिणा ॥ ५-६६-८

8. **saumya** = O gentle one!; **bruuhi punaH punaH** = repeat again and again; **kim** = what; **siitaa** = Seetha; **vaidehii** = the daughter of king of Videha; **aaha** = said to you; **siNchanti** = sprinkling (me); **vaakya vaariNaa** = with water of words; **toyena iva** = like offering water; **pipaasum** = to a thirsty person.

"O gentle one! Repeat again and again, what Seetha the daughter of Videha's king said to you, sprinkling me with your stream of words, like offering water to a thirsty person."

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इतः तु किम् दुःखतरम् यत् इमम् वारि सम्भवम् ।
मणिम् पश्यामि सौमित्रे वैदेहीम् आगतम् विना ॥ ५-६६-९

9. **saumitre** = O Lakshmana!; **kim** = what; **duHkhataram** = could be more painful; **itaH** = than (the fact); **yat pashyaami** = that I am seeing; **imam maNim** = this jewel; **vaari sambhavam** = found in waters; **aagatam vinaa** = without the arrival; **vaidehiim** = of Seetha?

"O Lakshmana! What could be more painful than the fact that I am seeing this jewel found in waters, without the arrival of Seetha?"

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चिरम् जीवति वैदेही यदि मासम् धरिष्यति ।
क्षणम् सौम्य न जीवेयम् विना ताम् असित ईक्षणाम् ॥ ५-६६-१०

10. **saumya** = O gentle one!; **vaidehii dhariSyati yadi** = if Seetha can survive; **maasam** = for a month; **chiram jiivati** = it means she is surviving for long!; **saumya** = O gentle one!; **taam asita iikShaNaam vinaa** = without that Seetha with her dark eyes na jiiveyam = I cannot survive; **kShaNaam** = for even a moment.

"O gentle one! If Seetha can survive for a month, it means that she is surviving for long. O gentle one! Without that black-eyed Seetha, I cannot survive for even a moment."

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नय माम् अपि तम् देशम् यत्र दृष्टा मम प्रिया ।
न तिष्ठेयम् क्षणम् अपि प्रवृत्तिम् उपलभ्य च ॥ ५-६६-११

11. **naya** = take; **maam api** = me too; **tam deshama** = to that place; **yatra** = where; **mama priyaa** = my beloved Seetha; **dr^iSTaa** = has been seen. na tiShTheyam = I cannot halt; **kShaNam api** = even for a moment; **upalabhya cha pravR^ittim** = after getting the news (of her whereabouts).

"Take me too to that place where my beloved Seetha has been seen. I cannot halt even for a moment, after receiving the news of her location."

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कथम् सा मम सुश्रोणि भीरु भीरुः सती तदा ।
भय आवहानाम् घोराणाम् मध्ये तिष्ठति रक्षसाम् ॥ ५-६६-१२

12. **katham** = how; **mama satii sushroNii** = does my virtuous wife; Seetha with charming limbs; **bhiiru bhiiruH** = who is very shy; **tiShThati** = stay; **sadaa** = all the time; **rakShasaam** = with demons; **bhaya aavahaanaam** = who are terrific; **ghoraaNaam** = and cruel?

"How does Seetha, my virtuous wife with her charming limbs, who is very shy, stay all the time with demons who are terrific and cruel?"

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शारदः तिमिर उन्मुखो नूनम् चन्द्र इव अम्बुदैः ।
आवृतम् वदनम् तस्या न विराजति राक्षसैः ॥ ५-६६-१३

13. **tasyaaH** = her; **vadanam** = countenance; **nuunam** = surely; **shaaradaH chandraH iva** = like autumnal moon; **timira un mukhaH** = (though) liberated of darkness; **aavR^itam ambudaiH** = but screened by clouds; **na viraaajati** = does not shine; **saampratam** = at present.

"Her countenance, surely like autumnal moon, though liberated of darkness, but screened by clouds, does not shine at present."

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किम् आह सीता हनुमन् तत्त्वतः कथयस्व मे ।
एतेन खलु जीविष्ये भेषजेन आतुरो यथा ॥ ५-६६-१४

14. **hanumaan** = O Hanuma!; **kim siitaa aaha** = what did Seetha tell? **kathaya** = tell; **me** = me; **adya** = now; **tattvataH** = in truth; **jiiviSye khalu** = I shall surely survive; **etena** = (by hearing) this; **aaturaH iva** = like a sick man(survives); **bheSajena yathaa** = as with a medicine.

"O Hanuma! Tell me now, correctly what Seetha told you. I shall surely survive, by hearing her words, even as a sick man would with the help of a medicine."

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मधुरा मधुर आलापा किम् आह मम भामिनी ।
मत् विहीना वराअरोहा हनुमन् कथयस्व मे ॥ ५-६६-१५

15. **kathayasva** = tell; **me** = me; **kim** = what; **mama bhaaminii** = my beautiful consort; **madhuraa** = who is sweet-natured; **madhura aalaapaa** = who utters sweet words; **varaarohanaa** = having fine hips; **mat vihiinaa** = and has been separated from me; **aaha** = said to you.

"Tell me, what my beautiful consort, who is sweet-natured, and who utters sweet words, having fine hips and has been separated from me, said to you."

त्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः

Thus completes 66th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 67 Verses converted to UTF-8, Nov 09

Introduction

Hanuma narrates at length an incident connected with a crow that occurred during the sojourn of Seetha with Rama at Chitrakuta, which was related by Seetha by way of a token of remembrance. Seetha then describes her miserable state to Hanuma and requests him to ask Rama, Lakshmana and Sugreeva to come to Lanka to destroy Ravana together with his army. Hanuma consoles Seetha, saying that Rama and Lakshmana would reduce Lanka to ashes and take her back to Ayodhya. When Hanuma further requests Seetha to give a token of remembrance to be handed over to Rama, she gives him a jewel for the head as a token.

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एवम् उक्तः तु हनुमान् राघवेण महात्मना ।
सीताया भाषितम् सर्वम् न्यवेदयत राघवे ॥ ५-६७-१

1. **evam** = thus; **uktaH** = spoken; **mahaatmanaa** = by the high-souled; **raaghavena** = Rama; **hanumaan** = Hanuma; **nyavedayata** = reported; **raaghava** = to Rama; **sarvam** = all; **bhaaSitaM** = the words; **siitaayaaH** = of Seetha.

Hearing the words of the high-souled Rama, Hanuma reported to Rama, all the words spoken by Seetha.

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एवम् उक्तवती देवी जानकी पुरुष ऋषभ ।
पूर्व वृत्तम् अभिज्ञानम् चित्र कूटे यथा तथम् ॥ ५-६७-२

2. **puruSarSabha** = O Rama the foremost of men!; **jaanakii** = Seetha; **devii** = the princess; **uktavatii** = spoke; **yathaa tatham** = a detailed account of an event; **puurvavR^ittam** = that occurred previously; **chitrakuuTe** = in Mount chitrakuta; **abhiJNaanam** = as a token of recollection.

"O Rama the foremost of men! Seetha, the princess, spoke a detailed account of an event which occurred long ago in Mount Chitrakuta, as a token of recollection."

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सुख सुप्ता त्वया सार्धम् जानकी पूर्वम् उत्थिता ।

वायसः सहसा उत्पत्य विरराद स्तन अन्तरे ॥ ५-६७-३

3. jaanakii = Seetha; sukha suptaa = who slept happily; tvayaa saartham = with you; utthitaa = got up; puurvam = before you; vaayasaH = a crow; utpatya = coming down; sahasaa = quickly; vidadaara = tore the flesh; stanaantare = at an area in the midst of her breasts (with its beak).

"Seetha, who slept happily by your side (at one instance) got up before you. A crow coming down quickly, tore her flesh at an area in the midst of her breasts (with its beak)."

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पर्यायेण च सुप्तः त्वम् देवि अन्के भरत अग्रज ।

पुनः च किल पक्षी स देव्या जनयति व्यथाम् ॥ ५-६७-४

4. bharata agraja = O Rama!; tvam = you; suptaH = slept; paryaayeNa = in your turn; devi anke = on the lap of the princes; saH pakSii = that crow; punaH ca = again; janayati kila vyathaam = began to torment; devyaaH = the princess.

"O Rama! You slept in your turn on the lap of the princess. That crow again began to torment the princess."

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पुनः पुनरुपागम्य विरराद भृशम् किल ।

ततः त्वम् बोधितः तस्याः शोणितेन समुक्षितः ॥ ५-६७-५

5. upaagamyaa = coming near; punaH punaH = again and again; vidadaarakila = it tore (her breast); bhR^isham = severely; tataH = thereafter; samukSitah = dampened; tasyaaH shoNitena = by her blood; tvam = you; bodhitaH kila = were awakened (by her).

"Coming near again and again, it tore her breast severely. Dampened by her blood, you then were awakened by her."

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वायसेन च तेन एव सततम् बाध्यमानया ।

बोधितः किल देव्याः त्वम् सुख सुप्तः परम् तप ॥ ५-६७-६

6. param tapa = O tormentator of enemies!; devyaa = by Seetha the princess; baadhyamaanayaa = who was being tormented; satatam = ceaselessly; te vaayasenaiva = by that crow; tvam = you; sukhasuptaH = who were sleeping happily; bodhitaH kila = were awakened.

"O tormentator of enemies! Though lying happily asleep, you were awakened by Seetha the princess, who was being ceaselessly tormented by the crow."

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ताम् तु दृष्ट्वा महाबाहो रादिताम् च स्तन अन्तरे ।

आशी विष इव क्रुद्धो निहृषसन् अभ्यभाषथाः ॥ ५-६७-७

7. mahaabaaho = O Rama with long arms! dR^iSTvaa = seeing; taam = her; daaritaam = who was lacerated; stana antare = at the midst of her breasts; kruddhaH = you were enraged; nishvasann aashii visha iva = like a hissing snake; abhyabhaaSathaaH = spoke (to her as follows):

"O long-armed Rama! Seeing her, who was lacerated at the midst of her breasts, you were enraged like a hissing snake and spoke to her as follows."

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नख अग्रैः केन ते भीरु दारितम् तु स्तन अन्तरम् ।
कः क्रीडति सरोषेण पन्च वक्त्रेण भोगिना ॥ ५-६७-८

8. **bhiiru** = O bashful one!; **kena** = by whom; **te stana antaram** = was your mid-area of your breasts; **daaritam** = lacerated; **nakha agraiH** = with nail-points?; **kaH kriiDati** = who is playing; **saroSeNa** = with an angry; **pancha vaktreNa** = five-hooded; **bhoginaa** = serpent?

"O bashful Seetha! By whom was the middle of your breasts lacerated with nail-points? Who is playing with an angry five-hooded serpent?"

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निरीक्षमाणः सहसा वायसम् समवैक्षताः ।
नखैः सरुधिरैः तीक्ष्णैः माम् एव अभिमुखम् स्थितम् ॥ ५-६७-९

9. **niriikSamaaNaH** = looking around; **samavaikShataaH** = you saw; **sahasaa** = suddenly; **vaayasam** = a crew; **sthitam** = which perched; **taameva abhimukham** = in front of her; **tiikSNaiH nakhaiH** = with its sharp nails; **sarudhiraiH** = stained with blood.

"Looking around, you suddenly saw a crow, which perched in front of Seetha, with its sharp nails stained with blood."

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सुतः किल स शक्रस्य वायसः पतताम् वरः ।
धरा अन्तर चरः शीघ्रम् पवनस्य गतौ समः ॥ ५-६७-१०

10. **saH vaayasaH** = that crow; **varaH** = the foremost; **patataam** = among the birds; **shakrasya putraH kila** = was indeed the son of Indra the lord of celestials; **dhara antara caraH** = dwelling in the middle of the mountains; **samaH** = and equal; **shiighram gatau** = in speed; **pavanasya** = to wind.

"That crow, foremost of the birds was indeed the son of Indra the lord of celestials; dwelling in the middle of the mountains and equal in speed to the wind."

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ततः तस्मिन् महाबाहो कोप सम्वर्तित ईक्षणः ।
वायसे त्वम् कृत्वाः क्रूराम् मतिम् मतिमताम् वर ॥ ५-६७-११

11. **mahaabaaho** = O great armed one!; **matimataam vara** = O excellent among the wise! **Kopa samvarta iikShaNaH** = with your eyes rolling with anger; **tvam** = you; **tataH** = then; **kR^ithaaH** = harboured; **kruuraam** = a cruel; **matim** = intention; **tasmin vaayase** = against that crow.

"O great armed Rama, the excellent among the wise! With your eyes rolling with anger, you then harboured a cruel intention against that crow."

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स दर्भम् संस्तरात् गृह्य ब्रह्म अस्त्रेण न्ययोजयः ।
प्रदीप्त इव काल अग्निः जज्वाल अभिमुखः खगम् ॥ ५-६७-१२

12. gR^ihya = taking; darbham = a blade of grass; samstaraat = from you bed of the sacred grass; ayojayaH = you charged it; braahma astreNa = with the potency of Brahma missile; saH diiptaH = that flaming blade; jajvaala = blazed forth; kaala agniH iva = like the fire of universal dissolution; khagam abhimukhaH = with its end facing that bird.

"Taking a blade of grass from your bed of the sacred grass, you charged it with the potency of Brahma missile. That flaming blade blazed forth like the fire of universal dissolution, with its end facing the bird."

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क्षिप्तवांस्त्वम् प्रदीप्तम् दर्भम् तम् वायसम् प्रति ।

ततः तु वायसम् दीप्तः स दर्भो अनुजगाम ह ॥ ५-६७-१३

13. tvam = you; kSiptavaan = hurled; tam pradiiptam darbham = that flaming blade of grass; vaayasam prati = towards the crow; tataH = then; saH diiptaH darbhaH = that flaming blade of grass; anujagaama = followed; vaayasam = the crow.

"You hurled that flaming blade of grass towards the crow. Then that flaming blade of grass for its part followed the crow."

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स पित्रा च परित्यक्तः सुरैः सर्वैः महर्षिभिः ।

त्रीन् लोकान् सम्परिक्रम्य त्रातारम् न अधिगच्छति ॥ ५-६७-१४

14. partiyaktaH = forsaken; suraisH ca = by all the celestials; pitraa ca = its father; Indra; sa maharSibhiH = and the sages also; saH = (that crows) na adhigacchati = did not find; traataaram = a protector; samparikramya = after going round; triin lokaan = the three worlds (heave; earth and the lower regions).

"Forsaken by all the celestials, Indra, its father and the sages too, that crow did not find a protector even after going round all the three worlds (heaven, earth and the lower regions)."

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पुनरेवागतस्त्रस्तस्त्वत्सकाशमरिंदम ।

स तम् निपतितम् भूमौ शरण्यः शरणा गतम् ॥ ५-६७-१५

वध अर्हम् अपि काकुत्स्थ कृपया परिपालयः ।

15. arindama = O destroyer of enemies!; trastaH = frightened; (the crow); aagataH = came; tvatsakaasham = to your presence; punareva = once again; vadhaarham api = though fit to be killed; saH kaakutthsaH = that Rama; sharaNyaH = affording shelter; paryapaalayaH = protected; kR^ipanaa = with mercy; tam = to that crow; nipatitam = which had fallen; bhuumau = flat on the ground; sharaNaagatam = and who sought your protection.

"O destroyer of enemies! Being frightened the crow came to your presence once again and sought your protection. Though fit to be killed, you on your part, affording shelter, in mercy to the crow, protected that crow which had fallen flat on the ground."

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मोघम् अस्त्रम् न शक्यम् तु कर्तुम् इति एव राघव ॥ ५-६७-१६

भवांस्तस्यक्षि काकस्य हिनस्ति स्म स दक्षिणम् ।

16. raaghava = O Rama!; ityeva = because; na shakyam = it is not possible; kartum = to make; agram = the missile; mogham = a waste; bhavaan = you; hinanti sma = destroyed; dakSinam akSi = the right eye; kaakasya = of the cow.

"O Rama! Since it is not possible to make the missile a waste, you destroyed the right eye of the crow."

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राम त्वाम् स नमः कृत्वा राज्ञो दशरथस्य च ॥ ५-६७-१७

विसृष्टः तु तदा काकः प्रतिपेदे खम् आलयम् ।

14. **partiyaktaH** = forsaken; **suraish ca** = by all the celestials; **pitraa ca** = its father; Indra; **sa maharSibhiH** = and the sages also; **saH** = (that crows) **na adhigacchati** = did not find; **traataaram** = a protector; **samparikramya** = after going round; **triin lokaan** = the three worlds (heave; earth and the lower regions).

"O Rama! Then, that crow, having been discharged by you, went back to its own habitation, after offering salutation to you and to king Dasaratha."

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एवम् अस्त्रविदाम् श्रेष्ठः सत्त्ववान् शीलवान् अपि ॥ ५-६७-१८

किम् अर्थम् अस्त्रम् रक्षत्सु न योजयसि राघव ।

18. **raaghava** = O Rama!; **kim artham** = why; **na yojayasi** = are you not employing; **astram** = the missile; **evam** = thus; **rakShassu** = on the demons; **shreSThaH api** = though foremost; **astravidaam** = among the wielders courageous; **shiilavaan** = and possessed of good disposition.

"O Rama! Why are you not employing the same type of a missile on the demons, though you are the foremost among the wielders of missiles, though courageous and possessed of good disposition?"

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न नागा न अपि गन्धर्वा न असुरा न मरुत् गणाः ॥ ५-६७-१९

न च सर्वे रणे शक्ता रामम् प्रतिसमासितुम् ।

19. **naagaaH** = Nagas the celestials serpents; **na shaktaaH** = are not capable; **na gandharvaaH api** = Nor even Gandharvas the celestial musicians; **na marut gaNaH** = nor the troops of maruts; **the na sarve** = nor all of them put together; **pratisamaasitum** = of fighting; **raamam prati** = against Rama; **raNe** = in battle.

"Neither the Nagas the celestials serpents nor even Gandharvas the celestial musicians nor the demons nor the troop of Maruts the host of gods, nor all of them joined together are capable of fighting with Rama."

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तस्य वीर्यवतः कच्चिन् मयि यदि अस्ति सम्भ्रमः ॥ ५-६७-२०

क्षिप्रम् सुनिशितैः बाणैः हन्यताम् युधि रावणः ।

20. **yadi** = If; **viiryavataH tasya** = to that powerful Rama; **sambhramaH asti** = there is eagerness; **mayi** = in my matter; **hanyataam raavaNaH** = let Ravana; be killed; **yudhi** = in battle; **kShipram** = quickly; **sunishitaiH baaNaiH** = with very sharp arrows.

"If that powerful Rama is eager to save me, let him kill Ravana in battle quickly with his exceptionally sharp arrows."

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भ्रातुः आदेशम् आदाय लक्ष्मणो वा परम् तपः ॥ ५-६७-२१

स किम् अर्थम् नर वरो न माम् रक्षति राघवः ।

21. kim artham = why; saH lakSmaNo vaa = even that Lakshmana; param tapaH = the annihilator of adversaries; naravaraH = the foremost among men; raaghavaH = born in Raghu dynasty; na rakShati = is not saving; maam = me; aaJNaaya = with permission; aadesham = (by way of) an order; bhraatuH = of Rama his brother?

"Why even that Lakshmana, the annihilator of adversaries and the foremost of men born in Raghu dynasty is not saving me, by taking orders from Rama his brother?"

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शक्तौ तौ पुरुष व्याघ्रौ वाय्व् अग्नि सम तेजसौ ॥ ५-६७-२२

सुराणाम् अपि दुर्धर्षो किम् अर्थम् माम् उपेक्षतः ।

22. kim artham = wherefore; tau shaktau = those two competent brothers; Rama and Lakshmana; vaayv agni sama tejasau = having their splendour similar to that of wind and fire; puruSa vyaaghrau = and the excellent among men; durdharSau.api = even though they can conquer; suraaNaam = the celestials; upekSataH = are ignoring; maam = me?

"Wherefore those two competent brothers Rama and Lakshmana, with their splendour equal to that of air and fire, and excellent among men, even though they can conquer the celestials, are ignoring me?"

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मम एव दुष्कृतम् किञ्चिन् महत् अस्ति न संशयः ॥ ५-६७-२३

समर्थो सहितौ यन् माम् न अपेक्षते परम् तपौ ।

23. kimchit = some; mahat = great; duSkR^itam = impure act; asti = was there; mamaiva = on my part; na samshayaH = there is no doubt; yat = for which reason; tau = those two brothers; Rama and Lakshmana; param tapau = who torment the enemies; samarthaavapi = eventhough capable; na avekSate = are not paying attention; maam = to me.

"There is no doubt that I had done some big impure act, for which reason those two brothers Rama and Lakshmana, who torment the enemies, even though capable, are not paying attention to me."

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वैदेह्या वचनम् श्रुत्वा करुणम् साश्रु भाषितम् ॥ ५-६७-२४

पुनः अपि अहम् आर्याम् ताम् इदम् वचनम् अब्रुवम् ।

24. shrutvaa = hearing; karuNam = the miserable; vachanam = words; vaidehyaaH = of Seetha; saashru bhaaSitaM = spoken with tears; aham = I; punaH api = again; abruvam = spoke; taam aaryaam = to that venerable Seetha; idam vachanam = the following words:

Hearing the miserable words of Seetha spoken with tears, I again spoke to that venerable Seetha the following words:

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त्वत् शोक विमुखो रामो देवि सत्येन ते शपे ॥ ५-६७-२५

रामे दुःख अभिभूते च लक्ष्मणः परितप्यते ।

25. **devi** = O Seetha the princess!; **raamaH** = Rama; **tvat shoka vimukhaH** = has grown indifferent because of grief born of separation from you; **shape** = I swear; **te** = to you; **satyena** = truly; **raame** = Rama; **duhkha abhibhuute** = being overcome with grief; **lakSmaNaH cha** = Lakshmana too; **paritapyate** = is feeling pain.

" 'O Seetha the princess! Rama has grown indifferent because of grief born of separation from you. I swear it to you truly. Rama, being overwhelmed with grief, Lakshmana too is feeling pain."

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कथंचित् भवती दृष्टा न कालः परिशोचितुम् ॥ ५-६७-२६
अस्मिन्मुहूर्तम् दुःखानाम् अन्तम् द्रक्ष्यसि भामिनि ।

26. **anindite** = O faultless one!; **bhavatii** = you; **dR^iSTaa** = have been seen; **kathamchit** = somehow; **na kaalam** = this is not time; **devitum** = to lament; **drakSyasi** = you will see; **antam** = the end; **duhkhaanaam** = of your sorrows; **imam muhuurtam** = during this very moment.

" 'O faultless one! You can give now, a token of recollection, which Rama can recognize and which can beget happiness to him."

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ताव् उभौ नर शार्दूलौ राज पुत्राव् अरिम् दमौ ॥ ५-६७-२७
त्वत् दर्शन कृत उत्साहौ लन्काम् भस्मी करिष्यतः ।

27. **ubhau tau raja putrau** = those two princes; **nara shaarduulau** = the foremost among men; **aninditau** = and the faultless ones; **tavat darshana kR^ita utsaahau** = who are eager to see you; **laN^kaam bhasmii kariSyataH** = can reduce Lanka to ashes.

" 'Those two princes, the foremost among men and the faultless ones are eager to see you. They can reduce Lanka to ashes'."

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हत्वा च समरे रौद्रम् रावणम् सह बान्धवम् ॥ ५-६७-२८
राघवः त्वाम् महाबाहुः स्वाम् पुरीम् नयते ध्रुवम् ।

28. **varaarohe** = O lady with charming hips!; **hatvaa cha** = killing; **rondram** = the terrific; **raavaNam** = Ravana; **saha baandhavam** = together with his relatives; **samare** = in battle; **raaghavaH** = Rama; **nayate** = will take; **tvaam** = you; **svaam puriim** = to his City of Ayodhya; **dhruvam** = It is certain.

" 'O lady with charming hips! Killing the terrific Ravana together with his relatives in battle, Rama will certainly take you to his City of Ayodhya'."

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यत् तु रामो विजानीयात् अभिज्ञानम् अनिन्दिते ॥ ५-६७-२९
प्रीति सम्जननम् तस्य प्रदातुम् तत्त्वम् अर्हसि ।

29. **anindite** = O faultless one!; **tvam** = you; **arhasi** = ought; **daatum** = to give; **iha** = now; **abhiJNaanam** = a token of recollection; **yat** = which; **raamaH** = Rama; **vijaaniiyaat** = can recognize; **priiti samjananam** = and which can beget happiness; **tasya** = to him.

" 'O faultless one! You can give now, a token of recollection, which Rama can recognize and which can beget happiness to him."

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सा अभिवीक्ष्य दिशः सर्वा वेणि उद्ग्रथनम् उत्तमम् ॥ ५-६७-३०

मुक्त्वा वस्त्रात् ददौ मह्यम् मणिम् एतम् महाबल ।

30. **mahaabala** = O mighty Rama!; **abhiviikSya** = having surveyed; **sarvaaH** = all; **dishaH** = the directions; **muktvaa** = and untying; **vastraat** = from the end of her garment; **etam uttamam maNim** = this excellent jewel; **veNudgrathitam** = which was being strung together in her hair; **saa** = the Seetha; **dadau** = gave it; **mahyam** = to me.

"O mighty Rama! Having surveyed all the directions and having untied from the end of her garment, this excellent jewel which was being strung together in her hair that Seetha gave it to me."

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प्रतिगृह्य मणिम् दिव्यम् तव हेतो रघु उत्तम ॥ ५-६७-३१

शिरसा सम्प्रणम्य एनाम् अहम् आगमने त्वरे ।

31. **raghuudvaha** = O Rama!; **pratigR^ihya** = taking; **divyam maNim** = that wonderful jewel; **tava hetoH** = for your sake; **praNamya** = and offering my salutation; **shirasaa** = by bowing my head; **aaryaam taam** = to that venerable Seetha; **aham** = I; **tvare** = was seized with a haste; **aagamane** = to come back.

"O Rama! Taking that wonderful jewel for your sake from her, and offering my salutation by bowing my head to that venerable Seetha, I was seized with a haste to come back."

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गमने च कृत उत्साहम् अवेक्ष्य वर वर्णिनी ॥ ५-६७-३२

विवर्धमानम् च हि माम् उवाच जनक आत्मजा ।

32. **avekSya** = seeing; **maam** = me; **kR^ita utsaaham** = who was in a hurry; **gamane** = to come back; **vivardhamaanam cha** = and augmenting my body abundantly; **jaanaka atmajaa** = Seetha; **varavarNinii** = having a beautiful complexion; **uvaacha** = spoke.

"Seeing me who was in a hurry to come back and augmenting my body abundantly, Seetha having a beautiful complexion spoke to me."

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अश्रु पूर्ण मुखी दीना बाष्प संदिग्ध भाषिणी ॥ ५-६७-३३

ममोत्पतनसम्भ्रान्ता शोकवेगसमाहता ।

33. **ashru puurNa mukhii** = with her eyes filled with tears; **diinaa** = looking miserable; **baSpa samdigdha bhaaSINii** = with ambiguous words coming out of her choked throat; **mama utpatana sambhraantaa** = bewildered as she was that I was going to fly away; (she spoke to me as follows); **shokavega samaahataa** = afflicted with a gush a grief.

"With her eyes filled with tears, looking miserable, with her words ambiguously coming out of her coked throat, bewildered as she was, at the thought of my flying away and afflicted with a gush of grief; (she spoke to me as follows):

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हनुमन् सिंह सम्काशौ ताव् उभौ राम लक्ष्मणौ ॥ ५-६७-३४

सुग्रीवम् च सह अमात्यम् सर्वान् ब्रूया अनामयम् ।

34. **hanumaan** = O Hanuma!; **bruuyaaH** = ask; **tau ubhau raama lakSmaNau** = those two brothers; Rama and Lakshmana; **sugriivam cha** = Sugreeva; **saha amaatyam** = together with

his ministers; **sarvaan** = and all others; **anaamayam** = about their well-being.

"O Hanuma! Inquire those two brothers Rama and Lakshmana looking like lions, Sugreeva together with his ministers and all others about their welfare."

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यथा च स महाबाहुः माम् तारयति राघवः ।

अस्मात् दुःख अम्बु सम्रोधात् तत् समाधातुम् अर्हसि ॥ ५-६७-३५

इमम् च तीव्रम् मम शोक वेगम् ।

रक्षोभिः एभिः परिभर्त्सनम् च ।

ब्रूयाः तु रामस्य गतः समीपम् ।

शिवः च ते अध्वा अस्तु हरि प्रवीर ॥ ५-६७-३६

एतत् तव आर्या नृप राज सिंह ।

सीता वचः प्राह विषाद पूर्वम् ।

एतच् च बुद्ध्वा गदितम् मया त्वम् ।

श्रद्धत्स्व सीताम् कुशलाम् समग्राम् ॥ ५-६७-३७

35. **tvam** = you; **arhasi** = ought; **samaadhaatum** = to clear up difficulties; **saH mahaabaahuH ramaH** = for that mighty armed Rama; **yathaa taarayati** = so that he can help me to cross; **asmaat** = this; **duHkhaambusamrodhaat** = ocean of sorrow; **haripraviira** = O best of heroes among monkeys!; **gataH** = having one; **raamasya samiipam** = to the vicinity of Rama; **bruuyaaH** = tell; **mama** = my; **imam** = this; **tiivram** = horrible; **shokavegam** = gush of grief; **paribhartsanamcha** = and the threatening; **ebhiH rakSobhiH** = by these female-demons; **adhvaa** = (let) your trave; **astu** = be; **shivaH** = happy; **nR^iparaaja simha** = O illustrious prince; the protector of men!; **aaryaa** = the venerable; **siitaa** = Seetha; **viSaadapuuvam** = filled with sorrow; **aaha** = spoke; **tava** = to you; **etatvachaH** = these words; **buddhvaa** = understanding; **etat** = this matter; **yatitam** = spoken mayaa by me; **shraddhatsva** = believe; **siitaam** = Seetha; **samagraam** = is completely; **kushalaam** = safe.

" 'You ought to clear up difficulties for that mighty armed Rama, so that he can help me to cross this ocean of sorrow. O best of heroes among monkeys! Approaching Rama, tell this horrible gush of my grief and the threats of these female-demons. Have a happy journey!' "O illustrious princes, the protector of men! The venerable Seetha filled with sorrow spoke these words to be conveyed to you. Comprehending this matter spoken by me, believe that Seetha is completely safe."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुंदरकाण्डे स्तुष्टितमः सर्गः

Thus completes 67th Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

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Book V : Sundara Kanda - Book Of Beauty

Chapter [Sarga] 68 Verses converted to UTF-8, Nov 09

Introduction

Hanuma informs Rama how Seetha expressed her grave doubt as to how monkeys and bears can leap across a vast sea, as well as her appeal to Rama to destroy Ravana along with his entire army in Lanka and take her back to Ayodhya. Hanuma further informs Rama, how he resolved her doubt by explaining the prowess of the troops of monkeys and bears, commanded by Sugreeva as also how he brought solace and peace to her from her worries.

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अथ अहम् उत्तरम् देव्या पुनः उक्तः ससम्भ्रमम् ।
तव स्नेहान् नर व्याघ्र सौहार्दात् अनुमान्य च ॥ ५-६८-१

1. **naravyaaghra** = O the excellent among men!; **atha** = thereafter; **anumaanya** = having shown respect for me; **tava snehaat** = out of affection; **sauhaardraat** = and good-heartedness; **tava** = for you; **aham** = I; **sasambhramam** = who was in a haste (to go); **uktaH** = was spoken to; **punaH** = again; **devyaa** = by Seetha the princess; **uttaram** = about the future.

"O excellent among men! Having shown respect for me out of her affection and good-heartedness for you, I, who was in a haste to go, was spoken to again by Seetha the princess about the further course of action."

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एवम् बहु विधम् वाच्यो रामो दाशरथिः त्वया ।
यथा माम् आप्नुयात् शीघ्रम् हत्वा रावणम् आहवे ॥ ५-६८-२

2. **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **vaachyaH** = is to be informed; **evam** = thus; **tvayaa** = by you; **bahavidham** = in several ways; **shiighram hatvaa** = for quickly killing; **raavaNam** = Ravana; **aahave** = in battle; **yathaa tathaa** = and as to how; **maam aapnuyaat** = he can get me back.

"Rama, the son of Dasaratha, is to be informed by you thus in several ways, for quickly killing Ravana in battle and also as to how he can get me back."

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यदि वा मन्यसे वीर वस एका अहम् अरिम् दम ।

कस्मिंश्चित् सम्वृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ५-६८-३

3. **viira** = O hero; **arimdama** = the annihilator of enemies!; **manyase yadi** = if you deem it fit; **vasa** = stay; **ekaaham** = for a day; **samvR^ite deshe** = in a secret place; **gamiSyasi** = you can go; **shvaH** = tomorrow; **vishraantaH** = after taking rest.

" 'O hero the annihilator of enemies! If you deem it fit, stay for a day in a secret place. You can go tomorrow after taking rest'."

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मम च अपि अल्प भाग्यायाः साम्निध्यात् तव वानर ।

अस्य शोक विपाकस्य मुहूर्तम् स्यात् विमोक्षणम् ॥ ५-६८-४

4. **viiryavan** = O the valiant one! **tava saamnidhyaat** = because of your presence; **asya mama shoka vipaakasya vimokSaNam** = the termination of my full-blown grief; **syaat** = may proceed; **muhuurtam** = for a while.

" 'O the valiant one! Because of your presence, the termination of my full-blown grief may continue for a while'."

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गते हि त्वयि विक्रान्ते पुनः आगमनाय वै ।

प्राणानाम् अपि संदेहो मम स्यान् न अत्र संशयः ॥ ५-६८-५

5. **tvayi** = (when) you; **vikraante** = the courageous one; **gate** = go; **punaraagamanaaya** = for coming back; **syaat** = there is; **sandehaH** = an uncertainty; **mama praaNaamapi** = even to my life; **na sandehaH** = there is no doubt; **atra** = about this.

" 'When you, the courageous one, have actually left to come back, there will be a danger even to my life. There is no doubt about this'."

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तव अदर्शनजः शोको भूयो माम् परितापयेत् ।

दुःखात् दुःख पराभूताम् दुर्गताम् दुःख भागिनीम् ॥ ५-६८-६

6. **paraabhuutaam** = being overcome; **duHkhaat** = from one sorrow; **duHkham** = after another sorrow; **durgataam** = being miserable; **duHkha bhaaginiim** = being overcome with grief; **shokaH** = sorrow; **adarshanajaH** = born of your disappearance; **paritaapayet** = will torment me; **bhuuyaH** = further.

" 'The sorrow born of your disappearance will further torment me, who is overtaken by one sorrow after another, miserable and doomed to grief as I am'."

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अयम् तु वीर संदेहः तिष्ठति इव मम अग्रतः ।

सुमहान् त्वत् सहायेषु हरि ऋक्षेषु असंशयः ॥ ५-६८-७

7. **hariishvara** = O best among monkeys; **viira** = the valiant one! **haryR^ikSeSu** = in the matter of monkeys and bears; **tvatsahayeSu** = who are helpmates to you; **ayam** = this; **sumahaan** = a very grave; **sandehaH** = doubt; **tiSThatiiva** = stands; **agrataH** = before me.

" 'O best among the monkeys! O valiant one! In the matter of monkeys and bears who are your helpmates, this very grave doubt stands before me'."

कथम् नु खलु दुष्पारम् तरिष्यन्ति महाउदधिम् ।
तानि हरि ऋक्ष सैन्यानि तौ वा नर वर आत्मजौ ॥ ५-६८-८

8. **kathamnu** = how; **khalu** = indeed; **taani** = those; **haryR^ikSasainyaani** = troops of monkeys and bears; **tau naravaraatmajau vaa** = or those two princes; **tariSyanti** = can cross; **duSpaaram** = the insurmountable; **mahodadhim** = great ocean?

"How indeed can those troops of monkeys and bears or Rama and Lakshmana can cross that great insurmountable ocean?"

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त्रयाणाम् एव भूतानाम् सागरस्य अस्य लन्घने ।
शक्तिः स्यात् वैनतेयस्य वायोः वा तव वा अनघ ॥ ५-६८-९

9. **trayaaNaam** = only three; **bhuutaanaam** = beings; **vainateyasyavaa** = viz. Garuda the eagle; **tava vaa** = or yourself; **maurutasyavaa** = or the wind-god; **syaat** = have; **shaktiH** = the capacity; **laN^ghane** = in crossing; **asya** = of this; **saagarasya** = ocean.

"Three beings viz. Garuda the eagle, or yourself or the wind-god only have the capacity of crossing this ocean'."

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तत् अस्मिन् कार्यं नियोगे वीर एवम् दुरतिक्रमे ।
किम् पश्यसि समाधानम् ब्रूहि कार्यविदाम् वर ॥ ५-६८-१०

10. **viira** = O valiant monkey!; **tat** = that is why; **kim** = what; **samaadhaanam** = strategy; **pashyasi** = are you visualizing; **asmin kaarya niryoga** = to fulfill this act; **duratikrame** = which is so difficult to accomplish; **evam** = thus?; **tvam** = you; **varaH his** = are indeed excellent; **kaaryavidaam** = of those who know how to accomplish any work.

"O valiant monkey! That is why, what strategy are you visualizing to fulfill this act, which is so difficult to accomplish thus? You are indeed excellent of those who know how to accomplish any work'."

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कामम् अस्य त्वम् एव एकः कार्यस्य परिसाधने ॥
पर्याप्तः पर वीरघ्न यशस्यः ते बल उदयः ॥ ५-६८-११

11. **para viiraghna** = O Hanuma the annihilator of strong enemies!; **tvam** = you; **eka eva** = as one alone; **paryaaptaH kaamam** = are accomplisher of desires; **parisaadhane** = of fulfilling; **asya kaaryasya** = this task; **te** = your; **phalodayaH** = fulfillment of result; **yashasyaH** = is famous.

"O Hanuma the annihilator of hostile enemies! You, as one alone, are capable of fulfilling this task. Your act of fulfilling this task your act of fulfilling the result is well-known."

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बलैः समग्रैः यदि माम् हत्वा रावणम् आहवे ।
विजयी स्वाम् पुरीम् रामो नयेत् तत् स्यात् यशः करम् ॥ ५-६८-१२

12. **tat** = it; **syaat** = would; **yashaH karam** = result in his glory; **yadi raamaH** = if Rama; **hatvaa** = after killing; **raavaNam** = Ravana; **samagraiH balaiH** = along with his entire

army; **vijayii** = and being victorious; **nayet** = takes; **maam** = me; **svaam puriim** = to his city.

""It would result in his glory, if Rama, after killing Ravana along with his entire army, takes me to his city in his victory'."

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यथा अहम् तस्य वीरस्य वनात् उपधिना हता ।
रक्षसा तत् भयात् एव तथा न अर्हति राघवः ॥ ५-६८-१३

13. **raaghavaH** = Rama; **naarhati** = ought not; (to take me back); **tadbhayaadeva** = by fearing that Ravana; **yathaa tathaa** = in the same manner as; **aham** = I; **hR^itaa** = was taken away; **vanaat** = from the forest; **rakSasaa** = by Ravana the demon; **upadhinaa** = by a cheating; **viirasya** = of the heroic Rama.

"Rama ought not to take me back for fear that Ravana, in the same manner as Ravana the demon took me away from the forest in the absence of Rama by cheating that heroic Rama."

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बलैः तु सम्कुलाम् कृत्वा लन्काम् पर बल अर्दनः ।
माम् नयेत् यदि काकुत्स्थः तत् तस्य सदृशम् भवेत् ॥ ५-६८-१४

14. **yadi kaakutsthsaH** = If Rama; **para bala ardanaH** = the destroyer of army of adversaries; **kR^itvaa** = making; **laN^kaam** = Lanka; **samkulaam** = filled; **sharaiH** = with arrows; **maam nayet** = takes me home; **tat** = that; **sadR^isham bhavet** = will be worthy; **tasya** = of him.

If Rama, the destroyer of rival army, fills the entire Lanka with arrows and takes me home, it will be quite worthy of him."

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तत् यथा तस्य विक्रान्तम् अनुरूपम् महात्मनः ।
भवति आहव शूरस्य तथा त्वम् उपपादय ॥ ५-६८-१५

15. **tat** = for that reason; **tvam** = you; **upapaadaya** = act; **yathaa** = in such a way; **tathaa** = that; **mahaatmanaH** = the high-souled Rama; **aahava shuurasya** = valiant in battle; **bhavet** = may exhibit; **vikraantam** = the prowess; **anurumpam** = worthy; **tasya** = of him.

"For that reason, you act in such a way, that the high-souled Rama, valiant in battle, exhibits the prowess befitting of him."

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तत् अर्थ उपहितम् वाक्यम् प्रश्रितम् हेतु सम्हितम् ।
निशम्य अहम् ततः शेषम् वाक्यम् उत्तरम् अब्रुवम् ॥ ५-६८-१६

16. **nishamya** = hearing; **tat** = that; **vaakyam** = appeal (of Seetha); **arthopahitam** = that was somewhat good in its meaning; **prashritam** = courteous; **hetu samhitam** = and furnished with reasons; **aham** = I; **abruvam** = spoke; **tataH** = then; **vaakyam** = (the following) words; **sheSham** = remaining; **uttaram** = as a reply.

"Hearing that appeal (of Seetha), that was somewhat good in its meaning, courteous and duly furnished with reasons, I gave then my remaining reply (as follows):

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देवि हरि ऋक्ष सैन्यानाम् ईश्वरः प्लवताम् वरः ।

सुग्रीवः सत्त्व सम्पन्नः तव अर्थे कृत निश्चयः ॥ ५-६८-१७

17. **devi** = O Seetha the princess!; **sugriivaH** = Sugreeva; **iishvaraH** = the lord; **vaanara bhalluka sainyaanaam** = of the armies of monkeys and bears; **plavatam varaH** = excellent among the monkeys; **sattva sampannaH** = and endowed with strength; **kR^ita nishchayaH** = is firmly determined; **tva arthe** = in your cause.

"O Seetha the princess! Sugreeva, the lord of the troops of monkeys and bears, excellent among the monkeys and endowed with strength, is firmly determined to rescue you."

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तस्य विक्रम सम्पन्नाः सत्त्ववन्तो महाबलाः ।

मनः सम्कल्प सम्पाता निदेशे हरयः स्थिताः ॥ ५-६८-१८

येषाम् न उपरि न अधस्तान् न तिर्यक् सज्जते गतिः ।

न च कर्मसु सीदन्ति महत्स्व अमित तेजसः ॥ ५-६८-१९

18; 19. **harayaH** = the monkeys; **vikrama sampannaaH** = endowed with prowess **sattvavantaH** = perseverance; **mahaabalaaH** = great strength; **manaH samkalpa sampataaH** = and who can rush to any place as they wish; **sthitaH** = are intensely committed; **tasya** = to Sugreeva's command; **yeSaam** = whose; **gatiH** = movement; **upari** = on the sky; **adhastaat** = or on the ground; **na sajjate** = has no hindrance; **na** = has no hindrance; **tiryak** = (even) horizontally; (those monkeys); **amita tejasaH** = are not indolent; **mahatsu karmasu** = (to perform) great tasks.

"So many monkeys, endowed with prowess, perseverance great strength and who can rush to any place as they wish, are intensely committed to Sugreeva's command. There is no hindrance to their movement either in the sky or the ground or in a horizontal region between the sky and the ground. Those monkeys with unlimited splendour are not indolent in performing any great task."

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असकृत् तैः महाभागैः वानरैः बल सम्युतैः ।

प्रदक्षिणी कृता भूमिः वायु मार्ग अनुसारिभिः ॥ ५-६८-२०

20. **taiH mahaabhagaiH vaanaraiH** = by those illustrious monkeys; **bala darpitaiH** = proud of their strength; **vaayumaargaanusaaribhiH** = and who follow the path of wind; **bhuumiH** = the earth; **pradakSiNii kR^itaa** = was circumambulated.

"Those illustrious monkeys, proud of their strength and following the path of wind, circumambulated the entire earth several times."

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मत् विशिष्टाः च तुल्याः च सन्ति तत्र वन ओकसः ।

मत्तः प्रत्यवरः कश्चिन् न अस्ति सुग्रीव सम्निधौ ॥ ५-६८-२१

अहम् तावत् इह प्राप्तः किम् पुनः ते महाबलाः ।

न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हि इतरे जनाः ॥ ५-६८-२२

21; 22. **tatra** = in them; **vana okasaH** = (some of) the monkeys; **madvishiSTaashcha** = are superior to me; **tulyaashcha** = and some even equal to me; **santi** = are there; **kashchit naasti** = no one; **sugriiva sannidhau** = in the vicinity of Sugreeva; **pratyavaraH** = is inferior; **mattaH** = to me; **aham taavat** = I myself; **anupraaptaH** = has come; **iha** = here; **kim punaH** = why to

talk; **te** = about them; **mahaabalaaH** = who are mighty?; **prakR^iSTaaH** = the superior ones; **na preSyante hi** = are not sent (for errands); **itare** = other; **janaaH** = persons; **preShyante hi** = are indeed sent.

"In them, some of the monkeys are superior to me and some are even equal to me. No one in the vicinity of Sugreeva is inferior to me. When I have arrived here, why to talk about those mighty ones? Generally, superior ones are not sent for errands. Only others are indeed sent'."

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तत् अलम् परितापेन देवि मन्युः व्यपैतु ते ।
एक उत्पातेन ते लन्काम् एष्यन्ति हरि यूथपाः ॥ ५-६८-२३

23. **devi** = O Seetha the princess!; **tat** = that is why; **alam** = enough; **paritaapena** = of your lamentation; **te shokaH** = (Let) your sorrow; **vyapaitsu** = be removed; **te** = those; **hari yuuthapaaH** = leaders of monkeys; **eSyanti** = will reach; **laN^kaam** = Lanka; **eka utpaatena** = by one single leap.

"O Seetha the princess! Enough of your lamentation. Take away your sorrow. Those leaders of monkeys will reach Lanka by one single leap'."

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मम पृष्ठ गतौ तौ च चन्द्र सूर्याव् इव उदितौ ।
त्वत् सकाशम् महाभागे नृ सिंहाव् आगमिष्यतः ॥ ५-६८-२४

24. **tau nR^isimhau** = those two lions among men; Rama and sakaasham too; **mahaasattvau** = of great strength; **mama pr^iSTha gatau** = sitting on my shoulders; **aagamiSyataH** = can come; **tvat sakaasham** = to you; **uditau chandra suuryaav iva** = like the rising sun and the moon.

"Rama and Lakshmana, those two lions among men, also of great strength, ascending on my shoulders, can come to you, like the rising sun and the moon."

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अरिघ्नम् सिंम्ह सम्काशम् क्षिप्रम् द्रक्ष्यसि राघवम् ।
लक्ष्मणम् च धनुष् पाणिम् लन्का द्वारम् उपस्थितम् ॥ ५-६८-२५

25. **raaghavam** = Rama; **arighnam** = the annihilator of enemies; **simha samkaasham** = similar to a lion; **lakSmaNam cha** = and Lakshmana; **dhanuS paaNim** = wielding or bow in his hand; **kSipram** = will soon; **upaasthitam** = approach; **laN^kaa dvaaram** = the entrance gate of Lanka; **drakSyasi** = and you will see (them).

"Rama, the annihilator of enemies, similar to a lion, and Lakshmana wielding a bow in his hand, will surely approach the entrance-gate of Lanka and you will see them soon."

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नख दम्ष्ट्र आयुधान् वीरान् सिंम्ह शार्दूल विक्रमान् ।
वानरान् वानर इन्द्र आभान् क्षिप्रम् द्रक्ष्यसि समतान् ॥ ५-६८-२६

26. **drakSyasi** = you can see; **kSipram** = soon; **viiraan vaanaraan** = the valiant monkeys; **nakha damSTra aayudhaan** = with their claws and tusks as weapons; **simha shaarduula vikramam** = having the prowess of lions and tigers; **vaaraNendra bhaan** = looking like lordly elephants; **samgataan** = coming together.

"You can see soon those valiant monkeys, with their claws and tusks as weapons, having the prowess of lions and tigers and looking like lordly elephants, coming here together'."

शैल अम्बुदन् निकाशानाम् लन्का मलय सानुषु ।
नर्दताम् कपि मुख्यानाम् अचिरात् शोष्यसे स्वनम् ॥ ५-६८-२७

27. shroSyasi = you will hear; achiraat = within a short time; svanam = the sound; kapi mukhyanaam = of the excellent of monkeys; nardataam = resonating; laN^kaa malaya saanuSu = on the mountain-peaks of Mount Malayaa in Lanka; shail ambudan nikaashaanaam = like mountains and clouds.

"You will hear within a short time, the clamour of the excellent of monkeys resonating like a mountains and clouds, on the peaks of Mount Malaya in Lanka'."

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निवृत्त वन वासम् च त्वया सार्धम् अरिम् दमम् ।
अभिषिक्तम् अयोध्यायाम् क्षिप्रम् द्रक्ष्यसि राघवम् ॥ ५-६८-२८

28. drakSyasi = you will see; raaghavam = Rama; arim damam = the annihilator of enemies; nivR^itta vana vaasam = returned from his exile; abhiShiktam = and getting; anointed to the crown; ayodhyayaam = in Ayodhya; tvayaa saridham = along with you; kShipram = soon.

"You will see Rama, the annihilator of enemies, returning from exile, and getting anointed to the crown in Ayodhya, along with you soon'."

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ततो मया वाग्भिः अदीन भाषिणी ।
शिवाभिः इष्टाभिः अभिप्रसादिता ।
जगाम शान्तिम् मम मैथिल आत्मजा ।
तव अपि शोकेन तथा अभिपीडिता ॥ ५-६८-२९

29. tataH = thereafter; tava shokena api = though tormented with thought of your sorrow too; abhipiiDitaa = the tormented; maithila aatmajaa = Seetha; abhiprasaadita = was soothened; mayaa = by me; adiina bhaaShiNii = through comforting words spoken; mama vaagbhiH = and by my words; shiivaabhiH = which were well disposed; iSTaabhiH = and agreeable; jagaama = obtained; shaantim = peace of mind.

"Thereafter, soothened by me with comforting, well-disposed and agreeable words, Seetha, though tormented with thought of your grief, obtained peace of mind."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये सुन्दरकाण्डे अष्टषष्टितमः सर्गः

Thus completes 68th and conclusive Chapter of Sundara Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

shubham bhUyAt

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